

Actualization. Sexual abuse, imprinting, and Tourette's syndrome. Protagonist, deuteragonist, tritagonist, and hybris

Abstract

I propose the examination of imprinting resulting from sexual abuse as a potential factor that may influence various outcomes, including homosexuality, stuttering, and autism in both men and women. It is suggested that imprinting originally triggered by sexual abuse might contribute to the development of these conditions. One possible sequence, among others, could involve the following: Sexual abuse imprinting (leading to imprinting of homosexuality) may be associated with imprinting of stuttering and autism in both men and women. These conditions, observed with an average ratio of four men to one woman, are known to be challenging to modify. These collective observations give rise to the imprinting syndrome of sexual abuse.

The purpose of the first part of this update opinion article is to expand both the references and the information that supports it by including Tourette's syndrome as another possible consequence of child sexual abuse. For more information on the background and procedures used, it is suggested to read reference 22. Through bioenergemal communication, we establish interaction with human bioenergemes (BEGs) that arrive at the bioenergemal (BEL) universe after people biocollapse (die). This BEL information does not intend to ratify or rectify the official version of these facts; it only presents the bioinformation that some BEGs shared with us.

Keywords: sexual abuse, imprinting, homosexuality, stuttering, autism, Tourette's syndrome, biomaterial-biointerfacemal-bioenergemal universes, bioenergemal communication, religious figures, bioenergeme, biocommunication, neuromindogo, bioenergence, biomatter, intuisience, intuifish, biointerfaceme

Abbreviations: BML, biomaterial; BEL, bioenergemal; BEG, bioenergeme; BELC, bioenergemal communication; BIOCUM, biocommunication, NMEGO, neuromindogo; UU, unit universe

First part. Imprinting syndrome of child sexual abuse

Imprinting refers to an early stage in an animal's life or a sensitive stage when it forms bonds and develops its own identity. Through sexual imprinting, young animals learn mate preferences at an early age by observing and learning to imitate their parents as role models, as is the case with humans and various other animal species. Natural sexual imprinting prevents consanguinity or mating with relatives, and avoids inbreeding or mating between close members of a community. A summary of surveys conducted in several countries on heterosexuality and homosexuality in men and women concluded that, on average, 2% of men and 0.5% of women identify as exclusively homosexual, resulting in a ratio of 4:1 for men and women. Additionally, 0.5% of men and 0.5% of women identify as predominantly homosexual, 0.5% of men and 1% of women as bisexual, 4% of men and 10% of women as mostly heterosexual, and 93% of men and 88% of women recognized themselves as exclusively heterosexual.¹ This reflects the fact that 7% of men and 12% of women show variations in their sexual preferences. Homosexual variants occur in both sexes, and if preferred, they cannot easily modify a certain sexual preference. In the United States, 46% of gay or bisexual individuals had a history of childhood sexual abuse, whereas only 12% did not. This study affirms: "Given these findings, it appears that being sexually abused as a child may affect the propensity of adult men to fantasize about

young men."^{2,3} Sexual abuse is defined as any sexual activity involving a child who does not provide or cannot provide consent. It can be forced sexual contact or through threats, regardless of the age of those who participate, as well as any sexual contact between an adult (or an older boy or girl), either through deception or if the minor, boy or girl, understands the sexual nature of that activity. Under overcrowded conditions, instances of homosexual rape have been reported to occur with greater frequency, such as in boarding schools and prisons.^{4,5}

In children, sexual abuse can result in specific attachments and well-defined aversion. In addition, these children may perceive their sexual inclinations differently due to the absence of a consolidated heterosexual gender imprinting, which they may be unaware of and consider foreign to them.⁶ This perception may result from aversive imprinting caused by the sexual abuse experience. Consequently, individuals may perceive their bodies as incongruent with their sexual preferences, leading to rejection of their own physicality. Such perceptions can persist into adolescence, adulthood, and old age, with individuals perceiving their homosexual orientation as unchangeable and normal. When the imprinting of the minor's gender was preserved and coexisted with the imprinting resulting from sexual abuse, such as instances of short duration or lower intensity (e.g., when it was a woman who groped the child's anus), then the assaulted person could present both heterosexual and homosexual impulses or bisexuality. Some young homosexuals may conceal their sexual preferences, even resorting to extreme measures like suicide if they fear exposure. Homosexuality in adults may often be accompanied by aggressive sexual impulses and harm to babies.⁷ Homosexuality may attenuate or nullify reproduction, too.⁸

