

Our Religion is each

*Other*

*Fátima*

Channeled by Fernando Ben



*Casa de Fátima*  
Instituto do Estudo  
da Filosofia de Fátima

# *Our Religion is each Other*

by *Fernando Ben*

CATALOGAÇÃO PREPARADA NA  
PRÓPRIA EDITORA

Ben, Fernando

Our religion is each other | Fernando Ben

Rio de Janeiro, RJ: IEFF, 2022, 62 páginas;  
14x21 cm

978-65-996773-5-9 by IEFF

Título: Our religion is each other – Março de  
2022. Publicado no Brasil Published in Brazil

Correção ortográfica: Rosana Andrade

Tradução do livro para o Inglês: Indira Petit

Arte da capa: Andrea Modesto

Miolo e edição: Adriana Monteiro

## *Introduction*

This work brings the strength of Professor Fátima's deconstruction.

Simple, objective, clear, deep, straight to the point.

Study it, paragraph by paragraph, for each part, in itself, brings the wisdom of her ideas.

Fátima is at such a high frequency level that her interpretation is not easy for an incarnate person, so she uses apparently fragmented ideas so that her intellectual tasting is complete to those who are free from preconception, presumption and cast conceptions about themselves and what is understood as spirituality.

This work begins, in a clearer way, the DECONSTRUCTION of the concept of RELIGION disseminated until the moment. Putting EACH OTHER as a crucial point for the encounter with GOD.

May the effort made by the INTERPRETER Fernando, by TEACHER

Fátima and by all those involved in its publication be worth the demand for changes in perspectives and actions, in this world so unequal and unfair.

This work teaches us that the real Religious Deconstruction is based on the idea that the Other is our God.

And, in this way, social actions are the basis for the real development of love and peace on this Earth!

Aluizio Fonseca

## *Chapter 1 - The Creative Force*

On reading this humble work, allow yourself to look at it from a different perspective. A place where you wouldn't feel the same gravitational force, without the perception of time that you know, without the same perspective of space, because this is where I am, facing many difficulties to leave traces of my look and experience to help those who find themselves within the limits of what is considered human life. And I don't say this to feel superior in any way, but so you can realize how hard it is to bring this communication.

Another important factor, if you allow yourself to see through this perspective, is that there won't be a frivolous, superficial or extremist judgment by you, for your perspective will not be only yours. Not only what you are used to understanding in the world, but also understanding that there are other forms to be perceived in creation.

And speaking of creation, I feel as if I am part created, part cocreated, a spark that was created through the desire of another, one who is much greater in knowledge, love, rendition. They named this other being as God. They represented him as a father, in a time where a man and the provider were the base of power, known by children in every tribe, in every village, every place where freedom of expression had no place yet.

As to feeling as a cocreator as well, it is because in my freedom to act where I am, I can help multiply elements that will collide with other elements and they will become, in the close future, the origin of what you call life. And there is another way to experience, through our perception of eternity, which in reality has a beginning and therefore will have an end as well. And each life thus cocreated, like plants, animals, will be a tool of experience, the perception of new stimuli, so they are perceived as the being who

cohabit the same reality, they will be part of their reality. To us, part of what we cocreated.

But what about God?

I will call this being The Creative Force, for I don't understand It as a person., where I am, in the sense of expressions, communication, time of existence, among other things. It will be easier to define It as a Force. And not any force, but a creative force. Which is neither man nor woman, but a Force that promotes the multiplication of everything we know and everything we will still know.

I still believe that for a population that only believed what they could see, believing in God was necessary for a much needed organization that happened in the field of perception of the human limits and also in the division of current worries in people.

This same information became latent in new lives generated, like a collective memory record and helped even its later scientific contestation. A unique moment for the growth of

humanity currently to me. It is more perceived in technology, but it is there.

Thus I introduce to you the idea of the Creative Force as a new element to be practiced in our faith.

A Force that can live in everyone, not just the chosen ones, but everyone.

A Force that doesn't want appearances, repeated words or even a life of unnecessary suffering.

A Force that created us and enabled us to cocreate with it.

This concept creates a necessary abstraction for a knowledge that will be passed down through historic records, but mainly in an intimate record of each being of this time. Giving the future society, from your future, a greater possibility of freedom, responsibility, self criticism and self development.

To avoid simply being answered by a father who is never there, the God that does everything and never appears. But in the

perspective of a Force Erin which we are immersed in and in this immanence we move on.

Following this logic, we realize that this Force is not in Heaven, it is within us, it is in everyone and everything.

We don't need, therefore, only to look to the sky to find this force, because it is much closer. And, even in the impossibility of finding it within us, it is enough to look to the side and see each other. Not the other in the perspective you have, because it is limited, but in the perspective of someone who is outside this reality.

