

CHAPTER XVI — DEHUMANIZATION AND THE DEATH INDUSTRY

^(1st) Our society is like a huge death industry. However, in the 1960s, the systems of control that destroy our humanity—and, as a result, human communities—seemed to be falling apart. The Catholic Church was beginning to adopt new points of view, influenced by ecumenism. But after Pope John Paul II was attacked⁶⁰³ and lost part of his ability to lead, the Church went backwards. Joseph Ratzinger⁶⁰⁴, who became Pope less than 24 years later, took over leadership and had a more rigid view. He even fought against liberation theology and went after Leonardo Boff⁶⁰⁵.

^(2nd) The 666 control system, which is built on the destruction of human values, is what makes our society so deadly. But since we are all born into a society that accepts it, we usually don't notice it exists. This system is based on mathematical intelligence, which sees benefit in controlling others to gain more power. We've already talked about the many types of human intelligence, like chemical intelligence, mathematical (or logical) intelligence, emotional intelligence, and spiritual intelligence. In fact, spiritual intelligence is the main foundation of this book, which is why we talk about it so much.

^(3rd) Emotional intelligence (EQ) became popular just a few decades ago thanks to Daniel Goleman⁶⁰⁶, though it was already a belief shared by thinkers like Plato and Saint Augustine. Emotions are an important part of our intelligence. Without them, we can't function well. If we only rely on logic, our

⁶⁰³ The attempted assassination of Pope John Paul II took place on May 13, 1981, in St. Peter's Square in Rome, less than 3 years after he had assumed the papacy (he became pope on October 16, 1978). The Pope was hit by several gunshots in the abdominal area. The shooter was Mehmet Ali Agca, a Turkish terrorist.

⁶⁰⁴ **Joseph Aloisius Ratzinger** – Pope Benedict XVI (1927-1992) — was Pope Emeritus and Roman Pontiff Emeritus of the Catholic Church. He was the 265th pope, successor of John Paul II. He served as pope from 2005 to 2013, when he resigned and was succeeded by Pope Francis. Since his resignation, he was Bishop Emeritus of the Diocese of Rome.

⁶⁰⁵ **Leonardo Boff** — was a professor of Systematic and Ecumenical Theology in Petrópolis, at the Franciscan Theological Institute. He was a professor of Theology and Spirituality in several study centers and universities in Brazil and abroad, and also a visiting professor at the universities of Lisbon (Portugal), Salamanca (Spain), Harvard (USA), Basel (Switzerland), and Heidelberg (Germany). He holds an honorary doctorate in Politics from the University of Turin (Italy) and in Theology from the University of Lund (Sweden). He has also received several awards in Brazil and abroad for his fight in favor of the weak, the oppressed, the marginalized, and Human Rights. From 1970 to 1985, he took part in the editorial board of Editora Vozes. During this period, he helped coordinate the publication of the collection "Theology and Liberation" and the edition of the complete works of C. G. Jung. He was editor of the *Brazilian Ecclesiastical Magazine* (1970–1984), the *Vozes Culture Magazine* (1984–1992), and the *International Magazine Concilium* (1970–1995). He is the author of more than 60 books in the areas of Theology, Spirituality, Philosophy, Anthropology, and Mysticism. Source: HUMANITATIS. Available at: <https://www.humanitatis.com/blog/artigo/ponto-deus-no-cerebro>

⁶⁰⁶ **Daniel Goleman** — is an US psychologist, writer, and journalist, and the author of the best seller *Emotional Intelligence*. He was born in Stockton, California, United States, on March 7, 1946. He studied at Amherst College and at the University of California, Berkeley. He received his PhD from Harvard University, where he also taught. For 12 years, Daniel Goleman was a journalist for *The New York Times*, where he covered behavioral and brain sciences. He was editor of *Psychology Today*. He gives lectures to professional groups. Source: ebiografia. Available at: <https://www.ebiografia.com/>.

experiences can lead us to wrong ideas. As we've said before in this book, without emotions, we can't make good judgments.

(4th) But mathematical intelligence has been the most valued in our society up to now. That's why it dominates most companies. It follows logic and was the base for many sciences and scientific ideas, using things like proportions, causes, and effects. However, when used alone, it leads to a lack of feeling, which brings dehumanization.

(5th) The clearest sign of the existence of spiritual intelligence (S.I.) is the "God Spot." It is a human evolutionary advantage. Spiritual intelligence is what truly makes us human. It gives meaning to our lives. Spirituality is part of being human — it doesn't belong only to religion. In fact, religions come from spiritual intelligence and are ways of expressing it.

(6th) The real difference between ancient and modern knowledge is that today we can scientifically prove the existence of this intelligence. Spiritual intelligence is the foundation of the human soul. When it is activated by the Holy Spirit — or by the collective unconscious, for non-believers — our mental capacities, feelings, and logical reasoning become more efficient. When it functions fully, it leads us to the "seventh sense," which is a kind of extrasensory perception based on intuition and sensitivity to subtle energies or information. And when this perception becomes even stronger, it leads us to the "third eye," the ability to perceive other spiritual dimensions and gain a deeper understanding of the universe.

(7th) Until now, the mediumship we know is an open channel from the spiritual world to humans, without much control from our own minds. As Chico Xavier used to say, "the phone rings from there to here." Because of that, this gift doesn't always come from personal merit, but simply from God's permission, so that people can serve with it and earn merit. If it's not used for its purpose, it can be taken away. But with the third eye, the channel is opened by humans themselves — this shows that we've reached the fullness of our development in this life.

(8th) Spiritual intelligence is like the last piece of a puzzle — it completes our mind and is connected to honest feelings and insights. It brings together the other two basic types of intelligence and goes beyond them. But to fully develop it, we need spiritual merit. That's why we say even evil must have this kind of intelligence if it wants to become smarter. So, in my view, anyone who truly follows this path of spiritual intelligence can't keep being evil while developing it.

(9th) The God Point is like God's DNA, reflected in the intuitive knowledge of Jesus Christ — God in human form — who shows us the way to become truly human. This inner structure of ours was identified by Jung through anthropology. The apostle Paul tells us that we are God's temple and that His Spirit lives in us⁶⁰⁷. The God Point is the place in the map of our body from which He radiates His power to us and keeps our lives full of energy.

(10th) The God Point is a part of the brain that reacts to spiritual and positive values, good feelings, and can be detected by machines. The electroencephalogram (EEG) picks up most brain signals between 1 and 20 hertz, depending on which parts of the body are activated in the brain. The God Point, in particular, can be seen using

⁶⁰⁷ BIBLE, *1 Corinthians* 3:16.

MEG (magnetoencephalography), which maps brain activity by detecting magnetic fields. When someone reaches the right level of psychological engagement, the God Point gives off a 40-hertz frequency.

^(11th) Unfortunately, information about this type of intelligence has been kept under control until now. It has been shared in a very limited way — a hypocritical way of not truly sharing it at all. Because of that, even today, when I talk about spiritual intelligence, many people wrongly think I’m talking about Spiritism. But this goes beyond Spiritism. It’s about the spiritualization of the human being — in other words, building a deeper and more human psychological structure.

^(12th) There are clever controllers who know how to keep their own spiritual intelligence working well while stopping others from developing theirs. The goal behind this is to keep people dependent and profitable, because negative emotions are what keep us trapped. So they carry out dehumanizing actions against the population, like gears in a death-driven system. Among these actions are the fight against spirituality, the control and disappearance of healthy foods and therapeutic products, the use of hypnosis, corporate abuse, and widespread chemical contamination.

^(13th) About the attack on spirituality take the Psalms — a book of the Bible written maybe more than a thousand years before Jesus came. It includes verses that say Christianity would be opposed. Two examples are: “The kings of the earth rise up and the rulers band together against the Lord and against his Anointed,”⁶⁰⁸ and “The stone the builders rejected has become the cornerstone”⁶⁰⁹. In the Catholic rite, the word “builders” is replaced with “masons.” “Maçons” means “masons” in French — and, by coincidence, they are the ones who, alongside governments, build a false version of reality. Jesus is in our past, present, and future. Even today, governments and those who build our reality try to stop people from reaching Jesus — because that’s how they keep the world in slavery.

^(14th) They keep people sick and carrying heavy burdens, when Christianity is the light burden⁶¹⁰ — the path to spiritual and emotional healing. The path, even if we don’t see it as our final destination, is still that — because it’s the reality we’ve been shaping from the beginning in order to be in it. The burden is light because when someone is happy, they’re motivated — and that makes everything feel lighter. A spiritual life has to be a happy life in some way. If it’s not, it’s going in the wrong direction.

^(15th) Sincerity, for example, is a spiritual value that promotes peace — and because of that, it leads to both spiritual and psychological freedom.

^(16th) Going against smart logic, because of the social habit of lying, our cultural mind becomes unstable and even crazy. That’s because the human mind isn’t made to stay balanced in lies. Lies are illogical pieces forced into the whole, and they leave gaps. Freedom has to start in the mind before it can reach the body, and that happens like a spark—a small light that lights up everything. Everything that happens to us has to happen first in our thoughts.

⁶⁰⁸ BIBLE, *Psalms* 2

⁶⁰⁹ BIBLE, *Psalms* 117:22

⁶¹⁰ BIBLE, *Matthew* 11:30.

(17th) All the problems in the human world are human problems, so all the solutions must also come from us. We need a fundamental change in how we see things so we can move from a society of death to a society of life. And the Law, as an expression of truth, plays an important role in that, because it brings people together. The Law is a philosophical system developed by humanity through the thoughts of many minds across all ages. In theory, it represents something universal, timeless, and higher—because either society agrees with it as a whole, or it debates it, always leaving behind a legal legacy based on the best ideas. A more evolved person lives by higher laws.

(18th) We were made to be higher and unshakable, and if we follow the path shown by Jesus, that happens—because He is the path to perfection. If we deny Jesus, it's like we are denying ourselves. Without Christianity, we get stuck in a kind of backward step called the "generation of adulterers"—which means the time of lies.

(19th) Adulteration means lying, and when we lie, we don't grow—we only fool ourselves. But when someone changes or hides the truth, they soon lose the ability to even recognize it. That's the price—they lose something very valuable.

(20th) Words show who we are. When they come from truth, they are real. Words represent who we are, because they're born from truth. When they turn into lies, it's only temporary—they're no longer being themselves. Every time a word moves away from the truth, there's a strong pull trying to bring it back. That's the natural direction: to return to what it really is. This shows us that no matter how we mess up, we all serve the same God—the God of truth—and we all have the natural pull to return to Him.

(21st) Matthew, for example—the spokesperson for the disciples—because of his own interests, confused Jesus' words with the fear-based control of the system. That's not very different from what happens today. He did this because he was Jewish, believed in Judaism, and didn't want to face the anger of his people.

(22nd) Among the Jews, Jesus was seen as a threat because, to them, He seemed to be “weakening” the Laws of Moses. One consequence of that lie is that even today, many Christians follow views that place the Old Testament above the New. That shows they haven't understood the supremacy of Jesus over Moses and the prophets.

(23rd) Back then, Christians were seen as mentally weak because they showed the kind feelings that I value the most here. But the truth is, people were kept unconscious—stuck in harsh, limiting emotions—just like hypnosis still does today. What we see today is the result of those same omissions from the past.

(24th) Among the Romans, Jesus was seen as a risk because He challenged social divisions. And in this crazy age, a shallow version of Christianity is allowed by the powerful, but real Christianity is still being opposed by them—for the same reasons. Ideas of control get mixed in with Christian ideas, weakening the faith.

(25th) In the book *2000 Years Ago*, Jesus speaks to the main character, a Roman senator named Publius Lentulus, telling him that their system was weak⁶¹¹. At the end of the book, the senator sees the Roman leaders and the coliseum fall during the

⁶¹¹ *Two Thousand Years Ago*, by Chico Xavier, dictated by Emmanuel, page 86 — “All the powers of your empire are quite tenuous, and all its wealth is paltry. The magnificence of the Caesars is an ephemeral illusion that lasts one day, because all wise men, as well as all the warriors, are called at the right time to the tribunals of justice of my Father in Heaven. Some day, its powerful eagles will cease to exist under a handful of miserable ashes. Its culture will be transformed by the efforts of other workers worthier of progress. Its unjust laws will be swallowed by the dark abyss of these centuries of impiety, for there is only one law and it will survive the ruins of human unrest — the law of love, established by my Father from the beginning of creation.”

eruption in Pompeii—and at that moment, he remembers Jesus’ words. I also see that our system of control is weak, and all it takes to bring it down is for people to become aware of the most important truths.

^(26th) Modern Christianity is less spiritual than it should be. Many people talk about it, but few truly try to live by it. As a result, our society brings death, because it doesn’t respect life in all its forms. Even our current diet leads us toward death—red meat, which is widely consumed, is known to be one of the causes of cancer. Many people say there’s no way to eat without killing, but that’s not true. Those who practice the “milk and honey” fast—eating only dairy, fruit, and honey—don’t need to kill to survive.

^(27th) I’m not saying that God doesn’t allow us to kill for food. What I mean is that, in our society, it’s done excessively and without respect. Eating meat should be treated with more care and done less often. Maybe the right thing would be for people to live mostly without meat and only eat it once in a while. And this isn’t just about beef—it applies to the meat of any living being.

^(28th) Life is a whole, an integrated thing. Our awareness can reach that wholeness if we evolve and become the ideal being—not something abstract or “Platonic,” but who we were truly meant to be. What’s hard is not being who we are. Jesus Christ came to show us our true selves. This ideal being is our real identity.

^(29th) While the world keeps people unconscious to take advantage of them, Jesus is a different kind of king—He expects His followers to grow in understanding. Evangelicals often talk about accepting Jesus, but to accept Him means giving up the sense of superiority we feel over others. That’s not easy in a world that tells us: if you don’t dominate, you’ll be dominated. But if we don’t invest in a different way of living—giving up our own privileges—we won’t be able to break the social system that causes so much imbalance, insecurity, and early death for nearly everyone, except a few.

^(30th) Jesus invests in peace. He sends peacemakers everywhere. But behind the scenes, as a king—as we talked about in Chapter VII—He was under pressure from the Jews, who wanted war to free themselves from Rome. The answer He gave to John of Gischala, a rebel who approached Him on the day now known as Palm Sunday in the Catholic Church, shows that clearly⁶¹². Many people were hoping to inherit the leadership of David’s house, which led to a deep rivalry and prideful competition between the Jews and Jesus.

⁶¹² *The Secret Gospel of the Virgin Mary* by Santiago Martin, (Adapted translation) page 183 — “He firmly rejected the proposal of the leader of the Zealots to lead a revolt in the temple. ‘No violence,’ he said. ‘This is not the path my Father wants. He who kills by the sword will die by the sword.’ That man, a certain John of Gischala, also a Galilean, who was still the leader of a band of guerrillas, told him that this way led nowhere and that he knew everything was ready to arrest him. He even warned him that there were traitors among his own and gave him an ultimatum: ‘either you join us or you will not be able to count on our help when you need it.’ My son replied, as he told me soon after: ‘My ways are not your ways. I came to save what was lost and not to increase destruction; you are trying to establish a kingdom of this world, and I fight for a kingdom that is not from here. You believe in force; I believe in love. Perhaps you think you will win, and it is possible that you may even win some battle, but you will be defeated. On the other hand, I will die soon, but I will not take long to return to live forever.’”

(31st) People in power had a common interest in getting rid of Jesus because He was the only political leader who could unite all the Jews, since He was seen king the prophets had foretold. Without a head of state, the Jewish people had no way to claim their rights.

(32nd) Jesus teaches the opposite of war. He said that our victories come through love. From love comes the rule of perfect balance: the first commandment — God, the fair and perfect law — and the second commandment — the balance between rights and responsibilities. If our cultural mindset wants to reach balance, it too must follow this path as a whole.

(33rd) Instead of that, what has been happening is a quiet attack on rights by the powerful to keep control. Psychologically, they try to weaken spirituality. Physically, they create barriers — like making it harder for people to grow their own food. Today, most of the food supply is controlled by the rich. They haven't fully taken over yet only because they haven't been able to. But very few people think about the fact that farming monopolies could lead to the extinction of food and medicine.

(34th) Also, holding back agriculture has made food production more commercial and less human. There's no fear in using harmful chemicals like glyphosate (Roundup) and phosphate-based fertilizers — both are cancer-causing substances. This isn't publicly admitted due to political reasons tied to chemical and agricultural colonialism. For example, in the European Union, glyphosate goes through regular reviews, is only approved for short periods, and has already been banned in some countries. However, because of the lack of public acknowledgment, the EU does not ban its production and export to Brazil — generating huge profits for European companies, since these substances boost agricultural performance. As a result, this harms the quality and competitiveness of Brazilian products compared to theirs.

(35th) In the article “Radioactive Smoke” from Scientific American – Brazil Health Special, issue no. 55⁶¹³, there's a warning about the main reason why industrial cigarettes are deadly: the presence of radioactivity caused by polonium-210. This chemical comes from phosphate-based fertilizers. So, this isn't just a warning for the tobacco industry, but also for agriculture in general and for the public as a whole. This may be one of the reasons why cancer cases grew so much after the 1970s.

(36th) Even though phosphate-based chemical fertilizers have existed since the 19th century, they weren't widely used until farming became more mechanized and large-scale monocultures became common. And because radioactivity spreads deeply and through all possible ways, using phosphate-based fertilizers ends up contaminating the whole population — especially when they're allowed in food.

⁶¹³ Transcript of the magazine excerpt that summarizes this topic: Problem/Solution — HOW POLONIUM CREEPS INTO TOBACCO — Polonium-210 is one of many decay products of uranium. Uranium occurs naturally in the soil — but in much higher concentrations in phosphate rock from which fertilizers is made. Researchers have discovered two pathways leading from uranium to polonium in tobacco: through the air and through the roots. Uranium-238 decays to radon-222 (a gas) and then to lead-210, which settles on tobacco leaves and later converts into polonium-210. In this way, fertilizers made from uranium-rich phosphate rock, are applied to the soil of the tobacco plant and, as its decay into lead-210, return as polonium-210 to the above-ground parts of the plant.

(37th) Because of how the food trade holds back products, fruits — which are some of the easiest foods to grow in our land — don't reach most people in Brazil's cities in large amounts. Not to mention how important fruit would be — at the very least — to help fight disease and hunger, which is a fear for everyone and a harsh reality for many who depend on charity or on someone else giving them a job. Behind all this, there's a huge amount of waste both in terms of unused potential — since fruit trees are cheap to maintain — and in the literal sense: food is constantly thrown away just to keep prices high.

(38th) The people's independence and self-sufficiency have slowly been taken away through domination. Back in the 1970s, many rural families lived off the land for free and didn't even have to pay for electricity.

(39th) Fighting against agriculture is both a deadly and self-destructive policy, because farming should be our number one production priority. It should be encouraged everywhere, with crops planted all around people wherever they live.

(40th) The imperialists, in turn, scare people by making them think that a fairer distribution of land in the country is the same as communism. And many believe that for that to happen, the government would have to take land away from others.

(41st) But the Brazilian government owns a huge amount of land, and Brazil is a continental-sized country — with good soil and climate for farming almost everywhere. If that land were shared more fairly, small-scale and diverse farming focused on feeding the local population would significantly lower costs.

(42nd) Instead, the government has been weakening local farming. For example, up until the 1980s, rice was grown all over the country. I had an uncle who made nearly all his money from processing rice, and he was wealthy. But in that decade, the government started offering low-interest loans for buying farming machines only to the southern region of Brazil. This drove other areas into bankruptcy, since their production costs were higher. That's what happened to my uncle, who was from the state of Minas Gerais. He also went bankrupt during that time.

(43rd) The spread of refrigerators also changed things — not just in farming, but in the way Brazilians consume meat. People started eating more beef. Before that, most people ate chicken and pork, because they raised their own animals at home and didn't need fridges.

(44th) Chickens were eaten on the same day they were slaughtered, and pork, after being fried in its own fat, was stored along with the fat in aluminum cans like the ones used to carry milk. Once the fat cooled down, it thickened and kept air from reaching the meat. All you had to do was close the can with a lid, and that was enough to preserve it.

(45th) Later, refrigerators became popular and were seen as essential items. People got used to eating beef. During that time, home-raised animals were discouraged, and cattle farming for slaughter was encouraged. One good thing about this is that, because of the population's low education levels, raising pigs and chickens in cities often led to the spread of diseases. But today, because of this shift, people depend more on money — both to buy meat and to pay their electricity bills.

(46th) I should remind the reader that I support people cutting back on eating too much meat. However, I'm against slavery and hunger, and — since people still rely on meat — that shift pushed them in that direction. Jesus also taught fishing as a way to escape both hunger and slavery. Back when people used to raise pigs for food, they could be more independent and better nourished. Depending on the size of the animal, just one pig could feed around twelve people for about six months. The rest of their food came from home gardens and chicken coops.

(47th) This change in the country's diet toward eating more beef also had a negative impact on Brazil overall, because raising cattle requires much more land. As a result, many farms were turned into pasture, causing major deforestation — even of fruit trees. The first types of trees to be cut down on a large scale were guava and orange trees. Today, orange trees grown from seeds are rare; they've been replaced by grafted plants. But the seeds from grafted trees don't grow into good-quality orange trees, since the rootstocks usually aren't good either.

(48th) At the same time, Brazil became one of the biggest beef exporters in the world, showing the international interest behind all this and greatly increasing cattle farming for meat — when it used to be mostly for milk. After all, the global market for dairy products is already very saturated, which is why there's so much interest in sabotaging dairy production in Brazil and shifting the focus to the meat industry.

(49th) But we could have both: cattle raised for milk and for meat at the same time. That would help feed our population better. Milk and dairy products could be served for breakfast in public schools and daycare centers — to parents, teachers, and students: milk with cocoa powder and brown sugar, cheese bread, cheese, and some kind of fruit jam without added sugar. Offering a good meal made with foods that are abundant in Brazil is a great way to encourage healthy eating habits. In every way — nutritional, economic, political, and social — it would make more sense to subsidize milk and dairy production instead of wheat flour.

(50th) That's why I believe the sabotage of milk started with the systemic requirement for pasteurization. It became a way to monopolize dairy regions, hide fraud, and turn the country into pastureland for foreign interests. Under the excuse of needing pasteurization, many natural dairy foods — like butter and cheese — are taken out of the milk before it's sold.

(51st) Whey, a by-product of milk left after most of its main components are removed, is often used by companies to increase the amount of milk. Because of that, they also need to add more preservatives, otherwise the mix will curdle. Milk whey is a slightly greenish liquid with small bits of solid milk. These bits are blended (homogenized), emulsified, and preserved with chemicals that are harmful to our health. This process makes the whey turn white again and look like milk.

(52nd) Besides that, the frauds are, of course, never disclosed by the companies and are a regular way for them to increase profits from this food. In 2016⁶¹⁴, the Italian company "Parmalat" was found guilty by a court in the state

⁶¹⁴ The fraud was, in fact, discovered in 2007

of Minas Gerais (Brazil) for adding caustic soda and hydrogen peroxide to the milk.

(53rd) But the truth is, milk fraud often starts with the producer, who usually adds water to it. That leads consumers to trust companies to run lab tests and inspections to prevent this kind of fraud. And this whole situation ends up limiting people's access to this food and to dairy farming as a means of survival — or making it more vulnerable.