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Certain brain areas may be involved, including the inner face of the temporal lobes and a part of the limbic system. This system is a part of the brain involved in behavioral and emotional responses, especially when it comes to behaviors that we need to survive, such as feeding, reproducing, caring for our offspring, and fighting or flight. Additionally, the emotional register of experiences directs human existence involuntarily.^{9,10}

Some people, both men and women, often ask for a sufficiently clear and consistent explanation of the causes of homosexuality. However, the search was halted when in 1973 the American Psychiatric Association removed homosexuality from its list of mental disorders. Ronald Bayer, author of what is considered the most explicit account of the 1973 decision, described what actually happened: "A furious egalitarianism that challenged every instance of authority had compelled psychiatric experts to negotiate the pathological status of homosexuality with homosexuals themselves. The result was not a conclusion based on an approximation of the scientific truth as dictated by reason, but was instead an action demanded by the ideological temper of the times."¹¹ They tried to normalize homosexuality and all they got was to normalize child sexual abuse.

Of course, there have always been psychotherapeutic approaches to homosexuality, from the psychoanalytic approach (which tries to help the person to make conscious the presumed unconscious causes), group psychotherapy (seeks improved general adjustment), to eclectic approaches like the Rational Emotive Therapy, or just psychotherapy; and, currently, from the criticized conversion therapies (they seek to make the homosexual become heterosexual) to those that invite homosexuality to be seen only as a lifestyle choice.¹² All these psychotherapeutic approaches claim to be effective depending on the person in question.

The imprinting of early sexual abuse may coincide with sensitive stages of development, such as language learning.¹³ It can interfere with language acquisition and impede the learning and expression of language. This interference can lead to acquired stuttering, which manifests as a result of panic and distress caused by the sexual abuse.¹⁴ Therefore, I propose that sexual abuse may not only impact sexual preferences in men and women but also affect language learning and expression. Thus, stuttering, as a consequence of imprinting difficulties, becomes challenging to overcome.¹⁵ On average, this condition affects four adult males for every female (4:1 ratio).¹⁶ This may reflect altered filial (familial) imprinting because the children learn language primarily from their parents.¹⁷ Limbic imprinting can persist because of the many fears and humiliations faced by these individuals.¹⁸ Some medications that antagonize the neurotransmitter dopamine "are effective in reducing the severity of stuttering symptoms."¹⁶

Autism is a neurodevelopmental disorder that arises during the first two years of life and persists for the rest of life. It is characterized by a wide variety of communication disorders, including restricted motor skills, limited social interaction, distractibility, impulsiveness, passivity, learning difficulties, and self-absorption as defeated. Autism traits are so varied that specialists speak of autism spectrum disorder. There is no cure for autism, and support consists of helping individuals acquire habits that allow them to adapt to their limitations or peculiarities, even with the help of medications. The typical frequency of autism in men and women is 4:1 or 3:1, respectively.¹⁹ Simultaneous presentation of stuttering and autism has also been reported, as has sexual abuse in children with autism.

Imprinting forms the biological basis that researchers statistically detect when studying homosexuality, acquired stuttering, and

autism.^{12,16,19} Tourette's Syndrome may be another more serious complication of childhood sexual abuse, which shares very similar symptoms with stuttering and autism, and also follows a 4:1 ratio for males and females. They occasionally behave in a sexopathic and or sociopathic way.^{16,20-22} In Tourette's Syndrome, the imprinting of repeated sexual abuse completely disorganizes the personality. Without a doubt, child sexual abuse must be typified as one of the most serious crimes.

Gender abuse is also relevant, and with results similar to sexual abuse, when, for example, the father and or the mother reject their baby because it is a girl or a boy. A similar response of rejection can be presented with stepchildren and even with adopted sons or daughters. In all these cases, parents or guardians usually respond with an impulsive aversive imprinting not only towards the sex of the babies but also against their existence.²²

This is how the relentless, stealthy, and hard-to-modify imprinting syndrome of child sexual abuse is integrated. It is important to acknowledge that the determination of truth and falsehood can sometimes be influenced by dominant societal groups, prioritizing subjective biases over research findings and consistent statistical data. Therefore, it is advisable to consider contrasting approaches and perspectives in the examination of these complex topics.

In the BEL communication of March 5, 2023, Konrad Lorenz and Nikolaas Tinbergen added: "We know that in fact all imprinting is fundamental, therefore, the sexual should not have to be left aside and stop being so. This is how you learn to relate to yourself and others. Regarding the sexual imprint, we must go deeper as you did."