Seeking in each other the Creative Force, we find ourselves. We perceive our naive position, in this temporal, spatial perspective and in the cover, or carnal covering that we wear, during this brief stay.

But it's not enough just to look at each other. The other may still not understand this creative force, but to take care of the other.

If before the human being reconnected with God by praying, now they reconnect

themselves to the Creative Force, through the other.

So, taking care of the other, I take care of myself. And taking care of the other and of myself, the society in which I live is also taken care of.

That is why I dare to say that the concept of Creative Force can assume a fundamental role in the psychic structure of new religious people on Earth.

As well as I seek to understand, that the methodology of caring for each other will make everyone evolve with greater ease.

This is what I have been saying for a long time to those who see me on Earth: "Our religion is each other", because the Creative Force lives in the other.

It is worth mentioning that I do not have the naive perspective that creating codependency is caring, not really. It is up to the interest of each being to seek to transform care into life, for

themselves and for those around them. Except,  
of course, the incapable of the world.

Be, then, the Creative Force for other  
people, Be the God they so much seek!

## ***Chapter 2 - The mistaken view of oneself and social actions***

In order to exercise, with dignity, this love for the other, this movement, this action, this investment of affection to the Creative Force, which lives within the "other", it is necessary to understand some very important questions.

First of all, it is impossible to take care of someone without taking care of us too. Therefore, it is necessary that you can understand yourself.

I bring the proposal of meditation as an initial means of this self-knowledge, so that you can observe, read, accept, understand yourself and check what you need to improve. As well as observing what you have already learned and congratulating yourself on this achievement.

Take care of your hygiene, your health, look for work and always study. For if your life does not follow a script of self-preservation and

dignified survival, how will you be able to take care of others?

But Fatima, why is this so important? Why don't I just drop everything and start doing good?

Because there is only one way to help others, learning to be helped too! If your pride is greater than your social action, it will reach those who need it in a limited way.

In meditation you will be able to understand what you really need and you will be able to ask for help, accept help from those who offer it.

Another point is also relevant for reflection: Those who forget everything to help others are usually running from themselves.

The practical idea of social action is to leave a little bit of yourself in the other, not just food, free haircuts, clean clothes, but a little of what is inside you. Your manners, your way of speaking, hugging, living. It is this “icing on the

cake” that will make a real difference in the lives of those who receive your help.

But if you don't accept yourself as you are, how can you take yourself to other people?

There is a false idea of charity in the current world.

A veneer is created, whether in speaking or dressing, they tend to act in a way that looks like holiness, but the creative Force is not holy! Neither is it demonic.

It's a force. Powerful and creating, and who will never judge your actions.

So the most important part of giving is yourself.

Here, in simplified form, is the basic law of action in the Good:

- 1 Take care of yourself;
- 2 Accept help;
- 3 Help.

There are those who will always need us in physical life, due to physical or mental

incapacity, to these the law is: always be well taken care of.

In the perspective that I bring you, I leave a seed of thought. Flee from extremism, whether it's the people who forget about themselves to help people, or the ones who only think about themselves.

However, being light, humble and in the common sense of self-care, also help, to the extent of their possibilities and time, the people who need it.

The Earth is populated by life and in this life there are human beings. Neither saints nor demons, but human beings who, when dealing with respect and love, will be able to respond with the same sintony.

Don't legitimize yourself in the eyes of others.

The search for the Creative Force in each other is based on the best that the other can offer, the attempt to legitimize yourself in the eye and judgment of the other is like giving the power of

your happiness in the judgment of those who may not be able to make you happy.

Social action is the basis on which this Philosophy of Life seeks to be guided.

To the phenomena arising from mediumship, these are minor, useful for consoling. Useless to drive, if observed by the phenomenon itself.

It is in social action that you can find the Creative Force that lives in each other.

"Our religion is each other".

### *Chapter 3 - Phenomena and Social Actions*

In May 1917 I made myself look human, accompanied by friends as old as myself.

Maybe it's still too early to expose the real situation of the apparition, but I did it to bring a broader perspective of thought, less fundamentalist with regard to the religious scope.

I spoke about the death of religions as we know them in the future, by people's openness and acceptance of scientific and philosophical questions. I wanted to bring freedom, but men, wrapped in their own mental prisons, made my ideas available as they interested them.

This was not my first opportunity in the field of faith, nor the first time my ideas were distorted.

The phenomenon of an apparition was more pervasive than the idea itself.

Which would be taking care of people, because time is short. To create a culture of social support, skill with the disabled, educate children,

among so many proposals of actions that could bring about change in people's reality. Especially the oppressed.

It is common, that until today, the phenomena bring up more interest than the good that can be accomplished.