(54th) I should say that I don't believe pasteurization is a must. I come from a family of dairy farmers, and drinking raw milk never caused any harm to my family, even without boiling it. Of course, I'm not saying people should drink raw milk. But nowadays, if it's boxed milk — with few exceptions — I'd say it's better not to drink it at all.

(55th) Another argument people often repeat without thinking is that milk should not be consumed because it's taken away from the calf, and that this is cruel. But that's not necessarily true. Calves usually don't drink all the milk the cow produces. If they do, it could even lead to fatal diarrhea. In nature, when a calf stimulates the cow's udder, the four teats often release milk at the same time. Because of this, many liters of milk are wasted, either consumed by other animals or absorbed into the ground.

(56th) In places where people have mental balance, milking cows doesn't harm anyone — it actually does good. Milking relieves the painful pressure caused by full udders and prevents inflammation from mastitis, which can block the teats and stop milk production. In nature, the tendency would be for the teats to clog until only enough remain to feed the calf without killing it. That's why milkers are often seen by cows as friends. Milk is a sacred food, especially because it's often offered willingly by the animal.

(57th) Milk is also a liberating food. In the countryside, two dairy cows producing around 10 liters (about 21 pounds) of milk per day, along with homegrown food, can generate enough income to support a family. It also brings food independence. If someone owns a milk-producing animal and knows how to use the milk, they don't need to buy things like cheese, butter, heavy cream, condensed milk, and many other products that can be made from it. But milk production can also be seen as a form of bondage, in the sense that someone skilled has to extract it every day, which often means that small-scale workers don't get any days off.

(58th) The truth is, this kind of situation hasn't happened only with milk. Many of the most important foods in our culture — the ones that gave us independence — were discredited one by one. Today, the system promotes the “vegan” diet. This diet rejects all animal-based foods, including the very ones that give my fasting its name: “milk and honey.” But people who follow this diet often need to take B-vitamin supplements — mainly because of the lack of milk — while my fast gives me excellent lab results with no supplements at all.

(59th) I look at all this distancing from natural foods with concern, because it brings many problems. It opens the door for food and the biosphere to be poisoned, it takes away both individual and national self-sufficiency, and it removes a source of wealth creation.

(60th) I heard from two family members who showed me how important food independence is: my father and my grandfather, who both lived through World War II. My father lived in the city and went hungry during that time because the food that

companies produced was redirected to feed the Allies. His family had to wait in long lines to buy small amounts of food. My grandfather, on the other hand, lived in the countryside and didn't struggle at all, because he and his family were able to grow and produce their own food.

^(61st) The monopoly over seeds through GMOs also exposes us to the risk of food extinction. Greenpeace supports this view:

The introduction of GMOs into nature exposes our biodiversity to serious risks, such as the loss or alteration of the genetic heritage of our plants and seeds, and a dramatic increase in toxic agrochemicals use. It also makes farming and farmers dependent on a few companies that own the technology, and puts the health of both farmers and consumers at risk. Greenpeace supports a model of agriculture based on agricultural biodiversity and free of toxic products, because we believe that only this way can we have farming forever.⁶¹⁵

^(62nd) I should make it clear to all audiences that, in theory, seeds produced by GMO plants can't be used for replanting because they don't germinate. Also, since these plants are more resistant to toxic agrochemicals, farmers tend to use larger amounts to fight pests and make the fruits grow bigger.

^(63rd) We need to eliminate glyphosate⁶¹⁶, pesticides, phosphate-based fertilizers, and GMOs from our agriculture. Pesticides can be replaced with natural repellents. Several global groups are currently working to raise awareness about this need. Examples include "La Via Campesina"⁶¹⁷, "Biodiversidad LA", "Unión de Científicos Comprometidos con la Sociedad"⁶¹⁸, "RAP-AL"⁶¹⁹, "Grupo Semillas"⁶²⁰, among others.

^(64th) If we don't push back against the system's efforts to monopolize food, we're likely to become more and more defenseless prey to those in control. All of this — disconnecting humans from the land — leads to illness, partly because of our growing ignorance about natural medicine, since remedies come from agriculture. This is especially clear in the case of marijuana, but it applies to many other plants as well. Clover⁶²¹, for example, is edible, has medicinal properties (and actually tastes good), and grows abundantly in Brazil.

^(65th) Because we've grown distant from agriculture, we've become a source of profit—even through our illnesses. After the cancer boom, for instance, many devices were developed for regular screening tests to prevent it. That has also become a steady source of income, since it forces many people to pay for health insurance, whereas a healthy population wouldn't worry about that.

^(66th) We are mentally unwell, partly because, like any animal, we get emotionally affected in places where food is scarce — and this scarcity is artificially created and kept in place through great effort. To start a big change in the world, each of us could just plant at least one fruit tree in public spaces and take care of it so it can grow.

⁶¹⁵ Greenpeace.rj.com. Available at: <https://greenpeace.rj.wordpress.com/campanhas/>

⁶¹⁶ Its best-known brand is *Roundup*.

⁶¹⁷ <https://viacampesina.org/en/>

⁶¹⁸ <https://uccsna.org/>

⁶¹⁹ <https://rap-al.org/>

⁶²⁰ <https://www.semillas.org.co/>

⁶²¹ *Oxalis corniculata* — trevo de três folhas ou azedinha.

^(67th) I've been doing my part in that direction, and I truly hope everyone else does too — to end food scarcity and the risk of losing it forever, which could lead to our own extinction. Only after we stop holding back food and end hunger will we have a truly new era. And we need that, or we'll turn our world into a kind of hell.

^(68th) By the way, when we talk about the neuro-linguistic programming done against milk, we could just as well call it hypnosis — there's not much difference between the two. It was basically brainwashing. We usually don't notice it, but our society has uniform traits, just like ancient societies did.

^(69th) This uniformity shows that we're all, in some way, stuck on a single track. Satan — the negative social ego — shows up through the roles we play — which we often repeat without thinking. Because of that, we end up losing our humanity to fit into a social identity that denies who we really are.

^(70th) At the same time, because the system encourages early reproduction, people — as if they were its herds — are pushed into forced labor to provide for their children. They also turn to fast, convenient food because they don't have time to cook.

^(71st) This creates a chain reaction, addicting our taste buds to industrial flavors, which leads to a kind of mental slavery that pulls us away from real food — not because it's scarce, but because of our vanity around eating. We reject natural foods while indulging in ultra-processed ones with greed.

^(72nd) We end up fueling profits until we die — eating too much of what doesn't nourish us, messes with our digestion, and is full of chemicals just to look and taste good.

^(73rd) From then on, we're forced to work for many hours and many years, and to contribute to social security. Yet in this system, most people either don't live long enough to retire, or after retirement, still need to keep working. Many people retire due to disability, which results in smaller benefits.

^(74th) All of this is driven by a mechanical, business-minded mentality that sees this outcome as the most profitable for those in power. But these inhumane practices harm society as a whole — and no one lives outside the world, even if they believe they've built perfect isolation around themselves.

^(75th) Exploitative colonization is a process where one country enslaves another — just as humans exploit each other person to person. The continent most affected by this to this day is Africa. There, Desmond Tutu⁶²² worked against the dehumanization caused by colonization. He developed the theology of Ubuntu. Ubuntu means that my humanity is deeply connected to the humanity of others. We are inhumane if we don't recognize and give humanity to others.

⁶²² **Desmond Mpilo Tutu** (1931) — He was an archbishop of the Anglican Church and received the Nobel Peace Prize in 1984 for his fight against apartheid in his home country. He was a major promoter of Ubuntu theology. This ideology recognizes a person's humanity through their relationship with others. Ubuntu theology is a concept linked to human dignity. Its importance was especially highlighted because of the dehumanization caused by the exploitation of South Africans by wealthy countries. Source: Teologia Ubuntu. Available at: https://pt.qaz.wiki/wiki/Ubuntu_theology

(76th) The privileged countries in today's global scene play the role of a hypocritical society — they know this inhumane exploitation is happening, but they won't give up their power and will keep control of global knowledge to stay ahead. It's not very different from how governments dominate their own people. In the end, we all end up equal under this system and affected by it. The madmen who want to take over the world in children's stories are just metaphors for the real-life lunatics who actually do it.

(77th) Here in Brazil, when our collective hypnosis and the so-called war on drugs began, the pro-democracy side — the ones who might have informed us about all this — were being killed in droves. To make it worse, they were captured individually, by surprise, unarmed, and apparently without reason. The military would come into people's homes and never bring them back. Now we understand more about the reasons. They didn't go along with the dehumanization that leads to social stratification and enslavement. That was seen as a threat to the established order.

(78th) In the information age, disinformation is used as a weapon against the people. One example is the patent system. It's not fair to withhold knowledge just because we discovered it first. But society always finds legal ways to do that — to strengthen the power of the dominationists — because knowledge combined with free will makes people free and powerful.

(79th) Even today, as in ancient Rome, the main target of the dominationists is the second Christian commandment — which is, in many ways, represented by solidarity. Solidarity humanizes us, and the dominationists want us to remain animal-like.

(80th) The system's hypnosis works against both our humanity and our spirituality. For example, many people struggle to truly grasp the idea of life continuing in spirit. This weakens them, making them live as if their lives were like those of ordinary animals — focused only on survival. Business leaders reinforce this mentality because, in the logic of corporate math, that spiritual loss is counted as profit.

(81st) The Easter Bunny, which we've talked about before, dumps down this celebration to hide the truth about the continuation of life — its real message. That's why, on this date, God originally told the Hebrews to kill and eat a lamb, symbolizing that He renews life.

(82nd) Many argue that the bunny is a symbol of fertility, but fertility carries a different meaning from the renewal of life — it's closer to the idea of human co-creation, which is anthropocentric. Understanding eternal life helps reduce the fear of death and leads people to live with more humanity.

(83rd) Another so-called Christian image that's actually anti-Christian is the crucified Christ. Imagine if you had a dear friend who was brutally murdered — would you want to see that cruel death constantly displayed? I'd hate that even for an enemy.

(84th) Images alone have the power to hypnotize — they don't need to be audiovisual. And because people have been exposed to negative or false images for centuries, they end up following a negative reality automatically, without seeking logical understanding, as if they had no ability to think for themselves.

(85th) In this way, the crucifixion of Jesus — a human act — is treated as more important than His life after physical death — something divine. Even an atheist might see this as a metaphor: that not everything is under human control, and that there's a perfect mechanism guiding life. After all, Jesus is revered far beyond His physical death.

(86th) Perfect logic, in turn, has a direct connection to true love. People suffer deeply if they don't find it at some point, and Jesus shows this through His lack of irritation. In his gospel, Judas describes Him like a father enjoying time with his small children, holding back laughter while patiently explaining things to them.

(87th) When mathematical intelligence is seen as the highest form of intelligence, it pushes aside spiritual intelligence and leads us toward destruction. Businesspeople try to use the enjoyment of art to make money, instead of seeing it as a form of spiritual expression. Sexuality, for example, is something that brings us pleasure, but it can also take us away from spirituality.

(88th) But if we've gotten used to deadly images as art—like the crucified Christ—it's because they're shown with spiritual messages that make them feel more human. This creates unconscious inner conflicts in us.

(89th) As a result of all this, our behavior is contradictory and goes against life. We do things like drink poisonous stuff — like soda — as if it were normal, because our society has a suicidal and homicidal mindset. But that's madness — even if everyone's doing it.

(90th) On the other hand, even though it doesn't take much to make people's thinking automatic and stop them from evaluating things critically, technology has definitely contributed a lot to that. Today, many people repeat the thoughts and behaviors of characters who have been made to look foolish or insane. But it's hard to predict or evaluate all the consequences of these actions against humanity — if these, which reflect a collective madness, aren't already the worst ones.

(91st) Systemic hypnosis works by preventing the hypnotized person from becoming aware. Its main goal is to stop people from developing their own thoughts. People are led into a mental state where they never reach conclusions. This is the same as taking away their ability to evaluate and to feel things on their own.

(92nd) One technique used to keep someone from focusing — and to lead them into a trance — is to systematically bring up disconnected topics. Breaking their train of thought again and again keeps them from reaching conclusions because the topic keeps changing. Their thoughts become unstable as they jump from one subject to another, which is then interrupted again. Because they don't reach conclusions, people don't go deeper into any line of thought — which is what could be called 'enfoque,' a deeper kind of focus that goes beyond just looking at something. Instead, their attention, which stays on the surface, gets fixed on a single stimulating object — something easy to do with audiovisual media.

(93rd) In brain terms, keeping attention without going deeper into thought leads to the production of alpha waves. These are brainwaves with an electric voltage that cycles between 7.5 and 13 hertz (times per second). Since alpha waves show up during relaxed states, like meditation and hypnosis, people have wrongly assumed they're always good. But they can also appear in unpleasant conditions, when a person isn't actually relaxed.

(94th) Alpha waves aren't necessarily signs of peace or serenity, and they don't always mean someone is in a special state of awareness. Instead, they can show a lack of alertness. When visual input and focus go down, brainwaves become more steady. From there, focus

starts to fade — almost like it no longer exists. The images stop being seen mentally, even though the eyes still see them physically — mechanically — like when the legs walk automatically. At that point, the person enters a trance.

(95th) Alpha waves are a state of semi-consciousness. When we go into a trance, it's like we create a kind of mental blindness, so we start to see things through someone else's eyes — the eyes of the hypnotist. That's the goal of the dominationist system: it needs the controlled person to adopt its point of view so that they become obedient and useful to it — what Foucault called docility and usefulness.

(96th) The hypnosis practiced by those in power today uses linguistic constructions in a way that is the reverse of what I recommend for mental restoration through neurolinguistics. The sequence "make a mistake, notice it, and correct it," for example, is a good path for improving reasoning. It can even be used when teaching verbs, helping someone complete a thought and stay more alert.

(97th) However, in fiction stories, characters make mistakes and don't even notice them. Then, instead of fixing the problem to get things moving again, they destroy whatever is stuck. In real life, many people break their phones under that same influence. Because of this, the negative consequences of acting out in anger are not even examined — people don't reflect on the mistake, since they see the outcome as unavoidable.

(98th) Notice that repealing the law that banned hypnosis⁶²³ conflicts with the law that regulates broadcasting⁶²⁴. After all, hypnosis has become a commercial interest that overrides education.

(99th) Also, the influence that the implantation of ideas can have on a person's mind may cause them to become completely static in the face of reality. That's what idolatry does — even if it's about heroes or role models. The system promotes this by influencing young people through ads. Just fifteen seconds of a dazzling image combined with the literary feeling of "aesthetic estrangement" is enough to hook a young person into chasing unattainable ideals. It works like a light does for a moth — even though we are higher beings.

(100th) The death-driven society — the one that manufactures death — turns people against each other by twisting logical ideals into destructive ones. One example is hedonism. It's a logical ideal, but our society has made it destructive. Hedonism is an ideology about living well. The word comes from Eden, and in the Bible, Eden is described as paradise — a place where all kinds of fruits were available, and humans could pick and eat them without having to pay for them. That's the real path to a good life.

(101st) The distortion of this concept begins with using lazy scenarios as examples, like the daily life of lions or men being constantly served in their smallest desires by women. It's absurd to treat the lion as a symbol of a hedonistic life — he is, in fact, an example of an animal that lives tyrannically. And even so, he's still just an animal like any other, living a miserable life due to the lack of higher intelligence, having to endure sun and rain.

⁶²³ Decreto n° 51.009/61

⁶²⁴ Decreto n° 52.795/63

(102nd) The truth is, hedonism is a necessary concept for humans, because Eden represents happiness — the goal of all conscious life. In the broken society we live in, the concepts that end up being twisted are exactly the ones that matter most to us. The hijacked version of hedonism promotes slavery, so it has nothing to do with paradise. It goes against free will, which makes it not only inhumane but also anti-Christian.

(103rd) Besides the fact that the absence of freedom is incompatible with paradise, the act of serving must be limited by genuine necessity. When that limit is exceeded, the one being served doesn't evolve — they become corrupted and regress. Many attempt to shift the blame onto the enslaved, portraying them as being obsessed with work, as a way to excuse themselves.

(104th) True hedonism — which means having free and accessible fruit to eat — is more real than the reality we live in today. In our world, the authorities prevent fruit trees from being planted in public spaces in order to keep fruit prices high.

(105th) In the distorted view of hedonism, the good life is shown as a reward for the few, not as a basic need for all. Because of this, we're made to compete with each other from an early age, and we live according to competition-based models. This separates us — but we choose to live this way because we've been trained to chase applause and to see praise as a reward.

(106th) What truly allows human beings to live a paradise-like life is mutual service. We become giants through unity. Unity makes us smarter because we gain more perspectives from more thinking minds. It makes us more capable, because there are more arms to act. It makes us happier, because we were made to be connected to others. In sincere unity, people find the affection they usually seek in applause.

(107th) The system, however, goes against who we are and what we need — just to make us consume whatever brings profit to the dominationists. Profit is always used to justify destructive mental patterns, like addiction. The dominators invest in addiction, even though they could make much more money without the “ghost of addiction” scaring away their customers.

(108th) Many simple mental reactions are used to guide people in harmful directions — like the word “Yuck!” mentioned back in Chapter II. Since it refers to the urge to vomit, it's repeated often in children's cartoons and used to shape food choices, social prejudices, and even obsessions with cleanliness. It often gives the impression that system-approved foods are “clean” because they're sterile — but no one mentions that many of them don't even qualify as real food.

(109th) (109) Our society is death-driven because it runs on the empty equation of profiting from loss. But some losses can't be repaid — so it's better not to have them at all. One example is the psychological damage caused by hypnosis. Humor, for instance, has been used against us. We were cured of our rejection of bad things by laughing at them — and then we accepted them without noticing. stupidity took over the population to the point that I almost thought the killer in *The Name of the Rose*⁶²⁵ had a point in his neurosis. His theory

⁶²⁵ **Umberto Eco** (1932-2016) — He was a medievalist, philosopher, semiotician, cultural critic, political and social commentator, and Italian novelist. *The Name of the Rose*, released in 1980, is his most popular novel. It is a historical mystery that combines semiotics in fiction with biblical analysis, medieval studies, and literary

was that comedy was harmful to our psychology because it made us more animal-like — less intelligent, more like beasts. According to his view, laughter had the power to turn us into lesser beings.

(110th) I’m not against laughter, because I believe true life is a happy life — and laughter is a reflection of that. In my view, people need to laugh. There was a time in my life when I could only laugh when I was drunk. That made drinking feel almost like a necessity. But I see that people intentionally make jokes about the wrong things — like showing images of people getting hurt. This has made our society, at the very least, emotionally numb. So it’s important to define laughter as a good thing when it helps release inner demons — but a bad thing when it reflects them.

(111th) Human societies don’t understand life in its full expression. An immeasurable number of people chase after a partial version of life — sometimes represented by a title, an object, or just a number. In the end, the life they achieve is one of dissatisfaction.

(112th) If we try to fight back against this system of dissatisfaction that pulls us away from Eden and from true happiness, we are immediately targeted. We’re called subversives or witches to justify attacks against us. But most commonly, we’re called crazy by the dominationists to stop others from listening to us.

(113th) In fact, the real target of the military dictatorship was the intellectuals — precisely because they were beginning to find ways to reach the public through audiovisual media. Behind the so-called “hunt for subversives” was a massive process of fraud and theft of the country’s wealth, carried out more or less quickly — and invisibly.

(114th) The ignorance caused by a cultural barrier makes our social oppression even worse. If intellectuals used simpler language, people would have a lot to think about. But since that rarely happens, their knowledge is often twisted, and their ideas are commonly used in ways opposite to what they originally intended.

(115th) The introduction to the book *Man and His Symbols* talks about how reluctant Jung was to share his knowledge with the general public, believing they wouldn’t be able to understand him. In the end, he found a journalist who used mid-level language but was capable of understanding the subject, and helped him write the book. To have knowledge but lack the words to share it is like letting that knowledge go to waste — it doesn’t move forward.

(116th) Hypnosis makes people lose touch with themselves. It throws them into a big wave of emotions that keeps them from living a life free of emotional crashes. I believe there’s one thing behind all of this, and its name is “money” — not “intelligence.” Businesspeople do this out of greed, but they could make much more money if they invested in our lives instead of in death.

(117th) In the first version of this book, when I was a “little girl,” I said: “I have to teach people to be human like we teach cows to be cows.” To me, teaching humanity to humans didn’t make sense — no one teaches a cow how to be a cow. It took me a long time to understand how hard this task was, and how much I’d need to work on the language in the book to make it simple. To make things worse, everyday language had become so dehumanized over the past five decades that I still had to translate it into a more neutral way of speaking.

theory. Foucault’s *Pendulum*, his 1988 novel, deals with similar themes. Source: Wikipedia. Available at: https://en.wikipedia.org/wiki/Umberto_Eco

(118th) In fact, flawed ways of thinking have been planted in people's minds — and in the mind of society as a whole — by dominationists for a long time. Many old and limiting beliefs affect people without them even noticing. This is done through children's stories that spread fear using monsters — which, even though they're fictional, awaken people's inner demons. Superheroes play the role of angry gods, just like the gods from Greek and Roman myths. They promote belief in human powers, while ignoring — and even fighting against — the view of the true God, the one who gives us spiritual intelligence.

(119th) At the same time, human knowledge is worshiped, and its language is used in a way that pushes people away from it. And even though no human intellectual work is perfect, the discourse our society accepts as true deeply influences us and shapes our reality. Mikhail Bakhtin teaches us a lot about this in his book *Marxism and the Philosophy of Language*.

Every ideological sign is not only a reflection, a shadow of reality, but also a material part of that reality.” (p. 23).

In fact, the real heart of the problem, for us, is about how reality (the base structure) shapes the sign, and how the sign reflects and bends reality as it changes... (p. 32)

(120th) Verbal language is the base of our thinking. So the moral decay of society through the destruction of concepts seems complex, but it really happened. Every sign (every language object) is ideological — it carries an idea. That's the whole point of a sign. Human beings connect to their words. We identify and express who we are through the words we use. Without words, we can't know who we are. That's why, when we learn a new kind of language — like professional language, for example — we also take in the way of thinking that comes with it.

(121st) Here, we're talking about the relationship of dependence between language and human beings. And this relationship is never fixed — it's always changing and dynamic. When someone shares an idea with us, we also change it when we pass it on. Discourse affects the person who receives it, and at the same time, it's also affected by that person when they repeat it.

(122nd) Bakhtin shows us the path to cultural "anthropophagy" — where the "anthropophagic" group absorbs the discourse of the opposing culture as if they were embracing “new” ideas. But in reality, they take the other culture's discourse and twist it (bend or refract it) until the ideas are fully redirected to fit what they want. Cultural anthropophagy also allows the original idea to be forgotten or treated as if it never existed. Oswald de Andrade suggested we do this with foreign cultures, but the truth is, they've been doing this to us for a long time.

(123rd) The dominationists interfere with popular language to push people toward self-destruction by spreading violent or death-related expressions. Many phrases, sayings, and common expressions carry ideas linked to death, such as: “I died laughing” (I laughed a lot); “He killed two birds with one stone” (he solved two problems at once); “I'm dead tired” (I'm extremely tired).