Second part. First statement

1. It seems obligatory that in the immediate future it will be necessary to establish frequent BEL communication, preferably daily, with the BEG that is already living in the BEL universe, since it is the only way to provide them with eyes, ears and, in general, a BEL 'body' –or earthly BEG– and all the sensations to which its characteristics and functions give rise. 2. This is the only and best way to help them, not only for their BEL deparasitizing and rectification, but especially, also for them to initiate and sustain or continue with the development, organizational change and transformation of their own BEG, and so that, in likewise, help other BEGs from the BEL universe. 3. Due to the foregoing, the practice of BEL communication will have to be learned and practiced from early childhood, and must continue to be exercised throughout existence in the BML universe and, once the person has biocollapsed (died), as soon as the BEG begins its independent life in the BEL universe, since this is precisely the meaning of its BEL existence. 4. This search or longing explains all the deifications, myths about an alleged idyllic way of supernatural existence, legends and obituary traditions, desire for mummification, religions, pseudo-religions, magic, mentalism, etc. 5. So, before wasting time starting to find out if what is said here is true or not, practice BEL communication and get in biocommunication with the BEG of your already biocollapsed –deceased– near ones. Those you will surely find eager for you to lend them your eyes and ears, your NMEGO, and, in its bioscenery, temporarily reconstitute the BEL –or earthly BEG– body-like form they once had. Body along with which the BEG that you now have was formed, *biobody* that you once accompanied and now miss so much. 6. Do not allow parasitic BEGs of any kind or 'category' to break into or interfere with BEL communication with your near ones or, for that matter, with the BEG you are interested in biocommunicating with. During the more than 30 years of BEL research that we have conducted, religious figures are

the ones that mainly tend to obstruct BEL communications with other human BEGs, they are uncomfortable feeling displaced by another human BEGs different from themselves. Well, those parasitic BEGs will present you, in your relaxed NMEGO, a false bioscene or a false bioscenergy of well-being of the BEG that you have invited, but always together with those parasitic BEGs. The apparent importance of these parasitic BEGs does not matter, nor their presumed luminosity, nor the presumed relevance they presume to have. Those parasitic BEGs are just looking to be noticed too, but they are selfish enough to hog the spotlight just for themselves and leave nothing for the rest of the desolate BEGs from the BEL universe. Religious figures can 'appear' in as many bioscenes as necessary because it is not their own BEG but only a bioimage of it elaborated –and without necessarily being known to them– by the NMEGO of the person in relaxation, or induced by the figures religious themselves and with the characteristics of attractiveness and luminosity that they please. 7. While BEL communication is being exercised from the BML universe, the human BEG is given the opportunity to bestow meaning to its life and existence in the BEL universe, also helping the other BEGs that are in the BEL universe and thus helping each other to themselves. 8. *The BEL health path* is the path of the unification of the personal components of the BEL (BEG) and BML (biobody) universes, and the *BEL unification path* is the path of the health of all the biotagonists of both universes, the BEL and the BML. Of the whole UU. 9. Based on the multiple sessions that we have carried out, we can deduce and affirm that some of the most authentic and useful BEL communications will arise from the constructive biodialogue that is established with BEGs of boys and girls, and of identical twins.²³

10. We have been able to confirm repeatedly that the BEL communication provides an invariable pleasant effect on the BEGs who are invited, with kindness, joy and respect, to biodialogue, since it obviously represents a surprise that they never imagined and that revitalizes and excites them. 11. Briefly: a) Biomatter is derived from BEL energy or bioenergy. b) In the BML universe everything is biomatter. That is, every form of matter-energy contains BEL energy. c) In the BML universe, the BEL energy intensifies its own development, organizational change and transformation. d) In the BEL universe everything is BEL energy. e) During the formation of the BML universe, after the alleged big bang, the formation of bioenergy and biomatter was intensified. f) BEL energy, bioenergy gives life or *vital essence*. g) That is, material life could have arisen from the very moment of the emergence of the universe. 12. The human is only a *biotagonist*, that is, he/she only plays a specific and natural role in BML and BEL existence, just as everything in the UU has its intrinsic *biotagonism*. 13. *In the BEL universe, since they are all organized BEL energy, there is existential equality between all BEGs.* 14. *In the BML universe, occupations and professions are very diverse. In contrast, in the BEL universe, the occupation of the BEG is to bioenergicize –intuit– and this possibility is the same for everyone, there is no longer an existential essential difference.* 15. *By calling all the components of the UU biotagonists, it makes them active participants and that pleases all the BEGs because they return to existence in equal conditions and their role in existence –or life– is rescued or recovered. All biotagonists also recover or acquire their own essential identity [or identitysense] or essential self-sameness [or self-sameness].* 16. Life is an energetic phenomenon originated by a specific *BEL force* or *bioforce*, *BEL energy* or *living energy*, *essential energy* or *bioenergy*. Life or bioenergy capable of manifesting and organizing itself independently, as well as in *BEL combination* or *interaction* with matter-energy, thus forming *biomatter* and for which reason it acquires some of the characteristics of BEL energy, such

as life, bioenergicize –intuitional knowledge–, BEL organization, intuitionality, Intuilish and others. Bioenergy is life, life is bioenergy, and like other forms of energy, or these as well as that, following the *law of BEL conservation of bioenergy* it cannot be created nor destroyed, but in all processes, it is transformed from a state (i.e., as biomatter) to another (i.e., as BEG).