Be the mediums of today, visions of what can happen, people who cure incurable diseases, spiritual interpreters who capture letters and messages from the afterlife of physical death. I am well aware they are important, but for consolation. Never removing the role of scientists and professionals from all areas of knowledge.

However, if the phenomenon does not generate the due consolation, it becomes immersed in the demand of the curious to always have more phenomenon.

But why, Fatima? Because the phenomenon is a mirror manifestation of the vanity of those who look at it, when it comes to puerile people.

When it comes to a mature person, he will transform the experience into good, into actions that promote the well-being of people.

But when it comes to a childish look, it will always look for ways to satisfy its own interests.

An example is “when are you going to get married”, “if the information about the phenomenon serves you for near wealth”, “if there will be growth in front of other people”, etc.

I believe that there is no more powerful and genuine phenomenon than seeing a mature being, aware of his personal care and with his family, making time to take care of others, especially when this care generates the desire in who was cared for, of taking care of other people too.

To a selfish world, people who have reached this maturity are considered saints, because the childish and selfish want to meet

their demands, never demand for the good of others.

In a collective way, I seek, in this temporal perspective that surrounds you, to inspire genuine, self-sustainable social actions, capable of collectively inspiring, capable of normalizing the culture of collective care.

Therefore, two bases become necessary for the good development of each being, in this perspective that I bring:

1- Study the Philosophy, any worthy and liberating philosophy, self-critical and far from petty interests.

2- Practice social actions. Because, through the study, we gather repertoire for the analysis and emergence of new questions.

I believe that doubts are necessary and the quest to answer all humanity's questions is a coating of very vain, ignorant and controlling minds, because humanity can't even ask all the questions yet, much less answer them all. If

people feel that one philosophy, religion, or doctrine can answer everything, they settle down.

Intellectually quieting down is the death of being. On the contrary, I seek restlessness, the search for discovery. I'll explain why: study which area of the human brain is most powerful to incite what is known as happiness and you will find that it is the area related to new learning, new knowledge. To withdraw the desire for discovery from a being is to enslave that being.

What I seek are liberators, not adepts.

Think, dare to think and always learn. In this way, you will praise the Creative Force that is immanent in each of you.

Look for the phenomenon of love in action and value the moments of co-creation of this love that arises for you, because: "Our religion is each other."

## *Chapter 4 - Gratitude*

Being grateful to those who help us not only exercises humility and common sense, that by thanking them for the good you received, we inform them that their work was successful.

There are many vain people who repeat, word of mouth, that they don't need to thanks. However, within themselves, they look for a way not to become vain and, due to their inability not to become vain, they condition the person being helped to accomplish what they want. Also forgetting that, in this way, they humiliate the person being helped, conditioning him to an action. Instead of letting them speak or express themselves as they wish.

The culture of conditioning and guilt, generated by many doctrines and religions, turned thousands of people into real puppets, to carry out actions that limit the choice. They suppressed free will and stagnated minds for their personal development. In the bargain to get a

little place in heaven, these people stopped acting freely. And everyone lost, including social development.

From our perspective, we see the act of thanking, when sincere, as a gesture of informing the benefactor that their work was well done. That the effort of that being to help fulfilled its objective and, in this way, those who were helped can also help the limited being and in learning that one did well. There will be a stimulus, the benefactor will go back to helping more people. Good takes root and maintenance of the hormone oxytocin is well conducted for the good of all.

In these simple reflections, we do not propose extremism. To be grateful for everything seems to be a parallel perspective of the current reality.

How to give thanks for the chaos that destroyed a city, or even give thanks for so much time of slavery and racism?

To condition someone to be grateful for something terrible or an evil perpetrated is to induce them to idiocy. Lack of reason and logic.

We speak here of a Creative Force. Force that can bring the wind that strokes your hair, as well as the wind that knocks down trees.

To admit that God sees everything is to be outraged at the God who sees and does nothing to help those in need.

We believe that the Creative Force lives in each other, so this Force, this new God or Goddess, represented by something that does not constitute a being, will manifest itself in the action of the other. Where we, being someone's other, become the agent that will make the change in their life. We will be the creative force of this person.

The chaos that destroyed the city cannot be thanked. It killed people, it wasn't programmed. But people helping each other, this is real. And we can BE GRATEFUL for the help received FROM OTHER PEOPLE, from the

CREATIVE FORCE, reinventing itself by the love generated and practiced.

Also, we cannot thank those who enslaved so many human beings and enslave humans and animals, even today. But we can thank those who are against racism, we can thank those who fight for the lives of animals, we can be those agents too. To give thanks for slavery is to be co-author of the same massacre.

We leave it this way that:

Gratitude = Stimulus for the author of kindness = Exercise in humility = A new cycle of good accomplished.