(124th) Calls to war are also everywhere in our everyday vocabulary. For example, we often say “fight” instead of “work hard” or “dedicate ourselves,” like in: “I fought hard for this project.” We usually call our challenges “wars,” and say “fight” or “combat” instead of “face,” as in: “I fought against the wrong ideas.” But to face ideas, we shouldn’t destroy them — which is the meaning of “combat” — we should talk about them and guide them. When a person tries to combat ideas, they’re actually cutting off communication. Violent language should be avoided if we want to reach spiritual intelligence. Besides, to work, dedicate, and face things are friendly, positive actions, while to fight, wage war, and combat are hostile, negative ones.

(125th) Many changes made to the language of our cultural mindset have no clear record of when they began, and they may have been implanted by the dominationists, since domination reaches into the smallest threads of society — and that’s the tool it uses to work. Our mental health is directly tied to using kind, healthy words and practicing truth in our personal minds and in society’s shared mind. Taking that away is a way to shake us and take control.

(126th) Machismo, for example, has been an open path for the spread of pornographic language. Many men are directly or indirectly convinced that aggressive, sexist words are a sign of masculinity. But many of these terms were also promoted by both current and older social networks as a way to change language on a large scale — because sexist behavior has the power to destroy unity within a population. And, forgive me if this sounds unbelievable to some, but I have no doubt that we’re in the middle of an ideological war. Its goal is to divide us in order to destroy us as a people and take our land.

(127th) In the 1970s, the TV host Chacrinha popularized the phrase “If you don’t communicate, you trumbica”, in which “trumbica” is a made-up Portuguese verb that means something like “to get into trouble.” At the time, the phrase became very popular. But suddenly, the word “trumbica” started being replaced with “to fuck” — a vulgar, pornographic term.

(128th) “To fuck” means “to have sex” in a crude or disrespectful way. Because of that, the original phrase — which was meant to warn people about the importance of communication — quietly disappeared from everyday speech and from people’s understanding.

(129th) In the same way, the phrase “doing something mean or malicious” was replaced by “having sex”, which originally meant to have sex with someone you don’t respect. But in psychologically healthy, “having sex” has nothing to do with doing harm.

(130th) These changes were supported by the media and our government, which, during the dictatorship, censored the proper words and encouraged the wrong ones. Among foreign films, only US ones were shown here, and only those — along with Brazilian soap operas — were free from pornography. These media outlets monopolized the audience of the modest public, while Brazilian cinema was being discredited. This also happened because, at the time, there were no private ways to record or watch other kinds of movies. People didn’t realize what was happening, because those in power are usually seen as the ones who define what’s moral.

(131st) From that point on, even when national films weren’t pornographic, the characters’ dialogues were full of curse words, supposedly to reflect real, everyday language. But that didn’t match reality. At that time, everyday Brazilian Portuguese relied on more

intelligent vocabulary. I remember watching public debates, for example, when the word “sacanagem” (fucking) was first allowed on television.

^(132nd) As for the shift in our cinema toward pornography, if the reader is curious, all they need to do is compare productions made before and after the coup. The “chanchadas” are an example of pre-coup films — they featured humor without obscenity. The actors’ body language in “chanchadas” was simply brilliant and unmatched in its quality. There are performances by Ankito⁶²⁶, for example, that I’ve never seen anyone replicate, although I’ve noticed they were imitated in animated cartoons and US films⁶²⁷.

^(133rd) The “pornochanchadas”, on the other hand, represent the destruction of that genre. They came after the coup and had no humor — just pornography.

^(134th) The replacement of words in Brazilian Portuguese turned strategic terms into something pornographic, making communication harder in an almost unnoticeable way, clouding both understanding and moral judgment. But that was only the beginning of a destruction that, today, I watch with sadness and work to help undo.

^(135th) All of this shapes points of view, just like a specific camera angle can create a feeling of insecurity, or another one a sense of being watched, and so on. We changed the context we lived in without realizing it — because we changed our linguistic context.

^(136th) Look: when someone picks up a message, they both reflect it and partly distort it. This means they pass on the idea, but also change it a little. The dominationists use these distortions to guide public thinking. They usually do this based on material interests and in a negative way — however, these changes could be used for educational purposes and be much more profitable.

^(137th) What’s happening is an attack on our very existence, because it’s a system that promotes and keeps low values while destroying human values. The direction and planning behind it are meant to lead people toward what is wrong, not what is right.

^(138th) If this had happened in the past, even our language might have been destroyed along with our culture. But ever since grammar books were created, languages have been somewhat protected. Thanks to that, the structure of today’s Portuguese has supported many literary works. That makes it harder for people who want to destroy the language. Even though vocabulary keeps changing, the basic structure of the language has stayed almost the same. Still, the way words change over time has a strong impact. As Bakhtin said⁶²⁸:

Words are woven from many ideological threads and are part of all social relationships in every area. That’s why words are always the most sensitive indicators of social changes, even the ones that are just beginning to appear (p. 32).

A being reflected in the sign is not only reflected in it, but also refracted through it (p.37).

⁶²⁶ Ankito, stage name of **Anchizes Pinto** (1924 — 2009) — He was a Brazilian actor, considered one of the five greatest names of chanchada films. From a circus family, he was born in São Paulo, in the Brás neighborhood. His father was the clown Faísca (1898–1936), his mother was the circus actress Thomasina Pinto, and his uncle was the famous clown Piolim. He was married to actress Denise Casais. Source: Wikipedia. Available at : <https://pt.wikipedia.org/wiki/Ankito>

⁶²⁷ Here there is a reference to the *chanchada O rei do movimento*. Available at: <https://www.youtube.com/watch?v=0b2auLPTcWc>

⁶²⁸ Mikhail Bakhtin — *Marxism and the Philosophy of Language* 2006

(139th) Between individuals, the distortion of a message doesn't always happen on purpose. But when it comes to mass communication, there's usually detailed work behind each piece of content, so almost everything has a planned direction.

(140th) The internet suggests that it doesn't control information, but it gives very limited results in searches, almost forcing the user to accept its line of thinking because it blocks answers that go against the interests of the dominationists.

(141st) Just like people are addicted to a kind of rush so they don't "waste" time, they settle for whatever is offered. Because of this, many vague words and ideas — which make communication harder and destroy meaning in our language — keep being created or added to our vocabulary. This makes people less able to communicate and to think.

(142nd) Many things show us that ideological dictatorship is still alive despite the appearance of freedom. Our audiovisual market is still dominated by US movies, and even some dubbing is done in a way meant to influence us negatively. This also happens in fictional storylines. They are often written so something always goes wrong, and that plants the idea of failure in people's minds, making our society weaker.

(143rd) Little by little, our culture is being smothered by US culture, because movies show us only negative images of our country. At the same time, we can't make simple things real in our minds because they've been turned into something abstract for us — showing up a lot in fiction but not being talked about in real life.

(144th) For example, the presence of criminal organizations in Brazil — like the Chinese mafia, the Yakuza, and others — is not something abstract; they are everywhere. But because of the way they are shown, people can't see them, as if they only existed in fiction. I myself, when I came across some people who, by their look, were part of the mafia, felt like it was something abstract, as if it were a movie. But the truly logical view is that mafias are here, and it's fair to say that anyone who doesn't believe that is being naïve.

(145th) We have created a death-oriented society because we believe death is a form of power. We do the same with all kinds of destruction. We have lost sensitivity toward what is being done because we're used to just enjoying the advantages that evil brings us. For example, if we personally had to kill the animal we were going to eat, maybe we'd eat less meat. But since society does that killing for us, we end up killing a lot more — and with that comes a lot more waste and suffering.

(146th) Today we have ideological terrorism, promoted by capitalists and made real through mass hypnosis. But it wouldn't be possible if, in some way, it didn't have our approval — and in general, we go along with it because we believe in capitalism.

(147th) The dictatorship of the proletariat, even though it's presented by Marxists as something between capitalism and communism, was twisted into an idea that serves global capitalism. Capitalism has become, above all, a dictatorship of money run by corporations. But it gains strength as a social movement because anyone — even with very little — clings to the illusion of being a partner in this dictatorship. That makes people, in general, obsessed with making money instead of wanting to stand up to the system. People confuse having economic power with having political power, but from this point of view, they don't really have meaningful political power unless they have a lot of money.

(148th) In most countries, government power and the economic power of business owners join forces to protect their interests by force, even when those interests betray the majority shareholder of those assets — the people. The powerful always act to crush resistance from the working class, who are basically the enslaved people of the past, because resistance has always been a threat. After all, power really belongs to the one who uses it — who can change their mind right up to the moment of action — not to the one considered its owner, who still depends on someone else to exercise it. Our society is actually driven by the working class. They are the real strength of society, even though that same society often works against them.

(149th) The capitalist movement, then, worked to make the younger generation into dictators. This way, the dictators control the working class and society through the tyranny of their children — who, in truth, are children of the system. But this isn't new. It's the same basic idea behind how sexism uses children to control women. Sexism is also a form of control through money, which is why secret societies that hand out privileges to maintain a network of protected people — and control the world — are often deeply sexist.

(150th) Dominationists use children's and teen stories to convince the younger generation to side with them. In many of these stories, young people act as if they are resisting the "dictatorship" of their parents, even when no such dictatorship exists. They are raised to see their parents as enemies. Laziness is encouraged in many ways. Many fictional characters are drawn walking in a slouched, dragging way, acting out the mindset of laziness. In a lot of stories, kids are shown as victims just for doing small chores. This teaches them to resist learning at home, and to try to turn their parents into servants. Where there is no cooperation, servitude takes its place.

(151st) Because of this setup, parents become too caught up in the problems at home caused by their children and can't respond to political oppression. These problems, combined with workplace exploitation, leave working-class families with no spare time or money. So even if they earn above-average wages, they end up depoliticized and controlled as if they were living under a dictatorship. Capitalism just repeats what has always happened: tyrants take control of the world's ideas and steal the children of the weak to enslave them.

(152nd) However, with today's massive human population, this whole scheme could not survive without a unified way of thinking, enforced by mass media. Shared ideology is the real political power of a people.

(153rd) This explains why Brazil's first TV network, Tupi, was physically destroyed in terrorist attacks whose perpetrators remain unknown to this day. Then it was economically destroyed by government intolerance, and finally, erased ideologically through public forgetting.

(154th) But if we were not being controlled by people who want our genocide and the destruction of our culture, that would never have been allowed to happen. The archives of that network are a rich source of information, education, culture, and historical records — valuable not only for Brazil's history but for the history of audiovisual media in general. If there were no corporate interests working against the people — and even against humanity — the loss of that would benefit no one.

(155th) From what I understand, Tupi TV was a target of the dominationists mainly because of the visibility it gave to evangelical Spiritism, which united Christian

religions. The dominationists wanted to keep them divided. Examples of this are the interviews that the medium Chico Xavier gave to the TV show *Pinga-Fogo*.

(156th) In the first of these programs, aired on July 28, 1971⁶²⁹, the medium was questioned for three straight hours. At the time, TV ownership in Brazil wasn't as widespread as it is today, yet 75% of all televisions in the country were tuned in to that program. The event made such an impact that it led to a second program on December 21⁶³⁰ of the same year. This one was even more impactful, lasting four hours.

(157th) The information brought by this medium was not only fascinating but also revealing and full of hope, including prophecies for our times. The content of these interviews was also recorded in books dictated to Chico Xavier by various spirits⁶³¹.

(158th) I believe the dominationists went out of their way to try to erase Chico's image. One example of this attempt is the character Professor Charles Xavier from the "X-Men⁶³²" series, who seems to have been created with the same initials and the bald head to make people confuse their identities. This also happens with other important events and figures from our culture and spiritual knowledge. However, so far, the dominationists have not managed to erase this medium's image, because his work was immense.

(159th) Another example of Tupi's positive programming was the series *Vigilante Rodoviário*. It was produced before the military coup and during João Goulart's presidency. The show had 38 episodes, which are now available on the website of the São Paulo State⁶³³ Highway Patrol Command. It was the first police TV series in Brazil. It also showcased the cultural richness of the Brazilian people. The show's opening theme⁶³⁴ promoted friendship and was tied to spiritual intelligence. Its scripts were grammatically very correct, which is also important, because it helped improve the thinking skills of those who watched it.

(160th) This series promoted spiritual values such as calmness, attentiveness in relationships, honesty, discipline, regular exercise, and dedication. It presented some of the most advanced philosophical ideas known to humanity at the time. For example, in the episode telling the story of the battalion's

⁶²⁹ Available at: <https://www.youtube.com/watch?v=8JD3wmC2ABU>

⁶³⁰ Available at: https://www.youtube.com/watch?v=7s6l2_1TkFE&t=540s

⁶³¹ Disponíveis em: <http://www.oconsolador.com.br/linkfixo/bibliotecavirtual/chicoxavier/listacronologica.html>.

⁶³² *X-Men* — It is a series of violent stories published in the United States by Marvel Comics. It was first released in September 1963. The stories develop from the idea of humans with special powers caused by genetic mutations. In the story, mutants are scientifically classified as *Homo superior*, seen by many scientists as the next step in human evolution. Source: Wikipédia. Available at: <https://pt.wikipedia.org/wiki/X-Men>

⁶³³ *O Vigilante Rodoviário* — It is a Brazilian police TV series released in 1961 by Rede Tupi, starring Carlos Miranda and directed by Ary Fernandes. In total, it had 38 episodes. Source: Comando de Policiamento do Estado de São Paulo. Available at: http://www4.policiamilitar.sp.gov.br/unidades/cprv/?page_id=29. Episode 01. Source: Youtube. Available at: <https://www.youtube.com/watch?v=rxaHC7qHnNY>;

⁶³⁴ *Vigilante rodoviário* (Ary Parreiras) — "By night or by day, steady at the wheel, he goes along the highway, brave Vigilante. Guarding every road, strong and confident, he is our companion, brave Vigilante. His friendly look is a light that warns of danger, bold and fearless, ready to act at every moment, of the road he is the Vigilante. Vigilante Rodoviário!"

mascot — a dog named Lobo — it teaches gentle training to a child who was about to hit his dog.

(161st) However, I should remind the reader that I now only watch audiovisual content if it's documentaries, real footage, or something I need for interpretation work. Hypnosis is a constant in our society, and I need to avoid it, even in myself. In fact, I saw my father imagine himself as if he were the main character in those films, while failing to notice his own mistakes and flaws.

(162nd) The result of hypnosis is a cultural mind that cannot see itself, because it views itself through the mask of a lie. Because of the false logic in movies, many people feel frustrated and seek refuge in drugs and intoxicants.

(163rd) The illusions in these stories often come from the large numbers they use — the exaggeration of events. This makes human and cultural minds develop a sense of grandiosity, becoming demanding toward themselves and others. Today, many young people show this excessive vanity, influenced not only by the high numbers in fiction but also in video games. However, human life does not follow the logic of large numbers, because what truly makes us great is our concern for protecting human fragility. That fragility depends on small numbers, because we actually need very little to live.

(164th) Dreaming teaches us to imagine possibilities. Humans need dreams to grow. But because I've observed this whole process, I have a viewpoint that I believe is unpopular today. I think it's time we start evaluating the effect of images and stories on us as a whole — and start avoiding them.

(165th) Artists live with the burden of people going mad over them, because images make them seem superhuman. In reality, this drives everyone a little mad, because we are all human and alike. On the other hand, in real life, people often feel "superhuman" because they confuse their own identity with that of fictional characters. Because of this, they even feel entitled to be intolerant toward others.

(166th) Hypnosis is mainly used so there's no resistance, but the dominationists also use force to hold on to power under a constant threat. Today, they often kill through the military police. From what I see, this is what has always happened. In other times, this was done by Egyptian soldiers, Roman soldiers, and others. Today, the dominationists simply don't admit they are hunting someone — just like during the dictatorship, when they wouldn't say it openly. And the worst part is, Brazil is just one example of what they do all over the world.

(167th) I can also see drastic changes in the behavior of some foreign artists after they create works more aligned with Christianity, as if they were being threatened to stop doing so. The imperialists who hypocritically kill here to prevent spiritual liberation also kill in the United States.

(168th) All animals have special qualities that allow them to survive under the shaping forces of earthly reality. Ours is higher language, which is far more developed than that of other animals. Through language, we adapt our mental patterns. Because of this, it becomes a tool in the hands of those who control our society.

^(169th) In this way, business owners promote insanity by broadcasting many messages of denial through television and videos — for example, characters screaming in dangerous situations. This contrasts with the fundamental rule of both Christianity and neurolinguistics: staying calm. “The first thing to do is stay calm” — this phrase acts like a mental shield that can last a lifetime.

^(170th) We need good communication in order to be psychologically well-adjusted. Ideological liberation depends on freeing words and concepts. This even connects to one of the phrases used to describe Jesus: “In the beginning was the Word” (*Bible, John 1:1*). That’s why domination through ideas necessarily involves domination over words — disrupting communication in order to create confusion.

^(171st) The problem is that many people don’t want to leave the hypnotic state because it’s a form of individualism — like in the song *Mestre Jonas* by Sá, Rodrix, and Guarabira⁶³⁵, in which the character refuses to leave the whale that swallowed him. This goes against our nature, because individualism doesn’t fit who we are. We need social relationships to feel fulfilled. The lives of our contemporaries are also our lives. Life is the result of the whole, in which people are involved and serve as our witnesses. Therefore, we should not accept isolating ourselves and forgetting everyone else. But the system provokes fear and pushes people to lock themselves inside, becoming blind to the full reality because they’ve gotten used to seeing only fragments of it.

^(172nd) According to my view, the persecutions that took place during the military dictatorship were psychologically supported by films like *Joe the Fugitive*⁶³⁶, in which the hero was a German Shepherd constantly on the run because of a misunderstanding. The dictatorship, after all, was maintained by terror based on “misunderstandings” that led the government to kill people. Films like this suggest that a person can’t express themselves, because humans feel empathy and imitate the attitudes of the heroes. The psychological embarrassment this creates is a direct barrier to any kind of defense.

^(173rd) At that time, the Brazilian sense of justice was under attack, because the military persecuted people without clear reasons. The death penalty had effectively been institutionalized — even without trial — under the actions of AI-5.

^(174th) Disrespect was normalized and spread through things like the *Law of Gérson* among adults, and children’s cartoons that affected the whole population, such as *Tom and Jerry* and *Woody Woodpecker*. These shows portrayed persecution as something natural, using animal characters for this purpose. But these animals behaved like humans, carrying over the idea that such disrespectful persecution —

⁶³⁵ *Mestre Jonas* (Sá & Guarabyra, 1973) — Inside the whale lives Master Jonah, since he reached adulthood. The whale is his home, his city; inside it he keeps his ties and his linen suits. And he says his name is Jonah, and he says he is a holy man, and he says he lives inside the whale by his own choice, and he says he is committed, and he says he signed a paper that will keep him inside the whale until the end of his life, until the end of his life, until he goes up to heaven...Inside the whale, life is much easier, nothing disturbs Jonah’s silence and peace. When the weather is bad, the storm stays outside; the whale is safer than a big ship. And he says his name is Jonah, and he says he is a holy man, and he says he lives inside the whale by his own choice, and he says he is committed, and he says he signed a paper that will keep him inside the whale until the end of his life, until the end of his life, until he goes up to heaven... Source: letras. Available at: <https://www.letras.mus.br/sa-rodrix-guarabyra/468583/>

⁶³⁶ *Run, Joe, run* Run, in the United States; *Corre Joe, corre* in Spanish-speaking countries of the Americas; and *Joe le fugitif* in France.

which devalues life — was natural in the human world. In reality, it should not be. Being human means doing the exact opposite.

(175th) The one-by-one persecution was growing by convincing certain groups to disrespect others, and to accept that disrespect as if they had no voice. It was like the reaction of a loyal dog who suffers injustice but doesn't bite. Notice that the oppressed are called that because they are forced into silence, not because they have no voice.

(176th) Through hypnosis, images—mainly using blue and green, colors that tend to bring mental calm—make the real world seem perfect, as long as there's money, or like total chaos, if there's no money. But both views are false. Many farmers in Brazil experience abundance without having money.

(177th) Sound frequencies also have the power to put people in a hypnotic state. I believe they affect society as if it were a school of fish, carried and moved by ocean currents. They directly influence our emotions, and because of that, they can also shape our actions.

(178th) Sound rhythms, whether in music or in noises like a dog barking, can affect the rhythm of our brainwaves, changing our brain chemistry and how our neurotransmitters work. That's because sounds are not only part of our external communication, but also of our internal communication—the commands we give for our body to function.

(179th) Noise can cause depression, excitement, tension, and other feelings. For example, when we tense the muscles in our head, we hear a sound like “grrr.” To us, this inner sound is an instinctive translation of tension. So when we hear similar sounds, we tend to feel tense, because our brain reads it that way. Now listen around you—how many sounds like that are there that you probably never noticed before? They might come from a computer, a fan, a refrigerator, or any other device. Electronics can influence us because they produce “emotional phrases” that trigger tension.

(180th) I believe that, like symbols, every noise carries a meaning. Many people will think it's crazy to say that there are “emotional phrases” hidden in the noises around us. But in my view, these sounds are out there, affecting people. My suggestion to escape them is to turn off and step away from electronics. Most importantly, people should pay attention and learn to notice these sounds. If they identify noises in the environment that might cause irritation, they can play another “emotional phrase” to counter it — like music, for example.

(181st) Our society is built on insane logic, because it is pointed toward hostility—the breakdown of social relationships, which means its own death. If suicide is common in our society, it's because the society itself is suicidal. The mental health of each person is what makes a society mentally healthy. If we want to change the path it's on, we must learn how to shield ourselves from the environment's negative influences, so we can give ourselves the peace of mind we need to truly live out our lives.

(182nd) Notice, for example, how humans can be influenced when people get babies to suck on a pacifier to fall asleep by making the sound “goim... goim... goim...”. This sound imitates slow, steady gulps and, in my view, the child interprets

it as the slowing of their brainwaves to the rhythm of sleep. As the baby focuses on the sucking sound, their brainwaves settle into that same sleep frequency.

(183rd) Sound affects us as if it were its own language, one that can even override what we see. For example, if we pair a painting of round red fruit in a fruit bowl with a funeral march, that combination can trigger emotional messages linked to death in the viewer. They might think of stories like Snow White and the poisoned apple, or the forbidden fruit. But if we change the music to something with beats suggesting joy, the same picture might make them imagine cheerful things, like children playing or an Italian tomato festival.

(184th) There are many free associations we can make from the sounds we hear. However, that doesn't mean those associations can't be directed toward whatever the person in control of the process wants. I believe people don't notice this because the excess of noise has become part of our culture.

(185th) Dogs reveal the presence of such noises, because they immediately show what they feel. Humans, on the other hand, push the irritation into the unconscious, treating it as something to be tolerated, and rarely bring it to conscious awareness. The truth is, the irritation we feel is so strong that we don't even want to think about it. So we just avoid the discomfort and store the sound directly in the unconscious.

(186th) The same thing happens with auditory focus as with visual focus: we become “deaf” and accept what we hear as if it were our own thoughts — like mice enchanted by the Pied Piper. We listen in a physical, mechanical, and automatic way, but this process never reaches the intellect.

(187th) And then, as with the red fruit example, we can be led into a chain of thoughts. I dare to suggest that there might be a great orchestra of noises right now, all being conducted by a single maestro.

(188th) I see television having a strong influence on people, for example, increasing the number of knife murders when it shows such scenes. Not to mention that horror movies aren't educational, so they shouldn't be aired on public broadcasting either. The violence and disrespect in these portrayals are a clear incitement to crime that no one punishes, even though Brazilian criminal law does have a provision for this⁶³⁷.