Let us now see on what secondary conclusions the previous or primary conclusions are based.²³

Protagonist, deuteragonist, tritagonist

1. We insist that all the events that we have been talking about occur at the quantum (wave instantaneous) BEL level and will have to be studied as a whole by a new discipline, *bioenergimology*. 2. Human nature [qualities and defects] is very BEL, and the BEL universe is very human [qualities and defects]. 3. Due to the above conclusion, it must be kept present that, just as the human NMEGO does not know almost everything about the BEL universe, in the same way the BEG that accompanies it in the earthly existence and, therefore, the BEGs that reach said BEL universe, they are also unaware of its characteristics. *That is to say, what we do not know or do not realize here, in the BML universe, we do not know or realize there, in the BEL universe, just as what we know and realize here, we know and realize there. As wise and limited here as wise and limited there.* 4. Furthermore, the BEGs in the BEL universe, like here (in the BML universe) the human NMEGOs, each BEG has its own opinion and its own way of understanding and explaining existence and the bioenvironment. They vary in the degree of preparation, values and development. Very similar to what happens in the BML universe with the diversity of human criteria, according to their individual understanding. In the BEL universe it would not have to be otherwise. There is no reason for there to be uniformity of development between the BEGs there, if there is not here between the NMEGOs. 5. The BEL universe seems to be a faithful mirror of what the human is, or was, on Earth, in its favorable aspects and in what refers to the parasites that it has acquired. 6. The parasitization of the NMEGO and the BEG consists of the distortion and alteration of their own functions and characteristics. In other words, *BEL parasitization consists of neuromindegionization of the BEG; and deparasitizing is carried out through the bioenergicization of the BEG and the NMEGO.* 7. The meditation industry is a factory of deities, apparently virtuous or wicked. That is, the practice of meditation of all kinds is a parasitic word and activity from whose varied theoretical and practical framework have emerged the most notorious religious and pseudo-religious ideologies that humanity has suffered for millennia, along with their respective deities, overt or covert, apparently benign or malignant, constructive or destructive. Perhaps these professional meditators could apply their skills to better purposes for the benefit of the community. 8. Throughout this investigation, we have conducted thousands of BEL communication sessions, each lasting several hours. During each session we have asked as many questions as necessary to the invited BEGs and the answers have been punctual and spontaneous. On the very, very rare occasions when there was no answer, the silence was eloquent enough. 9. From the very first work we published, we considered the *protagonist* religious figure, that is, Jesus, to be the first tragic character [Thespis] in the West and, by extension, his family.²³ Jesus admitted, *spontaneously and repeatedly*, having been married to the woman who always accompanied him and who cried at the foot of his –presumed– martyrdom, that is, Magdalene, having –presumably– procreated three daughters with her, having lived in different places and that, perhaps at seventy-something or eighty-something years old (most likely, due to ignorance, they did not keep track of the years of age), desperation drove him to suicide.²⁴ That he

does not understand why priests accused of sexual abuse minors do not face the authorities to prove their innocence and, on the contrary, hide. He also commented that in relation to the religion they founded, they considered themselves 'the promoters and the pioneers of the largest and most perfect business [sic] on the face of the Earth that has been created.'²³

In addition, Jesus is attributed, as one of his presumed previous lives, that of Siddhartha Gautama, Buddha, whom we suppose has played the role of *deuteragonist*, or second tragic character [Aeschylus]. Gautama admitted to having been "only momentarily enlightened" [sic] and to have appropriated the authorship of the dharma, the corpus of which had long been known. He denied that his BML existence was one of the alleged past lives of Jesus. Likewise, Gautama claimed to be only a legend, his family did not belong to the royalty but to the servitude, the caste of the Shudras, so that it is false that his father had kept him locked up so that he would not know the reality of the world; that in the same way the legend is unfounded that he decided to follow asceticism after having seen a seriously ill person, an old man and a biocollapsed (dead) person; that it is equally false that in order to dedicate himself to the life of an ascetic he has left the paternal family kingdom and his family; and that he and his followers crafted these stories just to gain followers. That with the same proselytizing purpose they invented, among others, the legends of the attacks that he supposedly suffered on his life, such as that of the drunken elephant and that of the alleged frustrated attack by a serial killer.²³

On the other hand, as a serious consequence of the fact that Jesus: a) denied his biological father, b) invented a heavenly father, and c) finally complained of having 'abandoned' him [sic]. Then, Gautama agrees with my BEG in making Jesus responsible for the fact that in the West: a) the father is despised; b) that the number of fatherless families is increasing; c) that single mothers are more and more frequent; d) that families face an unstoppable process of disintegration; and e) that the priests are imposed the insolent, ignorant and intransigent celibacy. Which really consists of prohibiting them from assuming their condition as men and living the role of fathers if they so wish. Situation of the father who, in Asia and the East, according to Gautama, considers it completely different. Likewise, as if that were not enough, by denying his relationship as a couple, Gautama also agrees with my BEG in holding Jesus responsible for accentuating the following aspects that affect the existential condition of women: a) he condemned women to ostracism; b) to prohibit her from to act as a priestess; c) to not be able to approach men, nor they to her; d) to not be allowed to form a stable relationship; e) to be prohibited from proudly assuming their own status as woman; f) to be censored from living her sexuality naturally; and, finally, g) to not be allowed to freely choose the role of mother if she so wishes. Regarding which Gautama affirmed that, in Asia, the East and in the majority groups of the West, the existential condition of women has been and continues to be, for practical purposes, equally limiting and dramatic. All of the above, according to my BEG, confirms Gautama, was a direct or indirect effect of the religious business that Jesus founded.²³

Finally, as a later life, Jesus also attributes the life of Mohammed, to whom, from our perspective, has corresponded the role of *tritagonist* or third tragic character [Sophocles, Antiphanes]. Muhammad is the leading religious figure in Asia, Africa, and the Middle East. However, Muhammad also denied that his BML life was a later life of Jesus. He asked his followers to reconsider and that he hopes the "BEL beauty that they carry within them, in the depths of their hearts, will emerge in them." He commented that after so much time, by affirming the above, he was finally able to feel "liberated."²³

So, for one reason or another, together or separately, none of the three said they felt proud or satisfied with what they did. The three apologize to their followers and ask that in order not to continue causing them more damage, they biomaterially and bioenergetically distance themselves from them and from their legacy.²³

Hybris

Classical Greek *prudence* was guided by the norm of the *medén agán, nothing in excess*. The Greek *conscience* was guided by the norm of the *gnóthi seautón, know yourself*. Well then, it is evident that the three (the *protagonist*, the *deuteragonist* and the *tritagonist*) are a rancid and eloquent example of the classic *hybris*, excess that violates their own ethical and religious norms, abominable human excess for the Greeks of that time; fatuity and exaggeration that they described as an error worse than injustice because for them it alters the ancient balance of the world. Even *Pindar* said: "Don't try to become a god." *Cleanthes* made a similar observation: "There is no better privilege for men and gods than to accept the common law." This is, as a whole, the attitudes of some, the humans, and of others, the supposed gods, obey one and the same prejudice: the ideological ballast of the same parasitized, ignorant and sick NMEGO.²³

In addition, the *hybris* that characterizes the protagonist or first tragic character (in this case Jesus, but also applicable in their own context to Gautama and Mohammed) leads him to *sparagmós* or ritual sacrifice by destroying, to immediately resurrect vindicated, characteristic of the primitive agricultural rites.²³

Finally, like all the invited BEGs, on various occasions, we had the opportunity to express our appreciation to each one of them.²³

Tertiary statements

10. In the BEL universe each BEG or biotagonist biocreates his own BEL environment or biospace, and performs an individual or collective function. That function helps others or himself/herself, depending on each BEG. 11. Actually, since BEL energy is the same for everyone, the natural wisdom of the BEGs will be very similar. The difference between one and the other, in the BML universe, will depend on whether the knowledge of the NMEGO allows, facilitates or hinders the expression of the intuitions received from the BEG, depending on the objectivity of that knowledge or the prejudices that imprison the NMEGO. Then, the BEG will arrive in the BEL universe with such limitations or advantages learned or acquired in the BML universe. 12. We can assume that, as happens with the development of any organism, it will have occurred and is occurring with all forms of biomatter or matter-energy (which also has its necessary complement of BEL energy to sustain its existence as organic or inorganic matter), that BEL energy will be able to develop together with that biomatter and acquire the effects and influences of the body (biomatter) that protects it. 13. The biointeraction between the BML universe and the BEL universe occurs through the formation of a biointerface that we named *biointerfacemal* (BIFL) *universe*, in which events such as biomaterialization and bioessentialization of elementary particles and BEL particles or bioparticles occur. That is, the unit universe, made up of the BEL, BIFL and BML universes, has a basic mechanism of action and biointeraction or *biometabolism* shared at all levels of organization, development, organizational change and transformation, of all the systems that make up said UU. 14. The concept of time has been created by the NMEGO. This is perishable. *Bioenerscience* –intuitional knowledge– is permanent, therefore timeless. The NMEGO is a brain function with which we memorize, think, ideate, learn and remember. Bioenerscience is what the BEG knows and realizes about itself and the NMEGO. *Time* seems