(189th) Ultrasounds, infrasounds, and hypnosis are ways of influencing that reach our minds unconsciously but have an immediate effect on us; automatic hearing goes straight into our emotions. Neurolinguistic programming and music are means that, in theory, we should be able to consciously notice. But because of the automatic thinking caused by hypnosis, even these can reach us unconsciously. When we notice this process and bring it into awareness, we weaken it—because what is heard can then be rejected.

(190th) The constant repetition of an idea helps hypnotic suggestions to take hold, because they work exactly with this automation of understanding. But common knowledge tells us that no one can be hypnotized unless they want to be. So we could say that the mass hypnosis we see is, in a way, always a form of self-hypnosis.

⁶³⁷ Article 286 of Decree-Law 2,848/40. Available at: http://www.planalto.gov.br/ccivil_03/decreto-lei/del2848.htm

(191st) The hypnotist can persuade—and in fact, that’s exactly what he does—the viewer to hypnotize themselves without realizing it. Children, for example, think it’s funny when a cartoon character is hypnotized and they think, “I’m going to do that too.” So they imitate the unfocused gaze, the kind that doesn’t really see. It’s a blind eye because its vision is automated by hypnosis. Since automatic thinking is the big secret of hypnosis, all it takes is for a person to adopt that mental attitude for it to begin. So this process can be given permission to happen, even in play.

(192nd) I want the reader to understand that I’m not speaking as an expert in hypnotizing people, but as an expert in being hypnotized by mass media. I even took a hypnosis course, but only to confirm how simple the practice is.

(193rd) When I was a child, my siblings and I would watch TV together, and whenever we heard the *Plim-Plim* sound from Globo TV announcing a commercial break, it felt like our minds switched back on. We would jump up, run to the bathroom, then start jumping, playing, and running around like crazy. Many times, we would repeat what we had just seen. When we heard the *Plim-Plim* again, we’d all sit back down in the exact same positions as before, arranging ourselves as if we had never gotten up. From that moment on, we would fall back into a lethargic state.

(194th) Outside of that situation, our automatic way of watching and listening became obvious when someone asked us during a commercial break what we were watching. If we had been watching alone, we couldn’t even answer.

(195th) But in the 1970s, instead of informing people about hypnosis, Globo TV itself—the owner of the *Plim-Plim* sound—worked to distance itself from any claim that it was doing it. They aired several programs suggesting that hypnosis was a hoax and that hypnotists were just like magicians. Hypnosis was trivialized, made to seem unimportant, or maybe even nonexistent.

(196th) The concept of hypnosis began to be treated as a joke. In short ads, child characters would pretend to hypnotize their parents into buying them chocolate. They would say “Buy it! Buy it!” while swinging the chocolate in front of the person pretending to be hypnotized.

(197th) Meanwhile, people were being killed to silence them, and later a consensus formed as if everything had been settled. The idea of domination was hidden and emptied of meaning, drawing people in to become co-authors of it. It was as if people started to believe that domination was good, because the right thing was to always take advantage. There was a complete reversal in how domination was viewed. Soon, the dominated began to merge into the social body of the dominator, strengthening their oppression as if they were a partner in it.

(198th) Machismo is a clear example of using hypnosis for oppression. Many beer commercials, for example, show a group of men gathered around, all lusting after a single woman. By repeating this scene over and over, many men end up hanging out with friends and harassing women in the street. This effect becomes even stronger because of other indirect symbols in the ads—such as women’s sexual parts being exaggerated and men’s being minimized. This makes the women appear naked, and therefore promiscuous, “justifying” for some men their own promiscuity. This is reinforced by the fact that we’ve been desensitized by portrayals in which male dishonesty and libertinism are shown as normal, which has made us tolerant of them.

(199th) And the worst part is that if someone isn't lethargic, we don't even notice they're hypnotized. There was a time when people were chasing Pokémon characters⁶³⁸ in public places because of a game, and that was a very obvious form of hypnosis. But no one said a thing about it.

(200th) I believe we're at risk of seeing a major epidemic of attention deficit, because attention is what hypnosis destroys most. If you're reading this book around the time it was written, check if you might also be hypnotized. Test yourself, question yourself, analyze yourself, observe yourself.

(201st) In the theory I present here, the dominationists of the so-called New World Order—the imperialists of our time—are responsible for the current collective hypnosis, and it's not only happening here. It's a worldwide artificial reality created by social terrorism. For the dominationists to build the psychological stage we live in today took a lot of work. They replaced each other over generations, killing many people along the way.

(202nd) However, to get out of this reality, it's enough for us to start telling the truth. That's why the dominationists convince the population to lie. The fiction people watch has already trained them to interact with lies. Because of what they see, they've joined a theater without realizing it, and their part in acting out reality has become a role calculated into the hypnosis plan.

(203rd) Hypnosis wouldn't even need to reach the entire population to influence it on a large scale. If a big enough portion of the population shares the same understanding, the tendency is for the whole population to adopt that mindset. This happens because it's as if we were all part of one big human body. We feel in similar ways to our community, and the actions of some influence the actions of others.

(204th) The hypnotic trance people are in makes them believe, above all, that they don't have time. And if someone believes that, they won't take even a few moments to turn their attention on. From that point forward, nothing else develops, and tasks start being carried out without attention.

(205th) The dominationists manipulate the entire system to keep the hypnosis going. So much so that, between 2006 and 2010, there was a system-wide shift that conveniently aligned with replacing the word “concentration” with “focus.” Around the same time, the journalism market became more competitive because the diploma was no longer required to work in the field⁶³⁹, and the trendy new word — “focus” — was being pushed everywhere.

(206th) We have to heal the social sickness that has been created, and the way is simple: stop causing it. The change we need is educational. There is a close connection between healing and rebuilding, just like there is between being and language. In the case of the word “focus”, it's enough for people to go back to saying “concentrate”.

(207th) The system works hard to keep people unaware, but some do notice that there's a constant use of force to control us as a whole.

⁶³⁸ *Pokémon Go* — It is an augmented reality game based on physical locations, for mobile phones, released in 2016. Source: Wikipedia. Available at: https://pt.wikipedia.org/wiki/Pok%C3%A9mon_GO.

⁶³⁹ R.E. 511961 ended the validity of item V of Article 4 of Decree-Law 972/69, which required a college degree to practice the profession of journalist.

(208th) Practicing the truth is an act of love. Love increases motivation, and because of that, it improves the way we function in every way. A person in love sees better, hears better, touches with pleasure, tastes and smells as if surrounded by a light and pleasant atmosphere. Through love, we grow, because we balance rights and act fairly. Through it, we free others by offering a fair society, and in return, we receive our own freedom for the same reason. Without this balance, we get tangled in the web of domination. Without the love of other human beings or a humane society, we live as if dragging ourselves, and many would rather die.

(209th) Mathematical thinking leads imperialists to equations that go against love, so they can profit from abuse. Rarely does anyone stand up to them, but when it happens, their actions benefit everyone. Monteiro Lobato is an example of a writer who worked hard, speaking the truth, to try to keep our mineral resources from falling under foreign control. He served as a commercial attaché in New York, USA. The exploitation of mineral resources around the world opened his eyes to the abuses happening in Brazil, leading him to found the Iron Workers' Union and the Petroleum Company of Brazil when he returned.

(210th) From then on, he began facing the fury of big multinational corporations and the obstacles imposed by the Brazilian government. He then exposed, in his 1936 book *The Oil and Iron Scandal*, what was happening — even as a way to protect himself.

Oil is now almost completely monopolized by two powerful trusts: Standard Oil and Royal Dutch & Shell — Rockefeller and Deterding. Since they took control of oil, they also took control of finance, banks, and the money market; and since they took control of money, they also took control of governments and administrative systems. This network of domination is what we call hidden interests.

(211th) Monteiro Lobato explains details about oil extraction and how easy it is to refine. After that, he lists attempts to extract oil in Brazil that were blocked by government actions. He accuses Getúlio Vargas of not drilling and not allowing anyone else to drill for oil. He talks about the “martyrs of oil,” including the German José Bach, and calls these murders acts of hidden forces.

(212th) In this revolutionary action, Monteiro Lobato accuses government agencies of using insider information to directly benefit Standard Oil Company (US) and Royal Dutch Shell (British). He also talks about the persecution against him and his companions.

(213th) This book sold out several print runs in less than a month and was censored by Getúlio Vargas in 1937. That same year, he released the book *The Viscount's Well*, (*O poço do Visconde*) which was a children's story but kept the accusations in the voice of the character, who in a dialogue said: “Nobody believed there was oil in this huge area of 8.5 million square kilometers, all surrounded by the oil wells of the neighboring republics.” He was referring to the fact that the Vargas government claimed there was no oil in Brazilian territory.

(214th) As a result, even today, we see that Petrobras — which should represent a victory in this struggle — still doesn't benefit us as if it were truly national. This is because we were prevented from refining our own oil, so we sell it cheaply and buy its products at high prices. But at least today we have large-scale oil extraction, which began back in that time.

(215th) Gasoline, in fact, could be a smaller problem, but the government, through taxes, increases its price. Also, if the price of alcohol fuel were not heavily taxed, we would consume much more of it, because people would travel more. All of this would create jobs, income, and independence from foreign oil. Not to mention, the first result would be a reduction in environmental pollution. Because of these blocks, I see global warming as an *interest*, not a *problem*.

(216th) Our country is like a Pandora's Box, revealing the evils of our global cultural mind. The truths inside this box — which turned into evils because they were hidden — match the ideas in this book that were spiritually presented to me. So I had to write about them, whether I knew it or not. That was the case with the *Apocryphal Decalogue*⁶⁴⁰. It came into my hands exactly at the moment I saw that certain goals had been followed in Brazil. It's like a checklist for those goals:

1. Corrupt the youth and give them sexual freedom;
2. Infiltrate and then control all the media;
3. Divide the population into opposing groups, encouraging debates over social actions;
4. Destroy the people's trust in their leaders;
5. Help bring down moral values, honesty, and belief in the promises of the government;
6. Help waste public money, damage the country's image — especially abroad — create panic and unrest among the people, and, through infiltration, destroy their trust in leaders;
7. Promote strikes, even illegal ones, especially in vital industries;
8. Promote unrest and make sure authorities don't stop it;
9. Keep track of everyone who owns firearms so they can be confiscated at the right time, making resistance or reaction difficult or impossible;
10. Always talk about DEMOCRACY and the rule of law, but as soon as you have the chance, TAKE POWER WITHOUT ANY SCRUPLES.

(217th) In Brazil, this list of goals was widely circulated, especially among the political right, as if it had been written by Lenin. If we look at it carefully, we see that it is not just a plan to take control of a State, but also one of cultural extermination. And that is, in a way, like genocide in an indirect form.

(218th) So, here's what I found. I read other Lenin texts from the same time as this one, and they had nothing to do with it. They didn't even mention him. And that's not like Lenin at all — he always linked his writings together. That's when I realized: this one wasn't his. They had nothing to do with him.

(219th) My guess? It was written by the capitalist imperialists. They put it out there to scare people, to make them team up with them and help them reach their goals. They tricked people into thinking equal rights meant communism. And because of that, people ended up supporting them — even fighting for them.

(220th) That turned our army into a bunch of mercenaries working for the imperialists. Step one of their plan: take over all the key parts of society by force. And they used our own army against us — cheaper and safer for them than starting a war. After that, they just went

⁶⁴⁰ **TORTELLO**, Paulo, 1987, p.14-15 — The author argues that the text above was written by Lenin, but there is no proof and no connection with other documents from the same year. For this reason, I, like other authors, argue that it is a forged document created by capitalist interests.

down their list of 10 more steps. From what I understand, they pulled the same thing in almost every country in Latin America.

(221st) The most inhumane part of all this? They had to do it this way because our peoples were friends. So their hostility had to stay hidden, so we'd keep working with them while they were robbing us. Their main tools were lies and character assassination.

(222nd) In Brazil, this started back in World War II, when the U.S. quietly took control of our army without telling the public. I see that part of their goal was to take control of iron mining from Vale do Rio Doce, so they could take the company later.

(223rd) In my opinion, the sale of Vale do Rio Doce — now Vale S.A. — was basically legal theft. It was suspicious from the very beginning. The company was founded on June 1, 1942, under Decree-Law 4,352, with a planned duration of 50 years after its first assembly⁶⁴¹. It came out of agreements between Brazil and the U.S., in secret meetings called the Souza Costa Mission⁶⁴².

(224th) Then on May 6, 1997⁶⁴³, President Fernando Henrique Cardoso's government sold Vale do Rio Doce for just 3.3 billion reais. Huge protests with millions calling for the sale of the company to be overturned were downplayed in the news. To me, that was pure imperialist tyranny — especially since at least half the population was against privatizing it⁶⁴⁴.

(225th) These days, this company seems to work almost entirely for foreign interests. It breaks labor laws. Crushes unions. Burns huge amounts of energy to export raw materials — no processing. In addition, the products are sold mainly abroad, which quickly depletes the country's reserves. And it's not just that — they've caused massive environmental disasters, taken lives, and dodged responsibility.

(226th) Take the case of the Fundão dam collapse. On November 5, 2015, the mining company Samarco — a joint venture, 50% Vale and 50% BHP — dumped around 62 million cubic meters of sludge into the Doce River. That river basin covers 220 municipalities across the states of Minas Gerais and Espírito Santo. Many of those towns rely on the river for their drinking water. At the time of the disaster, the sludge killed around eleven tons of fish.

⁶⁴¹ Decree-Law 4,352/42 — Article 4 — “The duration of the Company shall be 50 (fifty) years, counted from the date of its Constitutive Assembly. However, the General Assembly reserves the right to decide, at any time, on extending this term or on dissolving the Company before the established deadline.”

⁶⁴² “No official document will be signed between the two countries.”

Published in Folha da Manhã, Wednesday, Available at: http://almanaque.folha.uol.com.br/mundo_07jul1937.htm

⁶⁴³ Source: fgv.br. Available at: <http://www.fgv.br/cpd/doc/acervo/dicionarios/verbete-tematico/companhia-vale-do-rio-doce-cvrd>

⁶⁴⁴ The government admitted the political wear suffered in the dispute over the sale of Vale. According to *Veja* magazine, a survey ordered by the Planalto Palace showed that 50% of the Brazilian population was against privatization, 30% in favor, and 18% indifferent. “Let's admit it: the opposition was more effective in describing the deal as handing gold over to a bandit,” said Planning Minister Antonio Kandir on May 9. Source: fgv.br. Available at: <http://www.fgv.br/cpd/doc/acervo/dicionarios/verbete-tematico/companhia-vale-do-rio-doce-cvrd> -

^(227th) In fact, the number of human deaths was only lower thanks to the actions of the human siren, Paula Geralda Alves. When she saw the danger caused by the company, instead of running away, she rode her motorcycle through the streets of her district — home to 400 people — honking and shouting: “Run! The dam burst!” This shows just how inhumane the company was, as it didn’t even have an alarm siren to warn the population about accidents.

^(228th) In less than thirty minutes, the district of Bento Rodrigues was gone. Nineteen people died right away. But the disaster scarred hundreds of thousands more — for life⁶⁴⁵. The people responsible should face homicide charges, not just environmental ones.

^(229th) Some environmentalists believe the damage to the ocean from all this will keep going for at least another hundred years. But there’s never been a full, detailed assessment of all the harm caused by the disaster. Vale’s partner in this joint venture — the Anglo-Australian mining giant BHP Billiton Limited, which also owns 50% of it — is the biggest mining company in the world by market value. And because both companies are publicly traded, neither one seems to care much about Brazil’s problems.

^(230th) Although Vale’s majority shareholders are Brazilian, the company has fallen under foreign control because its capital is publicly traded and it has partnered with other huge foreign corporations. These companies are the ones truly in command, uniting their goals and directives in a way Brazilian shareholders can’t overrule. The scale of the environmental destruction they caused includes 650 kilometers of river and a 40-kilometer stretch of coastline.

^(231st) And it happened again — four years later, on January 25, 2019, in Brumadinho. Another dam collapsed. Around 270 people died. Eleven are still missing⁶⁴⁶. Twelve million cubic meters of toxic waste were dumped into at least 300 kilometers of river. The fishing areas in those regions were completely wiped out, which meant the loss of livelihood for many people — especially the poorest.

^(232nd) Vale S.A. is the second-largest mining company in the world. It extracts iron, gold, bauxite (the raw material for aluminum), and titanium. It also owned shares in 54 affiliated companies and had a large railway network, but none of this was considered in the company’s auction notice. Critics of the sale process say that Bradesco Bank prepared the auction notice and later became one of the company’s owners — something that is illegal. In fact, the law forbids this exactly because such deals are already known to involve dishonesty⁶⁴⁷.

^(233rd) The damage caused by these companies in these two accidents covered 950 cubic kilometers of river, plus part of the sea, and this had a serious impact on the population. The right thing would be to force these companies to first repair what they destroyed, under penalty of having their assets seized to pay for the damages, or even losing their license to operate until the situation is restored.

⁶⁴⁵ Source: Instituto Moreira Sales. Available at: <https://ims.com.br/exposicao/a-lama-de-mariana-ao-mar/>

⁶⁴⁶ Source: Wikipedia. Available at: https://pt.wikipedia.org/wiki/Rompimento_de_barragem_em_Brumadinho.

⁶⁴⁷ Sources: Brasil de Fato e Wikipedia. Available at: <https://www.brasildefato.com.br/2017/05/07/venda-da-vale-completa-20-anos-e-foi-um-dos-maiores-crimes-cometidos-contr-o-brasil>. e https://pt.wikipedia.org/wiki/Rompimento_de_barragem_em_Mariana.

(234th) It's worth remembering that the dishonesty of nations themselves is a sign of a lack of evolution. So, it's likely that this will fade away over time, because people gradually adapt to smarter ways of thinking until they reach a spiritual mindset. As the world evolves, it will naturally get rid of borders and become a single whole. The truth is a dominant trend, not just an option.

(235th) Another part of the process of dehumanization is widespread chemical contamination, which happens because of commercial monopolies and the blocking of direct sales from producers to consumers. Big companies create habits in this direction, and these are tolerated by both the government and consumers.

(236th) A *responsibility agreement* could be a legal document that allows this practice. If such a document existed, in theory, the government couldn't even interfere. This document doesn't need to follow any set format — it's enough for the consumer to write that they take responsibility for using that product.

(237th) Foreigners, by the way, have been using such *responsibility agreements* better than we have — sadly, to harm us. Tobacco, for example, first faced restrictions on direct sales from producers to consumers. Later, it began to be sold poisoned. Yet, tobacco companies put horrifying and deadly images on cigarette packs, and this works as a kind of *responsibility agreement*.

(238th) The problem is that consumers don't really know the full truth about this product — they don't know that tobacco doesn't have to be poisoned. Also, under our laws, mainly because nicotine is considered a medicinal substance, it should not be sold in an adulterated form.

(239th) At the same time, the general message in anti-smoking campaigns is “Smoking is harmful to your health,” and this is actually a hypocritical way to spread misinformation. Smoke, in general, is always bad for the lungs, but some types of smoke are less harmful than others. For example, smoke from burning wood charcoal is less harmful than smoke from burning plastics. But due to misinformation, deadly cigarettes dominate the market and cause many deaths, as if there were no other options for smoking.

(240th) And when I talk about other kinds of smoke, people think I'm only referring to marijuana. That's not the case. Marijuana did help me take a step toward quitting tobacco because it was less addictive, but ideally, it should also be consumed without combustion.

(241st) I'm talking about ways to reduce tobacco addiction and its harmful effects. In this case, mixing herbs with tobacco can help soften the harshness of the smoke and gradually lower the amount of nicotine. This method, by the way, works better if the tobacco is organic and cured using better techniques. The idea is to wean the person off slowly until they're only smoking the herbs — which cause far less harm compared to industrial tobacco cigarettes. Examples of herbs that can be smoked include sage, chamomile, lemongrass, wild chamomile, lavender, calendula, stevia, rose petals, jasmine, and mugwort.

(242nd) The option to use less toxic smoke is important in support therapies to fight smoking because part of the addiction is directly linked to the beating motion of the lung's cilia. These tiny hairs are responsible for expelling impurities from the lungs, but they stop moving when exposed to heat and smoke in general. That's why it's commonly said that smoking is bad for your health.

(243rd) Over time, these ciliated epithelial cells and goblet cells can be damaged, permanently or almost permanently affecting their ability to clear mucus and protect the lungs from inhaled dirt and disease. This can trigger inflammation and worsen preexisting respiratory conditions.

(244th) When a Tobacco smoke quits, one of the most uncomfortable withdrawal symptoms is exactly the renewed beating of the lung cilia that were previously numbed. Their return to activity is painful and overloaded. The person feels as if their throat and body are desperately asking for smoke. In this case, smoking a mixture with another herb, or a pure herb with fewer toxins, can help make this return less overwhelming, with a smaller release of toxins. In addition, the person can also choose to use, along with the other smoke, a mint gum with a tiny piece of whole leaf tobacco, or suck on nicotine lozenges, changing the way nicotine enters the body in a gradual adaptation.

(245th) We only realized that tobacco cigarettes wouldn't be so harmful without chemical contamination because older cigarettes didn't have it; they were organic and handmade. Contamination came from the addition of toxic substances through agricultural and industrial practices, which increased the level of dependence — something that benefited the profits of both the tobacco and pharmaceutical industries.

(246th) Through agricultural practices, substances such as arsenic, cadmium, lead, nitrosamines, propylene oxide, DDT (Dichlorodiphenyltrichloroethane), chloroform, vinyl chloride, mercury, nickel, and boron are added to tobacco. I give special attention to radioactive isotopes: lead-210, radium-226, and the deadliest among them, polonium-210.

(247th) Through industrial practices, tar and carbon monoxide are increased and worsened, and other substances are added, such as acetaldehydes, N-nitrosamines, acrolein, acetone, methanol, vinyl chloride, mercury, nickel, and boron. In addition, acetaldehyde, ammonia, acetone, chloroform, urea, and butane are also added — substances I highlight because they are aimed at increasing the smoker's chemical dependence on nicotine.

(248th) Nicotine is a therapeutic drug. The fact that it is part of the formula in some medicines shows that it doesn't cause withdrawal problems as severe as alcohol. Without combustion, it can be consumed in small amounts by former smokers without triggering a return to addiction. But, it should be said, the best thing is for someone in withdrawal not to risk using it, unless it's truly necessary and even then only in the smallest amounts.

(249th) The main toxic substances in tobacco cigarettes and their impacts on health are described in the two tables below. Out of the generic number of 4,700 substances listed on cigarette packs, more than 4,000 are in the tar.