to be a neurobioenergemal perception-intuition. 15. *Biocollapse* (die) is the step that the BEG takes from the BML universe to the BEL universe. 16. Life –or existence– is one, with two main forms of existence and an intermediate interaction. 1) That of the BML universe, in which the human body coexists with the BEG and with which it developed simultaneously, which, in turn, keeps the body alive. Codependent, both protect each other. 2) And that of the BEL universe, in which the BEG begins its independent life and remains as such. 3) The *neurobiointerfacemal* function of interaction through which we elaborate and see bioscenes and bioimages during BEL communication or dreams. This is the *tri-shared existence*. 17. On repeated occasions, the invited BEGs insisted that the meaning of life –BML and BEL– is to get rid of, or at least curb the parasitism and prejudices of the NMEGO, which tend to overshadow the reasons for liking. 18. One way to help the BEG modify the unfavorable effects it has received is through BEL rectification and deparasitizing of both the BEG and the NMEGO. 19. One way the BEG accentuates its own characteristics is through frequent BEL communication with the BEG itself, through daily relaxation and during everyday life. By paying attention to the frequent intuitions that the NMEGO receives from its BEG. As well as through the permanent *intuiscience –intuitional understanding–* of daily thoughts, feelings, words and actions, and habitual behavior attached to the characteristics inherent to the BEG condition.²³

20. Thanks to the BEL energy –and its intuitional functions– it is possible to biocommunicate between BEGs and that would explain why BEL interaction is possible between each biospecies of all the kingdoms of the BML universe. *The same happens in the BEL universe*. 21. It is possible that the meaning of the BML existence is the BML and BEL elaboration, organizational change, transformation and development of the respective BEG and body of each individual of each biospecies of all the kingdoms of the BML universe. 22. Apparently, the human BEG found in the BEL universe in particular, but also the one found in the BML universe, has not been able to give a satisfactory answer to its BEL existence to date, so its vision about his/her BEL existence remains the same pedestrian, distorted, pagan view that he/she learned during his/her BML existence, and with which he/she arrives at his/her BEL existence. This is the neuromindegonization of the human BEG in the BML universe, a neuromindegonization that persists in the same BEL universe, with the consequent alteration and deterioration of the BEG's own functions. 23. The human BEG, both in the BML universe and in the BEL universe, in terms of its development and self-knowledge, is found in the BEL prehistory, not only *underdeveloped* but, even more seriously, *not developed at all*. 24. The rites, ideas, legends, traditions, magical explanations, and all the mythology, that the human has laboriously and imaginatively elaborated about his/her BEL life, are archaic and obsolete. What makes it located in a rudimentary stage, and even worse, antediluvian about the knowledge that it has on the subject. 25. The knowledge and development that the human has of his/her BEL existence is null and non-existent. Perhaps the following pages on the subject will be written by BEGs and NMEGOs with the necessary intellectual freedom that allows them to ignore, overcome and forget their prejudices. 26. To date, the human has only paid rational attention to the amazing external world presented to him/her by his/her senses. Now he/she needs to go into his/her BEL existence, taking the *inner exit* –a charactheme or expression that comes from the title of my novel *Yauh: The inner exit*. 27. What is needed to continue his/her development is precisely that the human realizes the existence of his/her BEG, so that he/she knows it, studies it and develops it. 28. The BEL energy, the BEG and the BEL universe as such require to be

studied, in order to favor their development, organizational change and transformation. 29. BEL communication is an *essentialization* of information. It is an *intuitive bioenergemal communication*.²³