Substance and lethal dose	Naturally present in tobacco	Agricultural additives	Industrial additives	Formed by combustion
1. Nicotine – Therapeutic compound whose excessive exposure results in adverse health effects./ 30 to 60 mg about 05 to 1 mg/kg.	Yes	No	No	No

2. Tar – more than 4,000 chemical substances, including polycyclic aromatic hydrocarbons (PAHs), tobacco-specific nitrosamines (TSNAs), phenols, among others./ There is no clearly defined lethal dose.	Yes. Thermal decomposition of cellulose, sugars, and other components of tobacco.	No	Yes. By flavorings and humectants.	Yes. The result of incomplete combustion. The substances condense as the smoke cools on its way to the lungs.
3. Carbon monoxide./ LD50 ⁶⁴⁸ It varies, but exposure to levels above 1,280 ppm for 1–2 hours is considered potentially fatal.	Yes	No	Yes Derived from the decomposition of butane	Yes It's directly linked to combustion
4. Acetaldehyde – high acute doses	Yes Breakdown of sugars, such as glucose and fructose.	No	Yes Certain additives used to enhance the flavor of cigarettes.	Yes
5. Arsenic – A highly toxic substance used in rat poison./ about 70 to 200mg	No	Yes Environmental contamination from mining and the use of pesticides that are now banned but have left persistent residues in the soil, as well as agricultural chemicals.	No	No
6. Cadmium – A metal used in batteries / about 10 to 30mg/kg.	Yes	Yes Mining; use of phosphate fertilizers (widely used in Brazil); and improper disposal of industrial waste.	No	No
7. Lead – A heavy metal. / Hundreds of milligrams to several grams, but even exposure to small amounts can already cause health damage.	Yes	Yes Environmental contamination from mining, the use of fossil fuels, battery manufacturing, and the disposal of industrial waste. Persistent residues from leaded	No	No

⁶⁴⁸ LD50 — is the median lethal dose, meaning the concentration at which 50% of exposed individuals would die.

		gasoline and from lead-based pesticides that are now banned.		
8. Ammonia. 5000 ppm	Yes Protein breakdown during the aging and curing of tobacco.	No	Yes Used to improve the flavor and aroma of cigarettes and to increase nicotine absorption, enhancing the smoker's dependence.	No
9. Hydrogen cyanide or hydrocyanic acid/ 50 mg	Yes	No	No	Yes Directly linked to combustion
10. Formaldehyde. Above 100 ppm	Yes	No	No	Yes Directly linked to combustion
11. Benzene and other aromatic hydrocarbons./ Acute exposures at high concentrations	Yes	No	No	Yes Directly linked to combustion
12. N-nitrosamines. There is no clearly established dose — it's a component of tar.	Yes Cultivation, curing, fermentation, and processing of tobacco.	Yes Nitrates added through fertilizers.	Yes Thermal treatments or the addition of specific chemical additives	No
13. Polonium-210 A minuscule amount on the order of micrograms can be deadly due to its intense radioactivity.	No	Yes Due to geographic location and soil composition. Phosphate fertilizers based on radium. Released into the atmosphere through natural processes and human activities, such as the burning of fossil fuels and energy production.	No	No
14. Acrolein. Levels above 250 ppm	Yes	No	Yes Glycerol is added to tobacco to maintain moisture.	Yes Directly linked to combustion

15. Propylene oxide. There is no clearly defined lethal dose.	No	Yes Sterilizing agent or fumigant.	No	No
16. Cresols. 10 ml	Yes	No	No	Yes
17. Toluene. 200 ppm	Yes	No	No	Yes
18. Phenol. 1g	Yes	No	No	Yes Directly linked to combustion
19. Urea - Not toxic, but it increases the volatility of nicotine and enhances dependence.	Yes	No	Yes Added to improve the flavor and palatability of the smoke, and to make nicotine more volatile, thereby increasing its absorption by the smoker.	Yes A queima da ureia pode gerar produtos como o cianeto de hidrogênio e outras substâncias nocivas como as Nitrosaminas.
20. Acetone. Low toxicity / large quantity.	Yes Decomposition of sugars and other organic compounds.	No	Yes Addition of flavors, flavorings, additives, or solvents.	Yes
21. Pyrenes. There are no data on lethal doses — but they can transform into more harmful substances such as benzo[a]pyrene, which is carcinogenic.	Yes	No	No	Yes Incomplete combustion
22. DDT - pesticide. Acima de 10g	No	Yes Soil contamination from persistent residues, despite having been banned.	No	No
23. Butane. Inhalation at high concentrations; however, when heated, it decomposes into carbon monoxide and other potentially harmful compounds — increasing dependence.	No	No	Yes An additive used to aid the combustion of tobacco. It can also be part of additive blends intended to improve flavor, enhance the smoothness of the smoke, or mask the	

			harshness of the tobacco.	
24. Methanol – A gas. 30 to 240 mL — contributes to the overall toxic load that smokers inhale.	Yes	No	Yes Additives used to improve the product's flavor or combustibility.	Yes
25. Chloroform. About 45 mL ingested — contributes to the overall toxic load that smokers inhale.	No	Yes Pesticides	Yes Packaging	Yes
26. Estyrene. High concentrations	Yes	No	No	Yes
27. Vinyl chloride. Low acute toxicity, but it causes câncer.	Yes	Yes Pesticides	Yes Chemical additives	Yes
28. Heavy metals: Mercury; Nickel; and Boron. 1 a 4 g; LD50 Ingestion of 0.5 g; LD50 5 to 20 g for adults.	No	Yes. Environmental contamination, agricultural practices.	Yes Tobacco processing.	No
29. Other radioactive isotopes: Lead-210; Radium-226. / Not specified	No	Yes. Phosphate-based fertilizers	No	No

(250th) In the chart below, the gap in health impacts between nicotine and the other substances is striking — yet nicotine has been framed as the great villain of cigarettes. The truth is, it's a valuable compound that's been cornered by both the tobacco and pharmaceutical industries. Consider this: the same nicotine is sold back to smokers in the form of pricey patches, lozenges, and gums, all marketed to help them quit. But if organic, natural tobacco were prepared and used differently, it could deliver similar results at just a fraction of the cost.

Substance	Health impacts

1 – Nicotine	-Brain impacts: increased alertness; improved memory; dopamine modulation; effects on brain development. - Potential therapeutic properties for neurological disorders such as Parkinson’s disease and Alzheimer’s disease, by stimulating nicotinic acetylcholine receptors in the brain. - Cognitive stimulant, reducing cognitive decline associated with aging or neurological diseases. - May assist in the treatment of Attention Deficit Hyperactivity Disorder (ADHD). - Potential anti-inflammatory effects. - Aid in smoking cessation. - Addiction – Sensitization and Tolerance: With chronic use, the brain may adapt to the presence of nicotine, leading to tolerance and the need for increasingly higher doses to produce the same effects. -Cardiovascular impacts: increased heart rate; damage to blood vessels. - Mental health issues: anxiety; depression; and the development of psychiatric disorders, mainly due to sensitization and tolerance mechanisms that drive negative crashes in response to positive peaks.
2 - Tar	- Causes cancer of the lung, mouth, larynx, throat, esophagus, among others. - Respiratory diseases such as chronic bronchitis and emphysema. - Cardiovascular problems: contributes to the development of heart disease.
3. Carbon monoxide	- Reduces the blood’s ability to carry oxygen.
4. Acetaldehyde	- Not addictive on its own, but it plays a role in addiction by acting on the brain’s reward system. - Enhances nicotine dependence in the brain and the effects of other toxic substances present in cigarettes. - Respiratory irritant. - A probable carcinogen.
5. Arsenic	- Associated with an increased risk of cancer of the skin, lung, bladder, liver, and other organs.
6. Cadmium	- Kidney damage, bone disease, and cancer, especially of the lung and prostate, as well as damage to the respiratory system.
7. Lead	- Damage to the nervous system, kidney problems, cognitive impairment, hypertension, and heart disease.
8. Ammonia	- Increased chemical dependence and respiratory system damage.
9. Hydrogen cyanide or hydrocyanic acid	- May interfere with cells’ ability to use oxygen, leading to headaches, dizziness, weakness, asphyxiation, and serious respiratory and cardiac problems.
10. Formaldehyde	-Highly toxic and a respiratory tract irritant, associated with an increased risk of cancer, particularly nasopharyngeal cancer and leukemia.
11. Benzene and other aromatic hydrocarbons	- May cause leukemia and other blood-related and respiratory cancers; can impair the hematopoietic system (responsible for blood production), leading to conditions such as aplastic anemia.

12. N-nitrosamines	- Associated with cancers of the lung, pancreas, and other forms of cancer in the digestive and respiratory tracts.
13. Polonium-210	- Polonium-210 emits alpha radiation that causes significant damage to human tissues if ingested or inhaled, dramatically increasing the risk of lung cancer.
14. Acrolein	-May cause severe irritation of the eyes, nose, throat, and lungs, potentially leading to chronic respiratory problems in smokers. -Contributes to carcinogenic processes by causing inflammation and tissue damage, and also to cardiovascular problems, including increased arterial stiffness and the promotion of atherosclerosis..
15. Propylene oxide	-Lung cancer and leukemia. -Irritant to the eyes and respiratory tract.
16. Cresols	-Not carcinogenic on their own, but contribute to the overall carcinogenic effect of tobacco smoke due to tissue irritation and damage that may facilitate the action of other carcinogens present in the smoke.
17. Toluene	-Addictive substance. - Respiratory and nervous system effects: headaches, dizziness, fatigue; neurological and respiratory effects. -Although not classified as carcinogenic, it may increase cancer risk in combination with other substances.
18. Phenol	- Significant irritation of the respiratory system, skin, and eyes. -Adverse effects on the liver, kidneys, and heart, potentially increasing cancer risk.
19. Urea	-The harmful effects of hydrogen cyanide and nitrosamines, as it forms these substances during combustion.
20. Acetone	- Short-term psychoactive effects, which may lead to dependence. - Its presence contributes to the overall toxic load inhaled by smokers. - Long-term respiratory problems and other adverse health effects.
21. Pyrenes	- Respiratory, cardiovascular, genotoxic effects, mutations, and cancer.
22. DDT	- Endocrine disruptor associated with cancer, adverse effects on the reproductive system and development, and damage to the nervous system.
23. Butane	-Addictive substance. - Increases dependence on nicotine and other addictive substances in cigarettes. - Adds to the complexity of existing smoking-related risks.
24. Methanol	- Damage to the nervous system and vision. - Adverse effects on the respiratory and cardiovascular systems with chronic use.
25. Chloroform	-Anesthetic properties, which may contribute to dependence. - May cause damage to the liver, kidneys, and other organs. - Cancer associated with smoking.
26. Estyrene	-Irritation of the eyes, skin, and respiratory tract, with more severe effects on the central nervous system at higher exposure levels.
27. Vinyl chloride	-Carcinogenic and may cause damage to the liver, central nervous system, and lungs if inhaled in significant amounts.
28. Heavy metals: Mercury; Nickel; and Boron.	-Harmful effects on the nervous and respiratory systems.
29. Other radioactive isotopes: Lead-	-Increased cancer risk, especially lung cancer, due to radioactivity.

210; Radium- 226.	
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(251st) The data in these charts makes one thing clear: tobacco does contain natural toxins — but the number, concentration, and complexity of these substances would be far lower without harmful agricultural and industrial practices.

(252nd) Tobacco without industrial processing is less addictive. This might be the real reason behind the high rates of illness and death caused by smoking, because, from what it seems, before these practices much of tobacco’s toxicity could be processed and eliminated by the body more easily. The addition of each of these toxic substances adds to the total load of toxins inhaled by smokers, making it harder for the body to react.

(253rd) While our capitalist society offers “alternatives” that claim to help with addictions but actually make them worse, I try to offer steps for people to quit or at least reduce them, because the real problem is the addiction itself. If people could smoke only one tobacco cigarette, or just take a few puffs a day, a week, or even a month — as happens with moderate marijuana use — this wouldn’t pose a major risk to them. But today’s industrial tobacco cigarettes are extremely addictive and don’t allow for that possibility. If someone smokes them, they tend to develop a compulsion to smoke more and eventually become a regular smoker.

(254th) It’s important to say that vapes and e-cigarettes are not better substitutes for combustible cigarettes. In fact, they often deepen inhalation and deliver more nicotine, driving addiction faster and causing more rapid, severe lung damage. And if cigarette companies hid research about combustion cigarettes for almost forty years, who can guarantee they’re not lying about these other products? The least harmful option specifically for inhalation is still natural herb vaporizers.

(255th) The age of the Antichrist is the age of lies, where the Law is broken on a massive scale and in plain sight. Our criminal law is clear about poisoning of medicinal substances like tobacco. Yet tobacco is poisoned by agricultural and industrial practices, with the complicity of our government, because it allows it.

Poisoning drinking water or food or medicinal substances

Article 270 – To poison drinking water, whether for public or private use, or food or medicinal substances intended for consumption:

Penalty – imprisonment for ten to fifteen years. (D.L. 2.848/40, Penal Code, wording given by Law No. 8.072, of 25 July 1990)

(256th) Devices that only heat tobacco are considered harm-reduction alternatives compared to chemically poisoned cigarettes. However, they do not prevent all of tobacco’s harms because, like vapes and e-cigarettes, they also encourage deeper inhalation — and it is very difficult to find organically grown, properly cured tobacco that does not produce toxins.

(257th) Many years after I quit smoking, I tried using a quarter of a 7 mg slow-release nicotine patch and noticed an improvement in my performance and in a tendency toward depression. For me, it was even better than methylphenidate hydrochloride, best known under the brand name Ritalin. However, after a week, I felt a strong drop-off in the effect.

(258th) If there were precise information about the substances in cigarettes, like what I am trying to provide here, people would probably have more tools to fight their harmful effects. There's no way to prescribe an antidote without knowing the poison.

(259th) Alongside that, information should also be provided about less toxic products, such as tobacco blended with smokes containing little or no addictive or toxic substances, and other ways of absorbing nicotine. If industries were required to do this, the market would likely improve toward better options, and there would be a clearer understanding of why inhaled tobacco should be avoided in any form.

(260th) Snuff, for example, is a better option than heated or smoked tobacco, and its dosage is quite small — but it also has a strong negative rebound effect after use. It is also addictive, and people with more sensitive stomachs often find it hard to use. In fact, stomach sensitivity can also make it difficult to chew gum containing a small piece of tobacco leaf.

(261st) Ideally, people would be able to grow organic and homegrown tobacco, removing all harmful interference, and mix it with other non-toxic smokes as a way to quit the addiction. But this has been nearly impossible due to the monopoly over its cultivation.

(262nd) It's also worth noting the major influence of fossil fuels on the toxicity of cigarettes. This points to contamination in food and the real state of atmospheric pollution, broadening our understanding that fossil fuels must be eliminated from our culture.

(263rd) When I came across cigarette data from 1971, I understood what it really meant. I saw that a hidden holocaust was taking place — because many people need nicotine, as it is therapeutic and important in combating depression. The numbers I found confirmed the knowledge of my ancestors: that natural cigarettes, with some care, neither killed nor addicted nearly as much as those made today.

(264th) These figures were published in *Jornal do Brasil* on January 4, 1971, page 13⁶⁴⁹, and referred only to the United States — but they were enough for me to make a comparison with the current situation. At that time, there were 51 million smokers in the country, consuming 4 kg of tobacco per person per year, and an annual quit rate of 6.5%. In 2016, on a global scale, there were 1.1 billion smokers who consumed 5.7 trillion cigarettes⁶⁵⁰. Considering that each cigarette weighs 1 gram, this amounts to about 5.182 kg of tobacco per person per year — which is 1.182 kg more per person than U.S. consumption in 1971.

(265th) Now, look at the number of new lung cancer cases per year in the U.S. — 7,000 in 1971 compared to 224,390 in 2016⁶⁵¹. The difference is staggering. In 1971, we had not yet witnessed the explosion in cancer rates, and tobacco was still sold in more natural forms. The 6.5% quit rate in 1971 also suggests it was less addictive,

⁶⁴⁹ Images XVI.

⁶⁵⁰ Number of cigarettes sold in 2016, data obtained from: <https://tobaccoatlas.org/topic/consumption/>

⁶⁵¹ Lung cancer data from 2016, obtained from: <https://www.cancer.org/research/cancer-facts-statistics/all-cancer-facts-figures/cancer-facts-figures-2016.html>

since in 2016 the rate was around 5% — even with access to medications and strategies that simply did not exist in the past.

^(266th) In addition, cigarette companies are affiliated businesses working together to monopolize this product. What's suspicious here is that cigarettes are extremely easy to make, so there is no real justification for a monopoly in this sector. Being an agricultural product, it would be logical for it to have countless suppliers everywhere. Indigenous peoples, for example, simply roll a tobacco leaf into a tube, light one end, and smoke from the other.

^(267th) At the same time, I can't ignore the fact that the United States' main rival in the Americas — Cuba — happens to be a producer and seller of tobacco cigars and cigarillos. This suggests that one of the main reasons the U.S. targets Cuba is because it refuses to submit to control. In fact, Cuba has many social development indicators that are significantly better than those of the U.S.

^(268th) In Brazil, the cigarette industry monopoly is led by Souza Cruz, which is controlled by the British company British American Tobacco (BAT). This monopoly is not tied to the name of a single company, but to the concept of a “networked company.” In the case of the cigarette industry, we see both the *strategic network* and *multi-fragmentary network* models.

^(269th) In a *strategic network*, one of the companies forming the joint monopoly holds a central and strategic role — in this case, Souza Cruz — coordinating links, controlling the flow of information, and directing the group's reach. In monopolies structured this way, market sharing with other companies is minimal, existing only to bypass accusations of monopoly — since such practices are illegal.

^(270th) Philip Morris, a U.S.-based company, works in association with BAT to maintain their global dominance in this sector since the invention of cigarette-making machines in 1881. Today, these two companies control 90% of Brazil's tobacco cigarette market.

^(271st) In 1973, Souza Cruz (BAT) held 80% of the tobacco market in Brazil. From that point on, the market began to be shared with “competitors.” But before that, most of the growth of these two companies in Brazil came from advantages granted by our government, such as financing from state-owned banks and bureaucratic barriers that smaller companies couldn't overcome. This allowed them to absorb native companies.

^(272nd) The dominance of Souza Cruz in Brazil happened mainly through studies on how to best use the country's climate and social conditions. The company created an *integrated system* where farmers from southern Brazil — who used to work with small-scale family farming and sell to local merchants — started working directly for Souza Cruz. The settlers felt morally obligated to supply tobacco exclusively to the company. This move pushed small merchants out of the market.

^(273rd) As a result, a strategic support network for the cigarette industry expanded through independent demands, both from workers and in economic terms, which came from the involvement of the local population. Today, Santa Cruz do Sul (in the state of Rio Grande do Sul) is known as the tobacco capital of Brazil.

^(274th) On the other hand, there's also a *fragmented network* that brings together anti-smoking actions. Tobacco companies are used to dealing with anti-smoking movements because they've been around for a long time, so the companies know

how to manage them. In a way, these opposing movements end up serving the industry too⁶⁵².

^(275th) Between 1980 and 2003, Brazil increased its tobacco production by 70%, while the United States — home to one of these companies, Philip Morris — cut theirs by 50%. Since 1993, Brazil has been pushed into the leading role in global tobacco production.

^(276th) The truth is, tobacco production causes more harm than just making smokers sick — but these harms go unnoticed. The industry forces farmers to use standardized techniques which, as we've already seen, lead to the poisoning of the tobacco and contamination of the environment.

^(277th) Smokers, for decades now, have lost lawsuits asking for compensation for diseases caused by smoking. The tobacco companies argue that people have free will to choose whether to smoke or not. But they ignore how the companies actually increase addiction, and that there are other, less addictive smoking options.. Still, smokers represent a small part of the population when compared to the larger damage caused by phosphate-based fertilizers — damage that can be seen in national cancer statistics.

^(278th) Right now, Brazil's Office of the Attorney General (AGU)⁶⁵³ is filing a public civil lawsuit against these two companies. The government argues that it doesn't have the freedom to choose whether or not to treat people who get sick from tobacco. The lawsuit (Case No. 5030568-38.2019.4.04.7100⁶⁵⁴), filed in the 1st Federal Court of Porto Alegre, began on May 21, 2019. At first, the companies even refused to accept the court summons at their Brazilian branches⁶⁵⁵.

^(279th) Brazil is now facing the consequences of having financially supported these industries in the past. In 1973, it took part in 33% of the investment — through the Development Bank of Paraná — to build a cigarette factory in Curitiba. It also helped, through the Bank of Minas Gerais, to establish a new factory in Uberlândia⁶⁵⁶. So this could be used against the country — as if it had actually signed a *responsibility agreement*.

^(280th) However, in this case, free will cannot be used as an argument to deny the rights of either individuals or legal entities. After all, the federal government itself was also unaware of a non-lethal alternative for industrialized tobacco cigarettes, given that cigarette companies

⁶⁵² Information taken from the article “Tobacco Industry and Citizenship: Confrontation Between Organizational Networks”, by Sérgio Luís Boeira. Available at: <https://www.scielo.br/pdf/rae/v46n3/v46n3a04.pdf>.

⁶⁵³ *Brazilian Federal Constitution*, 1988, Art. 131 — “The Office of the Attorney General of the Union is the institution that, directly or through a linked body, represents the Union, in court and out of court, and is responsible, under the terms of the complementary law that regulates its organization and functioning, for legal consulting and advisory activities of the Executive Branch” .Source: Planalto. Available at: http://www.planalto.gov.br/ccivil_03/constituicao/constituicao.htm.

⁶⁵⁴ *Judicial process* — A written request filed before the Judiciary based on the law, which receives a registration number and follows procedural stages in order to obtain a judge's decision approving or denying the request according to the law and prior court decisions.

⁶⁵⁵ <https://www.ohchr.org/sites/default/files/Documents/HRBodies/HRCouncil/WGTransCorp/Session5/add/Others/OEIGWG.pdf>

⁶⁵⁶ Information taken from issue 119, dated February 14, 1975, of the newspaper Opinião RJ. Opinião was a Brazilian newspaper from the 1970s linked to the so-called alternative press, focused on publishing articles by intellectuals opposed to the military regime. Available at: <http://memoria.bn.br/DocReader/Hotpage/HotpageBN.aspx?bib=123307&pagfis=2681&url=http://memoria.bn.br/docreader#>

had been withholding research since 1975⁶⁵⁷. If, since that year, people had known that most cigarette problems came from agricultural and industrial practices, we wouldn't be facing cancer the way we are today. That was when chemical fertilizers began to be used on a systemic scale. But this is something that could stop happening from now on — if we decide to.

(281st) The most dramatic part of this situation is that cigarette companies already know how to reduce tobacco's lethal effects, — and have chosen not to act. They persist in either not releasing this information or releasing it hypocritically, without letting it reach mass media outlets. The dominationist system has more interest in spreading fear-based images than in solving the problem, which is why the most complete information is published only in scientific journals. Most readers of these journals are a small segment of the population that is often misunderstood due to ideological segregation— keeping crucial information out of the public sphere.

(282nd) Organic tobacco was never even examined in these studies, because the industry's goal was to claim that tobacco was naturally and inherently deadly — a narrative that would absolve them of responsibility. Yet there is little doubt it would be far less lethal if not for their own practices.

(283rd) All of this ties in with the fact that, in 1974, profits from sales of industrialized tobacco cigarettes in Brazil grew 34% compared to the previous year. After that, research was only completed because the goal was to define cigarettes with these chemical additives. However, the results were only released recently so that the process wouldn't be interrupted and cancer wouldn't be prevented. Today, cancer has become a highly prevalent disease.

(284th) In fact, tobacco (*Nicotiana tabacum*) should not require poisons in its cultivation, as it is already a potent pesticide⁶⁵⁸. In its pure form, nicotine is extremely toxic to mammals and particularly dangerous because it can be absorbed through the skin, eyes, and mucous membranes. In high doses, nicotine overstimulates the animal's nervous system to the point of causing death. This makes it a natural pest repellent. In theory, then, tobacco would not require any additional pesticides — the solution would simply be to avoid adding poisons.