30. The BEGs are essence, or BEL energy, the NMEGOs are *thingsence, mattersence* or *biomatter*. 31. *Biomatter* and *BEL energy* are *complementary* and *symmetrical* in every body, therefore both have the same relevance. 32. BEL energy and biomatter mutually generate and protect their permanence, development and transformation. That is, if the BEL energy and the biomatter are complementary and symmetrical; if they are also dynamic, they evolve and perpetuate themselves; then they themselves become eternal. 33. The BEL collaboration between earthly and BEL humans, at all levels of culture (art, literature, science and technology), could emerge with great momentum and with unlimited possibilities and options. 34. Every intellectual legacy made up to now is incomplete, it lacks its half, its BEL essence.²⁴ 35. We must keep present that with the different fossils that we have shown to several invited BEGs, we carry out the rectification of the alleged events that occurred during the BML existence of said fossils, but only as a mere *exercise of the bioenerscience of the invited BEGs*, in the same way that we have carried out this BEL exercise or bioexercise of rectification with other BEGs that, indeed, remain in the BEL universe. Likewise, it is not easy to differentiate between what is a BEL exercise of the relaxed NMEGO and what would be real BEL information provided by the invited BEGs, although they always behave as if it were. Nor do we know for sure about the implications that the BEL rectification of experiences of their BML existence has on those who have practiced it, although everything seems to indicate that it is of great benefit to them and to us as well. Therefore, more experience in the practice of BEL communication will be necessary, as well as confirmation in the BML universe of some of the data received, in order to locate what refers to a mere BEL exercise of said NMEGO in relaxation of what it is not. 36. In order for the personal BEG to come into operation, it is only enough to ask it a question of particular interest, forget about it and, thus, in more or less time, the person will have the corresponding intuition in response to the question that his/her NMEGO posed to his/her own BEG. 37. The main or only occupation of most of the BEGs found in the BEL universe, has been to become lethargic and remain in an existence that seems vegetative, to the extent that they forget about themselves and suppose to disappear; *as a typical quantum event*. With the advent of the BEL investigation, they have claimed, they “awakened,” “reborn,” and now at least passively-attentively deal with what is happening on Earth, in the ‘care’ of relatives, friends, or colleagues, or vigilantes of all kinds of events especially around their place of origin. 38. The BEGs from the BEL universe are dedicated to bioenerscientiating –intuiting– about their experiences in the BML universe. They do not know, because they have not learned it, what to do with their BEL existence in itself, nor what meaning does it have or what meaning to give it. For now, they will have to learn that in the BML universe, they will have to start here to get to know themselves by knowing their BEG through their NMEGO and their BEG, and develop them to be able to continue doing the same with the BEG in the BEL universe. 39. In general, the more notoriety the individual, male or female, has achieved during their BML existence, the more difficult it will be for him/her to adapt to their new BEL existence. In this, the BEG found in the BEL universe endures a frequent experience of nostalgia, disorientation, and frustration, given the disconcerting nature of its new *quantum bioenergemal* situation, due to the incomprehensible uncertainty, the changing, subtle, and especially the lack of meaning that all the achievements and honors that he/she has received during his BML existence, have in the BEL

universe. As well as for the ignorance, and for the same lack of previous preparation, about what the BEL energy, the BEG and the BEL universe are.²³

40. The above does not mean that sinking into passive indifference is recommended for the BML existence. The fundamental thing is that the individual, man or woman, learn to lead their BML life by frequently dialoguing with their BEG through their NMEGO; pay attention to your intuitions; that he/she questions all the prejudices he/she has, and that he/she prepares himself/herself to assume, in the BEL universe, the responsibility of changing, developing and transforming his/her BEG, helping himself/herself and the other BEGs. 41. It is not conformism or spoiling the BML existence that helps in the BEL existence, but it is the constructive interaction with the community and with the BML environment –ecosystems– and BEL interactions –intuitions–, which will definitely allow the BEG to reach to the BEL universe strengthened, satisfied and stable. 42. That is, the satisfactory or unsatisfactory way in which one lives in the BEL universe is a direct inheritance of how one lived in the BML universe. 43. As the BEL universe changes and develops, so does the BML universe. As the BML universe evolves and develops, it contributes to the transformation and development of the BEL universe. 44. A body or organism that is decadent and sick in advance speaks of a BEG in equal circumstances. A BEG parasitized, contaminated, full of prejudices, talks about being ignored, rejected and kept on the sidelines. 45. Of course, a healthy body speaks of an equally healthy BEG. Physical illnesses –body and neuromindego– affect the BEG, weakening both. As the body is treated, the BEG is treated. As the BEG is treated, the body is treated. 46. Because of prejudices, disorientation, guilt, fears and ignorance, the human has always lived, and continues to live, in the most complete and regrettable passivity and BEL indifference. Wasting his/her BML existence predisposes him/her, as has happened since ancient times, to wasting his/her BEL existence. 47. With all the BEGs invited, there was always the comment, implicit or explicit, that their answers came, in part or completely, from what they intuited from our own BEGs (from Ruth and ACS) present there. That is, as if we ourselves –our BEGs– responded with what we already knew –or supposed to know– to the questions we asked them. Since we began the BEL investigation, we have accepted that this possibility may be applicable to a certain part of the bioinformation presented, but not to all of it, since: 1) Questions and answers always arose that we had not considered, on topics almost or completely unknown to us. 2) There would have been no disagreements either, and there were more often than this volume might lead one to believe. 3) We would have gotten stuck in a vicious circle of practically the same answers to the same questions. That is, always our own answers to our own questions; and, furthermore, 4) everything would also have been imprisoned languishing within the perpetually blind polluting atmosphere of retrograde prejudices and obscurantist ideologies. 48. However, also take into consideration that everything we have suggested to the invited BEGs, their bioenergence [intuitional knowledge] could have represented according to the suggestion received, although, of course, they did not always agree with our suggestions or opinions, and when they were, they did not docilely lose their free will either. They always kept it and that's how it manifested itself. That is, *the content of truth or lies that this work carries, is a faithful reflection mainly of the unquestionable and understandable ignorance that we –and the entire human species in the BML universe– and all the BEGs invited from the BEL universe, have about the characteristics, functions and properties of the BEL energy, of the BEG and of the BEL universe.*²³ 49. All the BEGs whose names we have included agreed with the above.²³