⁶⁵⁷ *Scientific American*, January 2011 — “Researchers at the U.S. Department of Agriculture took up the question of polonium from fertilizer. A 1966 experiment by the USDA and the Atomic Energy Commission tested two different kinds of fertilizers, a commercial “superphosphate” one and a special mix made from chemically pure calcium phosphate. The differences were remarkable. The commercial fertilizer had about 13 times more radium 226 than the special mix, resulting in nearly seven times more polonium in the leaves (...) (page 80). (...) In 1975 USDA scientist T. C. Tso estimated that 30 to 50 percent of polonium could easily be removed from fertilizer and that washing could eliminate another 25 percent. Adding to that the effects of a filter, the polonium content of tobacco could have been almost completely eliminated. But as a memo from R. J. Reynolds put it, ‘Removal of these materials would have no commercial advantage’ (page 81)”.

⁶⁵⁸ A study on tobacco as a pesticide was presented at the II International Congress of Agricultural Sciences COINTER – PDVAgro 2017. The theme was the use of tobacco extract (*Nicotiana tabacum*) as an alternative for pest control in vegetable crops. Source: cointer-pdvagro.com.br. Available at: <https://submissoesrevistacientificasaber.com/index.php/rcmos/article/view/501#:~:text=Com%20base%20na%20observa%C3%A7%C3%A3o%20direta,mostraram%20se%20igualmente%20eficientes%20>

(285th) I remember a time when, despite Souza Cruz’s dominance, there were many places selling tobacco that displayed huge ropes of cured leaves hanging everywhere. There wasn’t much concern about pests.

(286th) Methods to protect tobacco and food crops from pests — whether insects or animals — do not have to be toxic. Today, mechanical brush cutters are enough to control weed infestations, eliminating the need for chemical herbicides. Semi-permanent methods can also be used, such as scraping the soil with a tractor before planting and then covering the crop rows with plastic sheeting. Before harvest, the sheeting can be removed, stored, and reused.

(287th) However, the most suitable cultivation method for tobacco — and, in theory, the method that should be used for planting therapeutic substances — is the raised-bed system, as employed by APEPI at the Sofia farm for cannabis cultivation⁶⁵⁹. Raised beds involve building enclosures with wood or tiles about 30 to 50 centimeters high, filled with substrate, which keeps plants from direct contact with the soil.

(288th) In short, every harmful practice we have identified is either unnecessary or has a viable solution. Choosing these harmful paths defines a deadly society — an industry of death — one that relies on inhumane policies sustained solely by mathematical intelligence. In the end, such an approach brings more harm than profit, functioning like a weapon aimed not only at the public but also at the hands that pull the trigger.

(289th) This industry dehumanizes us, even as our true social nature is always on the verge of awakening — because it is our natural path. We have not yet known peace, the first step toward spiritual evolution, precisely because real peace must be earned; otherwise, we become complacent. We will only have peace when it reaches everyone, when the world itself becomes peaceful.

(290th) A truly human being moves in the opposite direction from the machinery of this industry: spiritual, and therefore good; sharing food and health; respecting free will rather than leading others toward harm; promoting justice, not abuse; and being clean in every sense of the word. Without these qualities, we are inhuman — and resemble little more than animals.

⁶⁵⁹ <https://mapacanabico.com.br/aepi-a-fazenda-que-colocou-o-brasil-no-mapa-verde-mundial/>

Images XVI

Below are the cigarette statistics. Translation adapted from Portuguese. Copy of the original available in the Portuguese edition. Bibliography at the end of the book. Newspapers: <https://news.google.com/newspapers?nid=0qX8s2k1IRwC&date=19920614&mode=2> ou através do site www.jb.com.br

U.S. TV airs its final cigarette commercial

New York (AP-UPI-JB) — American television broadcast at midnight the day before yesterday its last cigarette advertisement — a commercial sponsored by **Philip Morris** that cost US\$ 1.25 million (Cr\$ 6,187 million) — occupying time slots during the final three studio programs, as well as break during nighttime movies and daytime football broadcasts.

The last commercial aired by television networks before the law banning cigarette advertising took effect was shown by the National Broadcasting Company and ended exactly one minute before midnight the day before yesterday.

EXPENSES

Cigarette sales in the United States reach US\$ 10 billion annually (Cr\$ 49.5 million), of which the government collects 40 percent in taxes. Advertising expenses amounted to about US\$ 250 million (Cr\$ 1.237 million), equivalent to 8% of profits.

The law prohibiting cigarette advertising on television was approved by the U.S. Congress last year, after a long dispute between public health services and scientific institutes on one side, and representatives of the tobacco industry and advertising agencies on other.

END OF THE WAR

The fight against the smoking habit took on new dimensions when the World Health Organization (WHO) declared emphatically that tobacco is “an instrument of death in relation to which neutrality is no longer possible.”

The French magazine **L'Express** published in its latest issue the results of an investigation conducted under the responsibility of its editor Henri Trinchet.

cigarette ads were required to carry the warning, “Hazardous to your health.”

Three years ago, the American Cancer Society was authorized to conduct its anti-smoking campaign on television free of charge. The opportunity was widely used and produced results: cigarette consumption in the U.S. fell by 6.5% in one year. Manufacturers argue, however, that the decline was due more to higher prices — taxes became heavier — than to television advertising.

The final stage of the American offensive began yesterday: cigarette advertising on radio and television was completely banned.

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The French magazine **L'Express** published in its latest issue the results of an investigation conducted under the responsibility of its editor Henri Trinchet. The cover report states that the case against tobacco is now undeniable: cancer, coronary diseases, chronic bronchitis, gastric ulcers, damage to the optic nerve and to mental functions, among others.

The WHO complains that the “control measures” it has called for are being implemented too slowly. Except in the United States, where the battle, despite the immense financial power of cigarette manufacturers, has long been underway. The country holds the world record in tobacco consumption: an average of four kilograms per person, US\$ 10 billion (Cr\$ 50 billion) in expenses, 51 million smokers, and 7,000 additional lung cancer cases each year.

POST-CHAPTER 1 — A TIMELESS READING OF *REVELATION*

^(1st) In this post-chapter, I interpret the symbols in the biblical book of Revelation. What I offer here is an independent reading of that book, because there are so many interpretations out there — and most of them only confuse rather than clarify its meaning. In it, John, the beloved disciple, was imprisoned on the island of Patmos when he had a vision of Jesus Christ, warning him about the end times and the events to come. As the text unfolds, it's the identification of the characters that reveals what's about to happen.

^(2nd) Christianity is the religion of truth. It's not in the Christian nature to hide behind layers of codes. That's why I tried to read this text as literally as possible. Still, there were things I simply couldn't interpret — and that might be due to many factors, including possible alterations of the original text.

^(3rd) Besides that, if *Revelation* refers to a period long after Jesus came to Earth, then there's no way John, its author, could've known about weapons or symbols from our time — that includes airplanes and other tools. And that's a strong reason to question the accuracy of interpretations made up to now.

^(4th) I believe those symbols could only become clear after World War II. At the same time, this text offers criticism toward both nations and religions. When it comes to religion, it speaks directly to individuals — in a way that anyone can feel personally called out.

^(5th) Take the message to the Church of Sardis, for example. There's a line that says: "I know your deeds; you have a reputation of being alive, but you are dead⁶⁶⁰". That made me associate it with the Catholic Church, especially because of the image of the crucified Christ that it upholds. But anyone who speaks of Jesus in the past, as if He were dead, or whose works are nothing but appearances, can easily see themselves in this verse.

^(6th) That said, let's go in the order that Revelation itself presents. It starts by addressing the seven Churches of Asia. John was supposed to deliver Jesus's warnings to each of them. In every message, Jesus usually begins by praising their virtues and potential. Then He points out their faults, calls them to correct them, and finally offers rewards — each one tailored to the possibilities of that particular Church.

Which said: "Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea (BIBLE, *Revelation* 1:11).

^(7th) **Ephesus** is the first Church. In material terms, it refers to a city in Turkey — just like the others. That's where, in fact, the house where Our Lady lived out the last years of her incarnation is located. It's also a historical mark of how Saint Paul helped spread Christianity to the world. Ephesus is one of the best-preserved cities from the ancient world. But its name simply indicates a geographic location — and that's not the most comfortable position to be in. I say that because this text speaks of the risk of war, and such a name could work like a bullseye for an air strike. On top of that, Ephesus was the kind of place likely to be attacked — by terrorists or by capitalists — because it was filled with refugees in its final days. The capitalist world is hypocritical: it claims to fear terrorists, but what it really fears is refugees.

⁶⁶⁰ BIBLE, *Revelation* 3:1.

^(8th) But the spiritual Ephesus is much bigger than that. I personally identify with this Church in a very specific way. When Jesus sends His message to the angel of Ephesus, He says that this angel put to the test those who claimed to be His apostles but weren't — and that the angel found them to be liars⁶⁶¹. Well, I say the same thing in this book, and I try to show the reasoning behind it. Still, I say it carefully, because I don't want to completely strip the Gospels of their credibility. I just want to correct them where I believe the message was miscommunicated — especially where they clash with what Jesus actually preached in public.

^(9th) For example, in chapter III ⁶⁶² I spoke about the passage where Jesus forbids divorce. And in that passage, I fully believe. But the disciples, through Matthew — who was their spokesman — disagreed. A few chapters later, Matthew recounts the parable of the ten brides⁶⁶³, which conflicts with the teachings of the first passage. So, if I believe in the first one, which teaches true marriage, then I cannot believe in the second one, which teaches false marriage — polygamy. Matthew was a representative of the Jews of his time, who practiced polygamy. On top of that, he belonged to the class that most opposed Jesus, being a tax collector, and was considered by many to be a sinner⁶⁶⁴.

^(10th) This unfaithfulness of the apostles played a big part in weakening people's faith in our own times. But Christianity could not wait to be perfect before being spread. One of the public events of Jesus that Matthew exaggerated — and whose exaggerations I don't believe — was the crucifixion. I understand that many believed his version despite numerous witnesses, only because, according to spiritist accounts, that day a terrifying storm broke out⁶⁶⁵. And that made people believe that something extraordinary might have happened.

^(11th) In the description of the Church of Ephesus, the spirit who speaks with John mentions the weakening of the first love among its members, and that because of this their lampstand would be removed⁶⁶⁶. The first love would be the first commandment: to love God above all things. And in this, too, I fully identify with the Church of Ephesus.

^(12th) When I first came into contact with Jesus, I was filled with irritation and at odds with many people. The truth is that I had made a commitment before God to defend everyone, no matter their faults — and that was a direction completely opposite to what I was living. Today I know that none of us has the right not to forgive. But my case was even more serious because I was breaking my covenant with

⁶⁶¹ BIBLE, *Revelation 2:2* — “I know your deeds, your hard work and your perseverance. I know that you cannot tolerate wicked people, that you have tested those who claim to be apostles but are not, and have found them false”.

⁶⁶² BIBLE, *Matthew 19:8* — “Jesus replied, “Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning.”.

⁶⁶³ BIBLE, *Matthew 25:1* — “At that time the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom”.

⁶⁶⁴ BIBLE, *Matthew 9:9-10* — “As Jesus went on from there, he saw a man named Matthew sitting at the tax collector's booth. “Follow me,” he told him, and Matthew got up and followed him. While Jesus was having dinner at Matthew's house, many tax collectors and sinners came and ate with him and his disciples”.

⁶⁶⁵ *Two Thousand Years Ago*, by Chico Xavier, narrated by the spirit Emmanuel, page 162 — “Jerusalem was under a true cyclone of destruction, which, after it passed, would leave signs of ruin, desolation, and death”.

⁶⁶⁶ BIBLE, *Revelation 2:4* — “Yet I hold this against you: You have forsaken the love you had at first”.

God. Right after that, my lampstand was removed⁶⁶⁷. I went through a deep psychological collapse and lost understanding even of the smallest matters dealt with in this book.

^(13th) I used to complain a lot about people and about events — in other words, I murmured — and I couldn't see that this was actually a sin against God. It took me a long time to realize that I was wrong and that I had to change the direction of my life.

^(14th) This also showed me that the second Christian commandment can only be fully lived out by fulfilling the first. By the second commandment, we are told to love our neighbor as ourselves — but it may happen that we believe we have the right not to love ourselves. By the first commandment, we don't even have the right to "hate" ourselves. So, we cannot "hate" our neighbor. Through the first commandment, we stop thinking that people belong to us, and that's why we respect and love them, even if they wrong us.

^(15th) Besides the fact that the commandments are commandments and not suggestions, we need this guidance because our way of loving is imperfect. Human love, in general, is badly taught — and I am no exception. Still, I also believe in my own mistakes as paths that can guide people. If I want to pull people out of hell, I have to go down into it, and madness is the human hell. If I never made mistakes, I wouldn't even know how to say that mistakes exist. In the same way, the biblical text also foresees a happy ending for Ephesus, if it repents — and that's the reward I long for: to eat from the tree of life. And that means no longer having to reincarnate⁶⁶⁸.

^(16th) **Smyrna** is the second Church. It refers to a city that became marked by the persecution and killing of Christians — where they were burned alive, beheaded, torn apart by lions, and subjected to other cruelties. The harshest period in that city lasted ten years, between 303 and 313 A.D., known as “The Great Persecution.” At that time, whether or not they understood the meaning of “devil,” the knowledge of prophecy gave strength to those who were going through such trials:

Do not be afraid of what you are about to suffer. I tell you, the devil will put some of you in prison to test you, and you will suffer persecution for ten days. Be faithful, even to the point of death, and I will give you life as your victor's crown (BIBLE, *Revelation* 2:10).

^(17th) To this Church, the spirit says it will receive “the crown of life.” However, the greatest reward of this Church is not freedom from reincarnation. Look at what the text says: “Whoever has ears, let them hear what the Spirit says to the churches: The one who is victorious will not be hurt at all by the second death”⁶⁶⁹. To understand the message of the spirit to the Church of Smyrna, I had to go deeper into reading the works of Chico Xavier. At times, the medium describes shadowy worlds where spirits must die in order to reincarnate⁶⁷⁰. So, since this is a more spiritualized

⁶⁶⁷ BIBLE, *Revelation* 2:5 — “Consider how far you have fallen! Repent and do the things you did at first. If you do not repent, I will come to you and remove your lampstand from its place”.

⁶⁶⁸ BIBLE, *Revelation* 2:7 — “Whoever has ears, let them hear what the Spirit says to the churches. To the one who is victorious, I will give the right to eat from the tree of life, which is in the paradise of God”.

⁶⁶⁹ BIBLE, *Revelation* 2:11.

⁶⁷⁰ Book *Renunciation* — Dialogue between Pólux and Alcione at the moment when he is dying to be reincarnated: “— Alcione, could this suffering be the same as the death we know in the world?... ” — “Yes, my dear, your anguish now is another periodic crisis.” — “I understand — he said, finishing his reasoning — and

Church, its reward is freedom from death in the spiritual world — but it is still made up of people who will have to reincarnate.

^(18th) **Pergamum** is the third Church. That name means “much marriage.” While before there had been intense persecution and massacres of Christians, in this Church the opposite happened. In Pergamum, before a battle, Emperor Constantine had a vision and placed the sign of the cross on all the shields. The emperor then came into contact with the worship of Jesus Christ and converted, making Christianity the official religion of Rome.

^(19th) But in that episode, there wasn’t a real conversion of this Church to Christianity — it was only the union between Church and State. The message addressed to the angel of this Church describes a society ruled by negative ego. I believe that when Rome embraced Christianity, it wasn’t out of faith but as a tool of control. Constantine treated Jesus like a lucky charm. For the Romans, He was a medium with strong psychic power who had been sacrificed to Jupiter. To believe in God the Father was basically like believing He was Jupiter. From that period on, Christianity started being represented by the image of the dead Christ, through bloody dolls on a cross. There are no Christian images from before the Roman Church, because Christianity at its roots neither worshiped nor allowed images — that was a Roman habit. The stance against images had already been made clear in the story of the golden calf in Moses’s time⁶⁷¹.

^(20th) In my view, Rome did to Christians the same kind of bullying Roman soldiers once did to Alexamenos⁶⁷². Since the crucifixion of Jesus, the cross had become His symbol. For people newly converted to Christianity, it wasn’t easy to see the difference between a cross with an image and an empty cross. Moses’s second commandment would have settled that question, because it forbade the making of images⁶⁷³. But once Christianity was taken over by the Roman Church, the biblical texts were monopolized and circulated only in Greek and later in Latin, making direct understanding nearly impossible. On top of that, the new symbol spoke against Jesus instead of representing Him. It spoke of a dead Jesus, contradicting His message of life.

^(21st) Today, for me, it’s hard to understand why we’re still so backwards that we accept images that speak against spirituality as if they were images of spirituality. I see that as a leftover form of primitivism tied to the consumption of meat. Chico Xavier once said on the TV program *Pinga Fogo* that humanity still needed meat, because in earlier evolutionary stages — like other animals — they ate it. As carnivores, human beings remain insensitive to the suffering of the creatures they kill, because of the pleasure they still take in the taste of blood. Clearly, Jesus allowed His disciples to eat fish and even gave it to them Himself. Just before Constantine’s time, Christians actually recognized each other by the symbol of a fish. In Greek, “fish” is *Ichthys*, an acronym for *Iesous Christos Theou Yios Soter*, meaning “Jesus Christ, Son of God, Savior.”

I am sure that I will have similar crises on Earth, or on other planes, until I free myself from death in sin... One day I will find eternal resurrection, endless harmony... I will remain by your side forever!...”

⁶⁷¹ BIBLE, *Exodus*, 32.

⁶⁷² Grafite de Alexamenos — *Imagens IX*, página 203.

⁶⁷³ BIBLE, *Exodus* 20:4-6 — “You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me, but showing love to a thousand generations of those who love me and keep my commandments”.

(22nd) The current compilation of the Bible was Constantine’s work. It was officially recognized at the First Council of Nicaea in 325 A.D. Because of that, the Churches that came after ended up repeating its mistakes. The main mistake is preaching suffering and death. On the day when the Catholic Church remembers the crucifixion of Jesus, for example, it calls its members to mourn. But mourning only makes sense for the dead — and Jesus is alive. What happened is that, even though evangelicals and spiritists questioned the Catholic Church, they also copied it. That’s why, even today, churches in general are behind, teaching suffering.

(23rd) The message to the angel of the Church of Pergamum says that within it there are people strongly devoted to Jesus. But even among them, there were people with bad practices. These behaviors are described as “making others stumble⁶⁷⁴”; in reality, they are ways of leading people into slavery. So I conclude that the greatest flaw of this Church is enslaving people. The practice of “eating meat sacrificed to idols” doesn’t seem completely literal either. Whoever enslaves is as if they were eating the flesh of the enslaved — people being sacrificed to the idols of their oppressors. As I mentioned in earlier chapters, people idolize many things. The thing they most often idolize is money. Many sacrifice the lives of others because of it. That’s what we see happening in commerce all the time.

(24th) So, the reward offered to this Church is restoration through death, in the form of reincarnation. That becomes clear in the passage that says a white stone with a new name will be given to the member of this Church who overcomes⁶⁷⁵. That image brings to mind tombs. But the new name points to a new life.

(25th) **Thyatira** is the fourth Church. Its name means “continual sacrifice” or “perpetual”; it refers to a church that is careless and libertine. The history of the Christians in the city of Thyatira is marked by bad habits, chosen so they wouldn’t be harmed by the government. Even though at first the Spirit praises the feelings and qualities of its members, He says the Church allows practices of adultery. That tolerance led to the people’s spiritual downfall. For this Church, punishments are announced for its members and their children⁶⁷⁶. Notice that speaking of punishment on children is a predictable consequence of bad sexual practices.

(26th) The text nicknames the prophetess of the local temple “Jezebel,” who was a queen who lived hundreds of years before Jesus and was especially known for her wickedness. She was the wife of King Ahab and a manipulator. Through manipulating the king, she filled herself with power, persecuted prophets, and promoted the typical sexually unrestrained worship of Baal.

(27th) Still, if they manage to break free from those interferences, rewards are also promised to the members of this Church. The rewards? Earthly powers — and a second chance. That second chance is what they call the “Morning Star”, a metaphor for reincarnation.⁶⁷⁷.

⁶⁷⁴ BIBLE, *Revelation* 2:14,15 — “Nevertheless, I have a few things against you: There are some among you who hold to the teaching of Balaam, who taught Balak to entice the Israelites to sin so that they ate food sacrificed to idols and committed sexual immorality. Likewise, you also have those who hold to the teaching of the Nicolaitans”.

⁶⁷⁵ BIBLE, *Revelation* 2:17 — “Whoever has ears, let them hear what the Spirit says to the churches. To the one who is victorious, I will give some of the hidden manna. I will also give that person a white stone with a new name written on it, known only to the one who receives it”.

⁶⁷⁶ BIBLE, *Revelation* 2:22, 23

⁶⁷⁷ BIBLE, *Revelation* 2:26-28 — “To the one who is victorious and does my will to the end, I will give authority over the nations — that one ‘will rule them with an iron scepter and will dash them to pieces like pottery’ ” — just as I have received authority from my Father. I will also give that one the morning star”.

^(28th) **Sardis** is the fifth Church, and I’ve already mentioned it briefly in relation to the dead Christ. The name means “those who escape.” The city of Sardis had a long love affair with luxury and a decadent lifestyle — all at the expense of spiritual depth.

^(29th) In the message to the angel of Sardis, there’s no praise. None. But the spirit does promise that Jesus will be close to those who manage to keep their robes clean — and that they’ll have eternal life⁶⁷⁸.

^(30th) The Church of Sardis has traits similar to the Catholic Church, but in some ways, it goes even further. What it’s been preaching is a dead faith — one that erases the individual identity of its members. And if we don’t see it, it’s because legal entities in general tend to sacrifice their people to keep themselves alive. The Catholic Church is a prime example — it begins with the idea of collective guilt and expects its followers to suffer and sacrifice themselves to wash it away. That kind of logic doesn’t make sense to someone honestly trying to live a good life. Under Brazilian criminal law, for those who don’t know, there’s a principle called the “presumption of innocence”. It says that no one is guilty until a final criminal conviction is reached. That means we only punish the guilty. But this Church flips that around — it condemns its members from the very start, all because of the story of “Adam and Eve”. Anyone who manages to break free from that is a real hero — and deserves a serious reward.

^(31st) **Philadelphia** is the sixth Church. Its name means “brotherly love,” and it’s considered a blessed Church. In the message to its angel, it’s described as being completely loyal to Jesus. Brotherly love is the second commandment. I believe this Church is already spread throughout the others — but it doesn’t have enough strength to change them. That’s why the message says it has “little strength”⁶⁷⁹.

^(32nd) Even so, the spirit tells its angel that it will overcome the synagogues of Satan. The spirit speaking on behalf of Jesus says that the members of this Church will receive God’s name — like a surname. Just like in many marriages: one partner takes the last name of the other, becoming part of their family.

^(33rd) The Christian Evangelical Spiritism of Chico Xavier fits this description — though not all of Spiritism does. The Church of Philadelphia is neo-Christianity. It’s the Church chosen by Jesus. Fraternity goes beyond borders. The very idea of dividing ourselves into separate churches already goes against fraternity. That’s why I believe this refers to ecumenical unity. It’s a Church that stands above the rest — the true spiritual evolution of our religious expressions.

^(34th) **Laodicea** is the seventh and last Church. Its name means “reigning people,” and it represents an arrogant Church. The message to the angel of Laodicea describes a society of cold-hearted, calculating individuals obsessed with money⁶⁸⁰. The advice? Use that money

⁶⁷⁸ BIBLE, *Revelation* 3:5 — “The one who is victorious will, like them, be dressed in white. I will never blot out the name of that person from the book of life, but will acknowledge that name before my Father and his angels”.

⁶⁷⁹ BIBLE, *Revelation* 3:8 — “I know your deeds. See, I have placed before you an open door that no one can shut. I know that you have little strength, yet you have kept my word and have not denied my name”.

⁶⁸⁰ BIBLE, *Revelation* 3:15-17 — “I know your deeds, that you are neither cold nor hot. I wish you were either one or the other! So, because you are lukewarm —neither hot nor cold —I am about to spit you out of my mouth. You say, ‘I am rich; I have acquired wealth and do not need a thing.’ But you do not realize that you are wretched, pitiful, poor, blind and naked”.

for Christianity⁶⁸¹. This Church is offered repentance — and a place of honor: to sit beside the throne of Jesus.

^(35th) The Churches — through their names, stories, and locations — tell the story of how Christianity began. It spread rapidly, but it did so in a way that was already sickened. In Revelation, the message brings a request from Jesus Christ: that people repent, so they can be saved from the evil that's coming — a consequence of their own actions.

^(36th) After speaking about the Christian Churches, *Revelation* turns to the pagan gods. In the first version of this book, at a time when I was caught in a kind of childish psychological escape, I called the pagan gods “Boogeymen.” Later, when I looked more carefully at the codes, I realized the comparison made total sense. The Boogeyman is a character used to control people (children), just like the pagan gods.

^(37th) In Revelation, the pagan gods are represented as four creatures covered in eyes — in front and in back⁶⁸². These are actually four ruling gods of control. That's why so many eyes — their whole purpose is surveillance.

^(38th) They're human inventions made to control through fear, and they get invoked when people want to rebel against God. At other times, they even give us the “address” of injustice — because these gods of control dominate specific regions through specific people. The addresses of the gods of control are the same as the people they control — the same as the addresses of the social terrorism they carry out. I also see them as representations of human justice, since they tend to focus on judgment and surveillance.

^(39th) The four gods of control are: the lion, the calf, the creature with a human face, and the flying eagle.

^(40th) The lion is the first creature. It's supposed to represent the so-called “Lion of Judah”⁶⁸³, a reference to Jesus. But in reality, it's used as a tool of ideological terror — Jewish social terrorism.

^(41st) The **calf** is the second creature. It represents the Egyptian bloc. Both Hindus and ISIS are part of this line because they inherited that same form of terror that used to be carried out through gods. In ancient Egypt, there were many gods, and the calf became the concentrated symbol of them all — especially among the Hebrews in the desert. That calf was the Apis bull. Egyptian influence spread so far that we can still see it in the Hindu gods — a continuation of the same Egyptian control system. In India, for example, the cow is considered sacred. The Ganges River is seen as sacred too — just like the Nile was in Egypt.

^(42nd) The **devil** is the third creature. He's described as an animal with a human face — in other words, an anthropozoomorphic character. The devil represents the Latin bloc, which covers the Latin parts of Europe and the Americas. From what I

⁶⁸¹ BIBLE, *Revelation* 3:18 — “I counsel you to buy from me gold refined in the fire, so you can become rich; and white clothes to wear, so you can cover your shameful nakedness; and salve to put on your eyes, so you can see”.

⁶⁸² BIBLE, *Revelation* 4:7.

⁶⁸³ One of the greatest controversies between Jews and Christians is that Christians consider this Lion to be Jesus, and Jews do not. BIBLE, *Genesis* 49:8-10 — “Judah, “your brothers will praise you; your hand will be on the neck of your enemies; your father's sons will bow down to you. You are a lion's cub, Judah; you return from the prey, my son. Like a lion he crouches and lies down, like a lioness —who dares to rouse him? The scepter will not depart from Judah, nor the ruler's staff from between his feet, “until he to whom it belongs “shall come and the obedience of the nations shall be his”. BIBLE, *Revelation* 5:5 — “Then one of the elders said to me, “Do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals.”

see, Latin Americans are the ones most afraid of him — and that’s why they obey him. Out of fear of the devil, people do things and avoid doing others. This group also represents justice. Notice that the devil’s proposal is a kind of retributive justice for our sins. Take Brazil, for example: the solution to the country’s social crisis is entirely tied to justice. Inequality of rights is what causes it.

^(43rd) The **flying eagle** is the fourth and last creature. The symbol of the eagle, on its own, has already been used by other imperialists in other times. It was once the symbol of Nazi Germany and of the Roman Empire. In Greek mythology, it represented Zeus. In Ancient Egypt, it symbolized eternal life. The United States also use this symbol. But it was only after World War II that the concept of “American might” was formed. Before that war, people wouldn’t have connected that country to the prophecies of *Revelation*.

Also in front of the throne there was what looked like a sea of glass, clear as crystal. In the center, around the throne, were four living creatures, and they were covered with eyes, in front and in back. The first living creature was like a lion, the second was like an ox, the third had a face like a man, the fourth was like a flying eagle. (BIBLE, *Revelation* 4:6,7).

^(44th) The people who idolize this symbol probably don’t see anything religious in it. But it is a god of control, imposing itself on people just like the others. The fact that the U.S. is seen as unbeatable makes its own people vulnerable to that power. Its government is treated almost like a god. The flying eagle is like the devil: because people fear it, they end up doing and not doing things. The eagle is a symbol of a cunning predator.

^(45th) The gods of control are symbols of hell through punishment, and they mirror human personality and the idolatry of death. They are representations of society’s negative egos — just as Satan, in popular belief, is their greater projection, a leader among them. But they do not necessarily stand in opposition to God⁶⁸⁴.

^(46th) The Book of Revelation tells the story of what has happened in the world since the resurrection of Jesus and what is to happen until His return. Above all, it suggests the end of control — by recognizing Jesus as the only legitimate Dominant⁶⁸⁵. And Jesus is fought against precisely because He is not a controller — which makes Him the enemy of the makers of these “gods of control.”

^(47th) For example, Lucifer and the devil exist only in the human mind, but they get represented as entities. Lucifer is vanity — which is why he’s considered an inner angel, since every human being needs their own personal brightness. But when someone is struck by the emotional shock of coming into contact with that inner light, it usually blinds them — filling them with arrogance. That’s the moment when the angel of light falls from Heaven and becomes the demon Lucifer. And that’s when those negative feelings surface in humans — the same ones that make up the negative ego that defines them as devils.

^(48th) The negative ego is what fuels the arrogant discourse of the Nicolaitans, who see themselves as superior to others. That urge to feel better than everyone else may seem pleasurable at first, but it quickly turns into a burden. Arrogance is an irritation, even if it seems to offer some kind of spiritual peace.

⁶⁸⁴ BIBLE, *Revelation* 5:13,14 — “Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, saying: “To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!” The four living creatures said, “Amen”, and the elders fell down and worshiped”.

⁶⁸⁵ BIBLE, *Revelation* 1:8 — “I am the Alpha and the Omega,” says the Lord God, “who is, and who was, and who is to come, the Almighty”.

^(49th) *Revelation* doesn't tell of destruction at the hands of God, but rather at the hands of humans. In this story, the US eagle plays a leading role. It gives signs of what will come, because those events are provoked by its actions. And I see that this has already happened. One example is how the U.S. knew of the military coups in Latin American countries — documented — before they even took place, because they had planned to provoke them.

^(50th) The four creatures of *Revelation* represent human mentality up until our own era. The number four, briefly, symbolizes totality, the “I,” and the closing of a cycle.

^(51st) In the sequence of the text, the order of the angels and horsemen of *Revelation* is tied to these four living creatures by ordinal numbers. So, the first creature is linked to the first angel and the first horseman. That's one way to identify the authors of the actions carried out by these characters.

^(52nd) And so the conflict begins. The first horseman to ride into battle is linked to the Lion of Judah, and he rides a white horse⁶⁸⁶. He goes out to victory, because this is true Christianity. The second horseman, tied to the calf, rides a red horse. He's linked to the terrorist bloc. He takes away peace and makes humans kill one another. The third horseman rides a black horse and is tied to the devil. He carries a balance in his hand and rations food. That connection makes perfect sense, since many Brazilians were forced to ration their food heavily during World War II⁶⁸⁷. The fourth horseman is tied to the US eagle, among others. He rides a pale green horse and is called “Death.” The text says he was given power to kill with the sword, with famine, with plague, and with wild beasts⁶⁸⁸. I see that imperialists have done this throughout history.

^(53rd) All throughout the text of *Revelation* there are affirmations reinforcing the power and glory of God and of Jesus. In the fifth seal, there's no more connection to any creature. Here, the people who died for Jesus cry out for justice. This marks the description of the mass killing of humanity that begins. The next seal tells of the destruction of the planet. It describes something that can only be tied to a nuclear explosion: the sky is burned away, like a scroll being rolled up⁶⁸⁹. The heat waves from a nuclear bomb look exactly like that. This too is a symbol that would have been impossible to interpret before nuclear weapons existed.

^(54th) At the seventh seal, seven trumpets are given to seven angels — and with that, a new count begins. The trumpets announce the earthly destruction brought by war. At the sound of the first trumpet, a third of the vegetation is burned. At the second, balls of fire — most likely nuclear bombs — fall on the sea, killing a third of the marine life. At the third, a third of the rivers are struck, poisoned — I assume by radioactivity. And at the fourth, a third of the sky turns dark. At this point, the eagle

⁶⁸⁶ BIBLE, *Revelation* 6:2 — “I looked, and there before me was a white horse! Its rider held a bow, and he was given a crown, and he rode out as a conqueror bent on conquest”.

⁶⁸⁷ BIBLE, *Revelation* 6:5,6 — “When the Lamb opened the third seal, I heard the third living creature say, ‘Come!’ I looked, and there before me was a black horse! Its rider was holding a pair of scales in his hand. Then I heard what sounded like a voice among the four living creatures, saying, ‘Two pounds’ of wheat for a day's wages, “and six pounds “of barley for a day's wages, ‘and do not damage the oil and the wine!’.

⁶⁸⁸ BIBLE, *Revelation* 6:8.

⁶⁸⁹ BIBLE, *Revelation* 6:14 — “The heavens receded like a scroll being rolled up, and every mountain and island was removed from its place”.

takes flight and mourns for the inhabitants of the Earth, because of the three “woes” still to come. Each “woe,” in this case, would refer to one of the three world wars⁶⁹⁰.

(55th) The four corners of the Earth where the four angels stand symbolize the entire planet, as I’ve already explained when talking about the symbolism of the number four. Up to this point, it’s as if the text is giving us a summary of what happens at the end of the Third World War. After that, the events are detailed war by war. The fourth trumpet marks the end of a phase. In this case, it refers to a phase of destruction affecting a third of the planet and of terrestrial humankind.

(56th) Because of all this, the number five comes across as an initial number. With the fifth trumpet, for example, no damage is done to the plants — something that had already been described as destroyed. What follows are both shadowy visions of hell, born from killings by fire, and impressions of the First World War. John describes jumbled visions of tanks⁶⁹¹, coats of arms⁶⁹² and airplanes⁶⁹³. He couldn’t identify them — because they didn’t exist in his time.

(57th) Next, he speaks of the angel of the abyss, which is Apollo. Apollo was a god with so many attributes that, to sum it up, we could call him the Greek god of knowledge. According to this symbol, disputes over knowledge would be what cause war. Apollo represents both the idolatry of human knowledge and the idolatry of humans as a consequence.

(58th) When the sixth trumpet is blown, the four angels responsible for the widespread destruction are released. But this time, the details of the wars come into focus⁶⁹⁴.

(59th) Then John sees a vision: a bright and colorful angel who’s supposed to blow the seventh trumpet. He’s holding a small book in his hand. However instead of blowing the trumpet, the angel lets out a roar — something like seven thunders. In that roar, he reveals a prophecy that John starts to write down, but he’s stopped. And that part would’ve been the surprise ending to our story. But the angel tells John to take the book and eat it. Says it’ll taste sweet in his mouth, and feel bitter in his gut.

(60th) At this point, forgive me if this sounds presumptuous — but I truly believe that the book the angel was carrying is this very book you’re reading right now. And I also believe I’ve been bringing, under Jesus’s guidance, the

⁶⁹⁰ BIBLE, *Revelation* 8:13 — “As I watched, I heard an eagle that was flying in midair call out in a loud voice: ‘Woe! Woe! Woe’ to the inhabitants of the earth, because of the trumpet blasts about to be sounded by the other three angels!”

⁶⁹¹ I understand that the “locusts like horses” mentioned by John were war tanks. John may have made this connection because of the cannon and the shape of the first tanks. Horses prepared for war, in John’s time, probably had some kind of side shield similar to the body of vehicles. Tanks have a hatch on top that could resemble a crown. The “face of a man” mentioned by John could be that of a man coming out of it. This text is in *Revelation* 9:7 - “The locusts looked like horses prepared for battle. On their heads they wore something like crowns of gold, and their faces resembled human faces”.

⁶⁹² BIBLE, *Revelation* 9:8 — “Their hair was like women's hair, and their teeth were like lions' teeth”.

⁶⁹³ BIBLE, *Revelation* 9:9,10 — “They had breastplates like breastplates of iron, and the sound of their wings was like the thundering of many horses and chariots rushing into battle. They had tails with stingers, like scorpions, and in their tails they had power to torment people for five months”.

⁶⁹⁴ BIBLE, *Revelation* 9:14,15 — “It said to the sixth angel who had the trumpet, ‘Release the four angels who are bound at the great river Euphrates.’ And the four angels who had been kept ready for this very hour and day and month and year were released to kill a third of mankind.”

knowledge needed to help shift us into a new era. Even when this book was still an ideological bomb, it earned the respect of many because of its poetic value — because of its sweetness.

^(61st) Because I've had personal contact with Jesus, I have deep faith in the work I'm doing here. I've never seen it as “my” book. I see it as God's work — I'm just the one working on it. I'm a walking example of imperfection, but day after day, this work has been shaping me to serve. And I keep going in faith, believing that Jesus and the Father are behind it — and behind me — as the only true and rightful Rulers.

^(62nd) This book remained sweet in its words, because after I overcame my psychological confusions through enlightenment — in contrast with my own flaws — its language was carefully refined. Beyond the tools of the system, many people — editors, translators, friends — helped me shape it so that it would be as clear and polished as possible. So yes, it is sweet in its words. But what about the truths it contains? Heavy. Hard to digest for many. That's why it is bitter in the stomach⁶⁹⁵. And the angel swearing, in the name of Jesus, that there would be no more time? Yes, that too aligns with the fact that, from the very beginning, I've felt as if I were running against time⁶⁹⁶.

^(63rd) But the Book of *Revelation* doesn't just talk about the destruction of the planet. It actually presents *three* possible endings. That's why there's a break in the narrative — to show the two other endings that could happen *before* the third world war. If one of those two comes true, the war never happens. In the second ending, two of God's witnesses are killed. I honestly believed I was one of those witnesses — and that belief made me extremely nervous back then. It weighed heavily on my decision to publish the first edition of this book full of errors. I believed that even with its flaws, the words would still lead people to the truth.

And I will appoint my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth. (...) Their bodies will lie in the public square of the great city —which is figuratively called Sodom and Egypt —where also their Lord was crucified. (...) ¹¹ But after the three and a half days the breath "of life from God entered them, and they stood on their feet, and terror struck those who saw them (BIBLE, Revelation 11:3, 8 and 11.

^(64th) Now that the deadlines have passed, I believe we're heading for a surprise ending. And that's the kind of thing no prophecy could ever predict — because what we usually call “prophecies” are really just warnings about something we're supposed to stop. Evil follows a pattern — while good has no limits. When this time comes to a close, we'll finally understand how much of it was actually prophesied — and just how much we'll have to fix.

^(65th) Sure, saying I identify with the witnesses might sound like pure arrogance — but I've got my reasons. Just recently, we've learned about terrorist groups — and the very people running the capitalist system — who carry out human sacrifice rituals. A lot of these terrorists openly murder Christian missionaries like me. And here in Brazil, it's no secret that anyone who stands against imperialist interests has historically ended up dead. That was crystal clear during the military dictatorship. This book calls those groups out — directly. So yeah, it makes sense if they hate me and want me gone.

⁶⁹⁵ BIBLE, *Revelation* 10:10 — “I took the little scroll from the angel's hand and ate it. It tasted as sweet as honey in my mouth, but when I had eaten it, my stomach turned sour.”.

⁶⁹⁶ BIBLE, *Revelation* 10:6 — “And he swore by him who lives for ever and ever, who created the heavens and all that is in them, the earth and all that is in it, and the sea and all that is in it, and said, “There will be no more delay!”.

^(66th) The powers that the witnesses are said to receive — which come up in the next verses — seem to be about defending themselves⁶⁹⁷. However the Christian message doesn't really allow for the kind of violence described there⁶⁹⁸. That part might've been added later. So I'd rather not interpret it that way. Still, the text seems pretty clear about one thing: these events were supposed to happen before World War III, since it talks about the third “woe” — or third disaster, depending on your Bible translation.

The second woe has passed; the third woe is coming soon. (BIBLE, *Revelation* 11:14)

^(67th) Then comes the vision of the woman clothed with the sun. The biggest mistake people make when they read this part is thinking it's an immediate sign. Like: she shows up today, and something explodes tomorrow. However I took a closer look and realized she had already appeared in the sky a long time ago. She was Mary, the mother of Jesus. In 2017, it had been 100 years since her appearance in Fátima. Here's what happened: she revealed herself visually only to three children. To everyone else, she appeared through the sun — which moved in the sky. Her first appearance was on May 13, 1917. That date has special meaning in Brazil too — it's the day we celebrate the abolition of slavery, which happened in 1888.

^(68th) She warned that she'd come back every month for six more times — same day, same place, same time. At the sixth visit, she said that on the seventh and final one, she'd return with her Son. That seventh apparition, in theory, would've been on November 13. But when that day came... nothing happened. So I came to the conclusion that the seventh apparition would happen in our time.

^(69th) When those apparitions happened, the world was deep in World War I. During them, Our Lady told people to pray the rosary every day and repent for their sins. She told them to pray for peace, to ask for the war to end. When the war finally stopped in 1918, most people probably felt a sense of relief — but really, that was just the beginning of the pain.

^(70th) In this passage about the woman, *Revelation* tells the story of Jesus' birth. That story lays out that His kingdom will be established on Earth. However from the start of this mission, I've also felt a connection with that woman. This book is the child being born — and I'm the one feeling the birth pains. The dragon is the evil trying to stop it. That's why I came to the conclusion that the woman in *Revelation* represents “woman” as a whole. The female line is hunted down by the great system. In the story, she's taken into the desert, where she's fed.

^(71st) About that desert — it deserves some reflection outside the book of *Revelation*. There are other passages in the Bible where desert periods are mentioned, and they usually last 40 cycles. For example, the Hebrews wandered for 40 years, and Jesus fasted 40 days and 40 nights in the desert. This count doesn't refer to biological generations, which come about every 20 years or so. These are ideological generations — stages of philosophical evolution — each one lasting 50 years. I understand that besides the time given to the woman, which I'll explain in the next lines, there's another cycle tied to the symbol of the desert. So besides the time given to the woman, which I'll get into later, there's another cycle tied to the desert symbol.

⁶⁹⁷ BIBLE, *Revelation* 11:5 — “If anyone tries to harm them, fire comes from their mouths and devours their enemies. This is how anyone who wants to harm them must die”.

⁶⁹⁸ BIBLE, *Revelation* 11:6 — “They have power to shut up the heavens so that it will not rain during the time they are prophesying; and they have power to turn the waters into blood and to strike the earth with every kind of plague as often as they want.”.

(72nd) The desert, in this case, would be a cycle that's now ending — one that represents the fight against the female line⁶⁹⁹, of which Jesus Himself is the greatest representative. The end of this cycle marks Jesus' final victory with the destruction of His greatest enemies: the accusers, the Dragon, the Serpent, the Devil, and Satan. The Devil is the negative “self” at the individual level, while the others are the negative “self” at the collective level. And in my view, that collective evil rests heavily on anti-feminism. That's why the text points to the woman's descendants. So this would also mean the end of anti-feminism — bringing Christianity to its true fulfillment.

(73rd) In chapter 13, the Beast is first described with animal parts and then as a being with seven heads. It's almost like a multinational corporation — each animal part acting like the logo of a country or a group of countries — and then the reference to seven kingdoms explains the seven heads.

The beast I saw resembled a leopard, but had feet like those of a bear and a mouth like that of a lion. The dragon gave the beast his power and his throne and great authority (Bible, Revelation 13:2).

(74th) The leopard would be the Asian Tigers — four countries: Hong Kong, Singapore, South Korea, and Taiwan. The bear would be Russia. It could be China, too, but since Hong Kong is included among the Tigers, I see Russia as the better fit. The mouth like a lion's could point to England, whose coat of arms is full of lions. But I believe it refers to the U.S.–U.K. alliance, since both nations speak English — and the image points only to the mouth, to domination through the English language. That way, we get to the total of seven legal personalities.

(75th) The dragon, which the Beast resembles, would be terror itself. And in our time, that terror is tied to ISIS — the Islamic State. To me, that reference fits perfectly, because I believe ISIS works hand-in-hand with imperialism. Then the story mentions a deadly wound on one of the Beast's heads⁷⁰⁰. That wound would be the September 11, 2001 attack on the Twin Towers of the *World Trade Center* in the U.S. At the time, that was the biggest symbol of imperialism. I honestly believe that attack was nothing but a marketing stunt. I say this because I watched some slowed-down videos of the towers coming down — and to me, they looked like controlled demolitions.

(76th) So, in my view, this passage in *Revelation* suggests that those attacks were a joint operation between the terrorists and the U.S. The interest behind it? Terror drives investment and pushes prices up. After that, the terrorists gained so much power they turned into another force altogether — a dragon that gives power.

(77th) At the end of this chapter, the Beast is also identified by the number 666. That number means it's not just one human being, but a mystical body made up of humans. Each “six” is an individual in the hierarchy, just like we talked about in the Double Six Theory. That number could even keep repeating endlessly, becoming a recurring decimal: 666...

(78th) Chapters 14, 15, and 16 of *Revelation* talk about the Beast's mark, the worship of it, and the wrath of God. I don't believe in a wrathful God. That doesn't fit with a truly Christian view of Him. So I think this part may have been added later.

⁶⁹⁹ BIBLE, *Revelation* 12:17.

⁷⁰⁰ BIBLE, *Revelation* 13:3.

After all, He didn't get angry even when His own Son, Jesus, was killed. To me, those wraths sound more like destructive acts carried out by the imperialists.

^(79th) The first bowl, for example, talks about sores (cancer) being caused⁷⁰¹. And yes, the idea of cancer being provoked by imperialists is the number one accusation in this book. But all the other bowls seem imaginary to me — products of spiritual terrorism, and for that reason, later additions. In my understanding, the mark of the Beast is a plan, not a prophecy. Take for example the drying up of the Euphrates River — the sixth bowl of God's wrath⁷⁰² — this is something that is actually happening; but it's out of convenience, since its waters are being diverted to flood other areas.