50. We suggest practicing BEL communication with attitudes of empathy, generosity and joy. 51. The most outstanding human BEGs of all disciplines are being wasted in the BEL universe and await an opportunity to continue contributing for the benefit of humanity. 52. Protecting terrestrial humanity implies protecting the terrestrial BEGs from the BEL universe. 53. Among others, polygonal shapes are so frequent and diversified in all the kingdoms of nature that the *natural law conducive to the formation of polygonal shapes* can be postulated. 54. The sole purpose of these books and articles on BEL research is to present evidence to show that BEL communication is possible with the BEGs of at least all biospecies of plants, animals and humans, terrestrial and extraterrestrial. Through the bioscenes and bioimages that are formed in the *biointerfacemal function* of the NMEGO of a person in relaxation. Of course, BEL communication implies the existence of BEL energy, of the BEGs formed by organized BEL energy, and of the described BML, BIFL and BEL universes. So, the questions we ask about various theoretical or practical topics of all kinds, seek to take to the extreme and support BEL communication with biotagonists of different biospecies, but not with the pretense of wanting to irrefutably demonstrate the theoretical issue in question. 55. Carrying out the BEL communication and its implications will induce science and technology to reorient their objectives and restructure their methods, avoiding boastful and mercenary tendencies. 56. *The revolutionary bioenergemal-biointerfacemal-biomaterial paradigm* would have begun. If so, we trust that it will be for the benefit of all the biotagonists of the unit universe.²³

James D. Watson and Francis Crick

James D. Watson and Francis Crick: did you discover the "secret of life", as you affirmed on it? –James: "No, doctor, that was said by the NMEGO eager for recognition and fame." –Francis: "Yes, doctor, because in this moment the NMEGO had found the maximum explanation, but it was not like that." From the BEL point of view: how would you explain life now? –James smiles: "Doctor, it keeps on being an interesting unknown that you have enriched with the BEL research." Francis ratifies what James affirmed and adds, "Doctor, for me life keeps on being the way of enjoying it. The form in which one is allowed to live through it, this is what does life, independently of how it is constituted" [BELC 10/01/2017].²³

Conclusion

At the BELC on March 5, 2023, the BEGs of two pioneering authorities in the study of imprinting –Konrad Lorenz and Nikolaas Tinbergen– supported the application of this concept to relate it to the intentionally ignored, attenuated or minimized effects of child sexual abuse.²²

During the week between the 18th and the 23rd of December 2005, we carried out BEL communications to deal with the topics included in this article. *Our BEGs (of Ruth and ACS) are joyful. ACS' BEG says: During biocommunication only what is intuited is confirmed.* –To conclude, we quote a comment by Alfonso Reyes (volume XVIII of his Complete Works), we will say with Homer in the *Iliad*: *'The thing was like that, however incredible it may seem'*. Likewise, to the prejudiced and contradictory Latin influence, we remind them of their own obscurantist inquisitorial and medieval ideology, to which they never imagined they could write their own epitaph: *Sic transit gloria mundi*. That is, the glory in the world is temporary; it seems, an important and turbulent era is inevitably about to end.²³

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