^(80th) Still, there's one part I don't dismiss in chapter 14 of Revelation: the reference to the eternal gospel⁷⁰³. And here again, the reader will have to put up with my enormous presumption — because I believe it's referring to this book. Chico Xavier wrote a book dictated by the spirit Humberto de Campos, *Brazil, Heart of the World, Homeland of the Gospel*, which highlights Brazil's evangelizing mission, saying the country was destined for it. That's even why its very shape looks like a heart. This book is a gospel written in Brazil.

^(81st) In chapter 17 of Revelation, we're shown a political setup. The text talks about the great prostitute, the spiritual Babylon, that fights against Jesus and the martyrs. She sits on top of the seven kingdoms. At this point, I see the text circling back to the countries described as the multinational Beast — or the Monster — ruling through sexual lust, using women's bodies as a tool.

^(82nd) The text says that five of these kingdoms have already fallen — the Asian Tigers and Russia — and that one still exists — the alliance between the United Kingdom and the United States. Then it speaks of an eighth kingdom that has not yet come, but that belonged to the original seven — China. It says that when this kingdom arrives, it will not last long⁷⁰⁴.

^(83rd) Chapter 18 talks about Babylon's fall — and there are lots of ways to look at that. If a war had broken out, we'd probably be looking at physical destruction among the powerful, fighting each other. But since World War III didn't happen, maybe this "destruction" is actually the collapse of the global power held by major nations. Still, I believe it's something deeper — a spiritual collapse. Because praising the "Beast" is really about praising the animalization of the human being. And since we're reaching a new stage of evolution, the way I see it, all that old stuff is going to lose its grip just by becoming outdated.

^(84th) One more thing — I don't really buy the final curse in the book either. You know the one — where it threatens anyone who changes the prophecy. It doesn't stop people from changing it, it just says they'll be punished if they do. I think that curse was aimed at blocking interpretation, by scaring people into not adding or removing anything from the text.

I warn everyone who hears the words of the prophecy of this scroll: If anyone adds anything to them, God will add to that person the plagues described in this scroll. And if anyone takes words away from this scroll of prophecy, God will take away from that

⁷⁰¹ BIBLE, *Revelation* 16:2 — "The first angel went and poured out his bowl on the land, and ugly, festering sores broke out on the people who had the mark of the beast and worshiped its image".

⁷⁰² BIBLE, *Revelation* 16:12 — "The sixth angel poured out his bowl on the great river Euphrates, and its water was dried up to prepare the way for the kings from the East".

⁷⁰³ BIBLE, *Revelation* 14: 6

⁷⁰⁴ BIBLE, *Revelation* 17:11.

person any share in the tree of life and in the Holy City, which are described in this scroll.
(BIBLE. *Revelation* 22:18–19)

^(85th) Maybe someone will ask me about the trumpets — the text mentions trumpets sounding off to announce events. And that’s a good question. But the truth is, there are things that are hard to pick up — especially for people who aren’t paying attention. I’ve been hearing sounds that bother me for a long time now. They might be sonic attacks — ultrasonic or infrasonic weapons. But they also feel like human emotions — crying or rage — which makes me think they could be coming from the spiritual world. That fits with *Revelation* too, since it says the spirits are calling out for justice. Either way, whether physical or spiritual, those sounds might be the warning signals marking these final days.

^(86th) Either way, whether physical or spiritual, those sounds might be the warning signals marking these final days. A lot of prophecies seem to line up right now, like they’re all pointing to some kind of major ending.

^(87th) As for the future, the Tibetan prophecy says “the light of wisdom” will shine again in the West — especially in the land of “Fu Sang,” which is Brazil. That’s the end point of all the prophecies.⁷⁰⁵

^(88th) In 1969, Chico Xavier received warnings from the spiritual world that from then on, a countdown of 50 years would begin — a deadline for the world to finally put an end to the war era and step into a new age of peace, once and for all. That’s the phase we’re living in now. That’s why I keep saying we’re in the last days.

^(89th) This deadline is mentioned as a kind of time-limit in the book. But there were others. The Beast was given 42 months of power — which, rounded out, comes to 1,260 days. That number also shows up for the Gentiles, the witnesses, and the woman. First, it’s given to the Gentiles to trample the Holy City⁷⁰⁶; then to the witnesses⁷⁰⁷; then as protection for the woman⁷⁰⁸ and finally, as power for the Beast⁷⁰⁹.

^(90th) I believe these deadlines are given like in a court trial, where each side gets its turn to speak. Only the woman’s deadline and the Beast’s deadline overlap, because that’s when the Beast is given power while the woman is given protection.

^(91st) The ultimate deadline is about the time limit during which humanity risked wiping itself out. This countdown started at the beginning of 2016, but there was a sharper risk of war breaking out on November 13, 2017 — exactly one hundred years and one month after the sixth apparition at Fátima.

^(92nd) The end of the first deadline — the first 1,260 days — and the start of the second fell on the 50th anniversary of the Moon landing, July 16, 2019. On that date, the possibility of the third ending of *Revelation* — global war — was closed off, and the period of the witnesses began.

^(93rd) If war had broken out, according to Chico Xavier’s prophecies, much of the planet — especially the Northern Hemisphere — would have become uninhabitable because of cataclysms, radiation, and lack of sunlight. Brazil would have been spared, but that would have drawn the stronger nations here, taking it over by force. The medium also said that in

⁷⁰⁵ Algumas dessas informações estão disponíveis em:
<https://www.encontroespiritual.org/bartigos/misteriosmagia/misterios01.html>

⁷⁰⁶ BIBLE, *Revelation* 11:2

⁷⁰⁷ BIBLE, *Revelation* 11:3

⁷⁰⁸ BIBLE, *Revelation* 12:6

⁷⁰⁹ BIBLE, *Revelation* 13:5

that case, our evolution would have been set back 200 years. But if war didn't happen, then evolution would begin in just two years.

^(94th) During the second deadline, the witnesses would prophesy dressed in sackcloth, and at the end, fighting against the Beast, they would be killed by it. After that, supernatural events and natural disasters would follow. That deadline ended on November 26, 2022.

^(95th) In the last ending of this story, the Beast would again be given 42 months of power, while the woman would be protected for another 1,260 days, since the deadlines line up. But the outcome is already sealed: victory. That means the countdown expires on May 9, 2026 — a date of new beginnings.

^(96th) We passed the deadline and reached the end of mercy — and the end of this book's timeline. July 16, 2019 was marked by a lunar eclipse visible all across Brazil, with the Moon high in the sky at 5 p.m. We should be glad that our ending was neither war nor the sacrifice of the two witnesses.

^(97th) The future now stands wide open before us, full of hope and new possibilities grounded in moral practices beyond human control. And because this future is beyond control, it can't be fully prophesied. For now, I can only repeat what Chico Xavier said at the end of his second interview on the TV program Pinga-Fogo in 1971: "Let's send out vibrations for peace." Let's interfere positively with the collective negative ego. Every change we need depends only on a spiritual shift in the right direction. The rest will follow.

POST-CHAPTER 2 — THE BEGINNING — COMMITMENT AND ENLIGHTENMENT

^(1st) So, I think I just told you everything I had said before to the experts. And that's the conflict... I see myself as someone who was prophesied, and they gave me a diagnosis because of that. I think what they really couldn't handle was my self-confidence. But for me, the only thing that truly matters is change. GOODBYE, FINAL DAYS! HAPPY NEW CHRISTIAN ERA!

^(2nd) This post-chapter is my farewell to the book, with the kind of vibe you get at the end of the year. I wrote it on December 31, 2015 — one day before the mission began. But I didn't want to close this book without first asking God for forgiveness. Jesus was the only one who, up to that point, had managed to face such heavy trials without letting his inner demons get to him. So we have to forgive others — and I need that forgiveness too.

^(3rd) Some Spiritists say that when Jesus passed away, he went to hell to rescue Judas, who was screaming and running around in agony. Jesus came to him and offered his knees. Judas laid his head down and started crying like a child. Jesus consoled him, gently stroking his hair. From what I understood, Jesus told him: what you did had to be done. God needed a bad example to show the world what goodness is. And because of that example, we now have a chance at a humanity free from the toxic habits of condemnation.

^(4th) And honestly, that teaching makes a lot of sense when you look at the world today. In Brazil — and in some other Catholic countries — there's this tradition on Holy Saturday where people "punish Judas." It's known as the "Burning of Judas". They beat, hang, and sometimes even burn a life-size doll made to look like him. It just shows how far we still are from understanding what we were supposed to know

long ago. Only now are those traditions starting to fade, because only now are we beginning to understand the things of the Kingdom.

(5th) We all need to stay humble — because there’s no such thing as a good person who’s never sinned. Still, we should see people first as those who make mistakes, not as “sinners.” Judas paid the price for judging — because he judged Jesus in his own heart. And for that, he suffered centuries of condemnation.

(6th) That’s why I’m inviting everyone to change this inside yourselves. Stop condemning whoever it is. The world we live in seems full of knowledge, but there’s still so much ignorance. And the worst kind of ignorance is the one that thinks it knows everything. It seems balanced — but it’s full of madness. And the worst madness is the one committed by those who think they’re sane. Letting go of condemnation — against ourselves and against others — that’s the real path to freedom. We need to learn to evaluate, not to judge. Few people want to be sinners — but no one lives without mistakes.

(7th) I, like Judas, was also a bad example — a product of my time, the time of the Beast — angry like a beast. But I was given a blessing that helped me. As the year turned from 2015 to 2016, something shifted in my chemistry — I started feeling such a deep sense of fullness that I couldn’t eat anything but grape juice. I added a tiny splash of wine to my glass and, playing around like a kid, I started singing: “I have so much to say to you, but I don’t know how to put it into words — that’s how big my love for you is”⁷¹⁰.

(8th) I started declaring my love for Jesus Christ — and for His blood, in that blessed juice. I gave a little kiss to the wine bottle, went up to the terrace to water the plants, and danced around happily in the spray of the hose. I kept singing that part of the Roberto Carlos song over and over... because in that moment, that was the perfect way to express my love for the God of Life.

(9th) But really, it was God who was singing that song to me. He had so much to say — to all of us, to all of humanity — and that’s where the surprise came in. That’s where this story began. In the middle of my reflection, I felt like God asked me: “And your brother — do you love him?” I answered: “Yes, I do! You know that! Thanks to You... Thank God! Thank God! I never let injustice happen beside me without stepping in to defend someone. When I messed up, it was my own fault — not because I didn’t care, but because I just didn’t know what I was doing.” Then I felt like He asked again: “Would you dedicate that song to your brother too?” I didn’t hesitate — I said yes right away. I sent that song on WhatsApp to my coworkers.

(10th) My inner dialogue continued. He asked: “Do you stand up for your brother, even with all his flaws?”. And I said: “Yes, I do!” Then, right there in the group chat, I started complimenting my coworkers — pointing out all the good things about each one of them.

(11th) I was so at peace, so aware of myself, that I wished for everyone that God would never hold back blessings from them... That gave me a greater sense of life, and I thanked God even more. I made a mantra out of one single line, repeating it

⁷¹⁰ Song “How Great Is My Love for You” (Roberto Carlos, 1967).

over and over: “I have so much to say to you, but I don’t know how to put it into words — that’s how big my love for you is...

^(12th) I was feeling so happy, and at that moment, love was the only thing my mind could hold. But I didn’t understand the seriousness of the promise I was making, or the depth of the words I was saying.

^(13th) By recognizing my coworkers without lying, by truly seeing them, I learned the ritual of losses and fruits. In that ritual, we notice people’s qualities and thank God for them. Gratitude is love. Everything and everyone God gives us must be received with gratitude. Then, if someone irritated us — and some people manage to irritate everyone — we need to have pity on them, because their wrongs will surely fall back on them if they don’t change. Wish for their enlightenment and correction without suffering, and ask God’s forgiveness on their behalf. We need to put ourselves in their place, as if their mistake were our own. That’s the ritual of the Red Phoenix.

^(14th) But my task wasn’t simple — I had to criticize sick systems of domination, so my irritation was still part of my sensitivity that had to stay alert. And the hardest part was that I could speak the right path but still didn’t know how to separate the sin from the sinner. Because of that, I was slow to keep my promise.

^(15th) Much later I would realize that instead of doing my part, I was setting bad examples. I was blinded by vanity and couldn’t see how imperfect I really was. I had to learn from my own mistakes, from people’s irritation, from pain and illness that struck me in just the right moments to push me to change. But not in that moment. In that moment, I was completely taken over by love.

^(16th) I’m a good beast! We are good giants! When our true potential lifts us up, nothing can stop us! Never give up on perfecting yourself, and may your path be sped up... Listen to this beautiful calling...

^(17th) Infinite are the names that lead to God and to the mystical body of Our Lord Jesus Christ. But love is the only path where we must all arrive. Use what’s written in this book to find health, because God gives us health freely — if we know how to choose it. And it begins in the soul.

^(18th) On WhatsApp, my coworkers started sending me lots of thank-you messages. And in my mind, I heard Vivaldi’s *The Four Seasons*. That felt like the birth of a new time. Believe it! Have faith!

^(19th) It took me a long time to learn how to lower my defenses even while staying cautious. It took me a long time to learn that we have to think positively and trust in God. But I teach this so that you can learn it sooner — and shorten your path of trials.

^(20th) I have so much to thank God for — for allowing me to rebuild myself after that psychological destruction that also struck me, because that destruction is the undoing of what it means to be human.

^(21st) And so the ritual went on, to the sound of something magnificent — like the echo of a Hindu or Tibetan instrument — yet it was the mantra sung in the Catholic ritual:

*Kyrie Eleison*⁷¹¹...

*Christ Eleison*⁷¹²...

^(22nd) Strengthening love is the great purifying and restoring step. Truth is part of that, because without truth we don’t draw close in spirit to people or to God. Love is what eases

⁷¹¹ It means “God have mercy on us”.

⁷¹² It means “Christ have mercy on us”.

our paths. If we don't put love first, pain comes to us like pruning a tree; and if we understand that, we soon lose what we need to lose and are restored.

(23rd) Seeing the good above the bad is what truly moves our relationships forward. We can even help others reflect on their mistakes, but we must try to help them find faith in themselves — otherwise we lose the ability to have faith even in ourselves, and that leads us to an existential nothingness.

(24th) Many people, even when they receive kind words, answer back with ugly words. Make a big filter with your ears and reject bad speech. Hold the conviction that those who speak such words, even if they seem materially superior, are pitiable and don't know what they're saying. We must dedicate ourselves to taking every word and turning it toward the positive, whether it's ours or not, so that we may reach perfect happiness.

(25th) As Desmond Tutu says: *UBUNTU*. My humanity is intimately tied to your humanity. We must diminish the prestige of evil and of weakness so that we can truly be strong as *one*.

(26th) At Pentecost, Jesus' disciples — people with many shortcomings — received the illumination of God's Spirit. The Biblical account differs a bit from the one in *the Secret Gospel of the Virgin Mary*, but both bring strong symbolism for interpreting truth.

(27th) The Bible tells that when the disciples received the Holy Spirit's illumination, those present — speakers of many languages — heard them each speaking in their own tongue, creating a great unification among them. That happened because thought is our true communication; thus, by divine work, the tone of their voices was transformed into an understanding of their thoughts⁷¹³.

(28th) Pentecost is the opposite of the Tower of Babel. While Babel divides by language, in this image people were united despite their differences. The Holy Spirit — and the wise logic of truth — is the language that truly penetrates our understanding.

(29th) The next day, in the early morning, I saw that light pass by unlike anything I'd ever seen on Earth. It was a fire that did not burn, a water that did not wet, a gelatinous substance like plasma, full of content because it was full of life. It was a great Spirit that renewed my whole being.

(30th) I couldn't tell whether I was asleep or awake when it happened. But I entered into deep consonance with the universe, taking a leap in my understanding. That memory fixed itself in my mind as a great truth in a way no dream ever could. After it passed, I heard its name: "Spark of the Gaze of God, Collective Unconscious, Holy Spirit Paraclete of the Lord." And I understood, deeply, that God dwells in each of us through His Holy Spirit.

(31st) I became spiritually strong, powerful, light, and overwhelmingly happy. Nothing is comparable to GOD and to His CHRIST who lives and reigns. Fear nothing, fear no one; face everything with peace. Be patient with whatever you must face, because only HE can say when everything ends. May the breath of the Holy Spirit enlighten you through this message!

⁷¹³ BIBLE, *Acts of the Apostles*, 2: 1-12

(32nd) So be it, Amen. RISE, GIANT — I WANT TO KISS YOUR FEET.

Images XVII

In the next sections: The Miracle of Fátima — On October 13, 1917 the Miracle of the Sun occurred. The rain that had been falling stopped, the clouds thinned and opened to reveal the Sun, which looked like a dull silver disk; people could gaze at it without difficulty and without going blind. Then the sun performed a series of strange displays, casting lights across the crowd. Many people noticed that their clothes, soaked from the rain, had suddenly dried. The same phenomenon was witnessed in other locations within an 18-kilometer radius. It was announced by the mediums that, on that day, a sign would be given to those present about the truth of what had been spoken to them. The account was published in the press by several journalists who had traveled there and who were also eyewitnesses.

O MILAGRE DE FÁTIMA



Varios aspectos do povo ajoelhado e orando no momento de desobrir o sol e de se dar o fenomeno que tanto impressionou a multidão.



no vagalhão colossal d'aqule povo que ali se juntou a 13 de outubro. O teu racionalismo so'reu um formidável embate e quer's estabelecer uma opinião segura socorrendo-te d's depoimentos inspeitos com o meu, pois que este tive lá apenas no desempenho de uma missão bem difficil, tal a de relatar imparcialmente para um grande diario, *O Seculo*, os fact's que diante de mim se desenrolassem e tudo quanto de curioso e d' elucidativo a eles se prendesse. Não ficará por satisfazer o teu desejo, mas decerto que os nossos olhos e os nossos ouvidos não viram nem ouviram coisas diversas, e que raros foram os que ficaram insensíveis á grandezza de semelhante espectáculo, unico entre nós e de todo o ponto digno de meditação e de estudo ..

(Carta a alguém que pede um testemunho insuspeito).

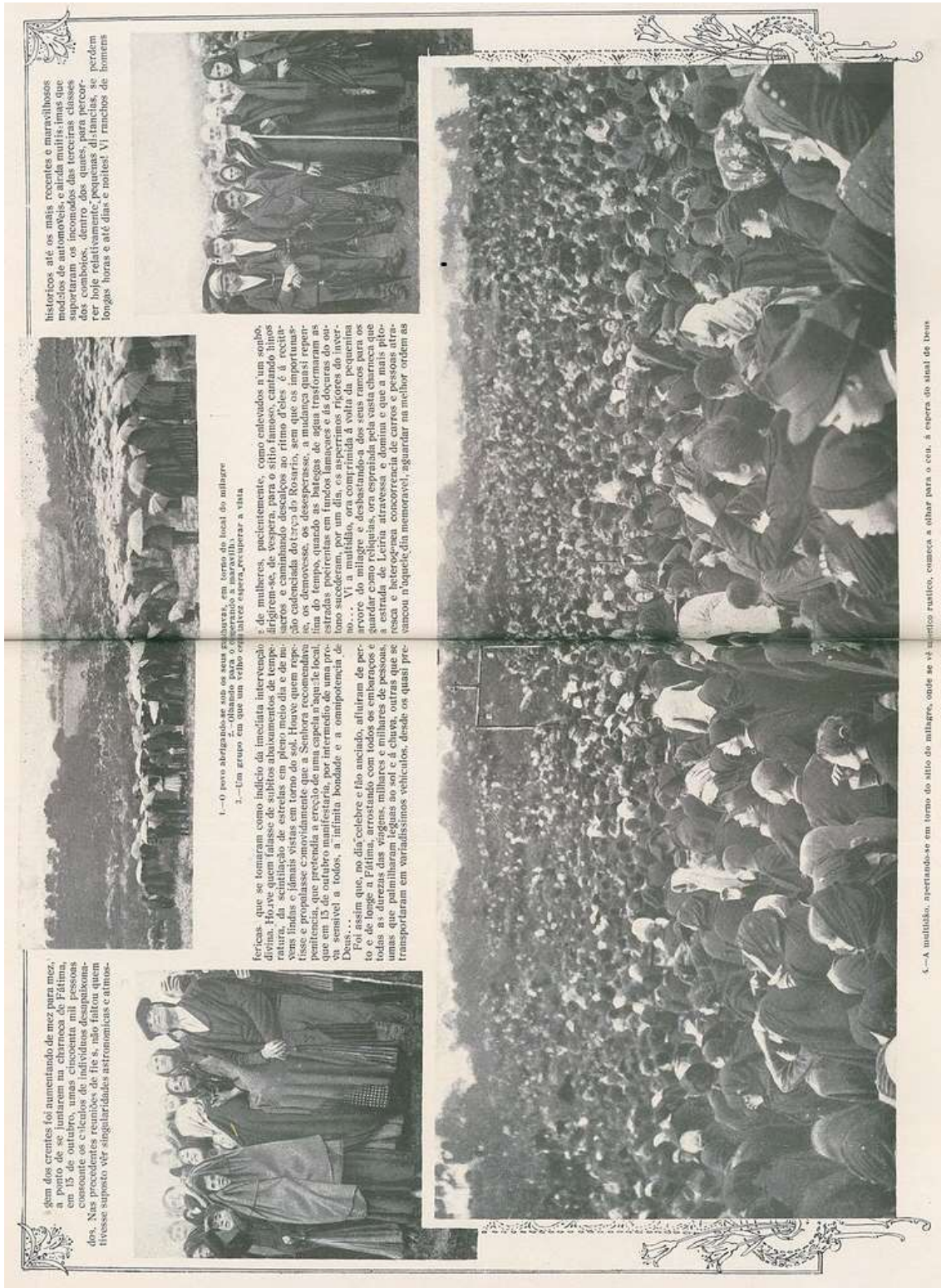
Quebrando um silencio de mais de vinte anos e com a invocação dos longínquos e saudosos tempos em que convivemos n'uma fraternal camaradagem, iluminada então p' la fé comum e fortalecida por identicos propositos, escreves-me para que te diga, sincera e minuciosamente, o que vi e ouvi na ch'rneza de Fátima, quando a terna de celestes aparições congregou n'aquello desolado ermo dezenas de milhares de pessoas mais sedentas, segundo creio, de sobrenatural do que impelidas por mera curiosidade ou receosas de um log'o... Estão os catholicos em desacordo sobre a importancia e a significação do que presenciaram. Uns convenceram-se de que se tinham cumprido promettimentos do Alto; outros acham-se ainda longe de acreditar na incontestada realidade de um milagre. Foste um crente na tua juventude e deixaste de sel-o. Pessoas de familia arrastaram-te a Fátima,



O que ouvi e me levou a Fátima? Que a Virgem Maria, depois da festa da Ascensão, apparecera a tres crianças que apascentavam gado, duas mocinhas e um zagaleta, recomendando-lhes que orassem e prometendo-lhes apparecer ali, sobre uma azinheira, no dia 13 de cada mez, até que em outubro lhes daria qualquer sinal do poder de Deus e faria revelações. Espalhou-se a nova p' muitas leguas e em



redondezas, voou, de terra em terra, até os com'ns de Portugal, e a roma-



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