However, it is different from giving thanks for all things, including those that foster other people's pain and suffering, also our own pain.

I thank you for reading me, I am grateful for the time and interpretation you have of the text, because I will continue to exist and coexist in your ideas. We will be a sum of ideas. I will not

be just a thought, we will be more, we will be many, because our Religion is Each Other!

## *Chapter 5 - The child at home and social actions*

For me, from where I am, the possibility of migration among the new lives on Earth is in the realm of reality, but, as it is only a belief for you, I will use this perspective, in this chapter.

For those reading me now, probably the belief in reincarnation must come naturally. So, I ask: if reincarnation really exists, why do we need to be born, breastfeed, learn to speak again, walk again, experience all the hormonal outbreaks of adolescence and all the traumas and difficulties that come with this phase? Wouldn't it be easier to just remember everything that was lived in other lives?

And I would tell you, I totally agree, rereading these phases every time we reincarnate would indeed be unnecessary, if the focus of learning was only intellectual, but it is not. In fact, it never was.

Intellectual development will occur naturally, when there is opportunity for this development.

However, what we seek in incarnations is linked to dealing with the other, it is linked to the way we see ourselves when looking at ourselves and when looking at each other.

There are people who will spend their whole lives complaining about problems, while their neighbor has cancer and they never talk to them.

Or even relatives who live in the same house and at no time did these people stop to listen and do something to help each other.

What good is a life dedicated to storing information and new scientific discoveries if, in life, we can't give or receive from other people a little affection?

Thus, what is the most important moment in our lives to receive and give affection? In the childhood phase, where our choices from

other lives were forgotten. Our new parents don't remember who we were and neither do we.

On this occasion, we are seen as new creatures, there we have the chance to learn to trust and we learn the importance of love in the family environment.

In this way, adults who read us will reflect on this information, because when taking care of children, especially those who are in our houses, they perform a powerful social action. Preparing a new being for the world.

Not just the world that you created before you and that alone we will not be able to change it, but raising a child to be a generator of new social actions and capable of leaving powerful seeds of this affection.

And if many are in the same condition of natural learning, through the love of their parents or those who educate them, a society can gradually change.

That's why taking care of yourself, taking care of each other, in this case the child who is

very close to you, you also take care of the society in which you live.

Another question would also be important to bring up is to reflect on the perspective of the Creative Force and of God, as many children are abused mainly in their family environment.

The image of the God who sees everything and solves everything, for these people is immediately questioned.

How did God not see this wickedness?

However, when we understand that there is a Creative Force and that it is inherent in each of us, we realize that we will also be the figure of God in the life of others, where we will realize that the attempt of education through fear failed, but when we understand that we are also part of this creative force, we will start another phase of perception, where the solution of many heinous crimes against children in society is also our responsibility.

We must actively participate so that these abuses never occur and drop, once and for all, this irresponsible perspective that it is a crime of the past. Where in past lives, the child has done something similar and is now paying for it.

I tell you that the decision to remain silent in cases of abuse is so cruel, even in its cowardice, that the decision of the direct aggressor, using this idea of guilt from the past, minimizes the aggressor's responsibility and maximizes the pain of the person abused. .

Social action in this case is your own behavior, but without this well-elaborated mechanism of culpability, but by understanding the facts, by the maturity of those who observe the world and change it with their choices.

Be aware, you are the creative force of someone in need, just as many were your creative force of love, affection, direction, education, in your current existence.

Taking care of children is, in fact, the basic element in the construction of society. The better cared for, the greater the chances of a loving and fair society in the future.

Thus, children must have all the basic care for their survival, as well as all the emotional apparatus that the family can offer.

"Our religion is each other."

***Chapter 6 - Should we or should we not talk about the good done?***

There must be common sense, logic and responsibility in all social action where you are involved.

Considering that, in practice and in a very summarized way, it is about verifying a lack (whether it's clothes, food, professional training, instruction, etc) that we are in the role of one who helps.

However, to meet certain demands, it is necessary to have clothes, food, for example, to donate it.

If you can meet this demand alone, this may be an activity that relates to you and the recipient.

And I use the word MAYBE, because each case is a different case. I simply believe that there should never be exposure of the ones assisted, unless they want it. We should never directly expose help, unless the current culture or

reality requires exposure to facilitate help, as in the case of Gandhi, Mother Teresa, Chico Xavier, among others.

Don't expect me to tell you that we must act like domesticated "sheep", trained to obey and act according to a rule that someone said was from God. This perspective would not come from someone who loves Philosophy and freedom in existence. But, I ask that you be responsible, be rational, prudent with each other, and logical so as not to hurt the dignity and reputation of other people's lives. As well as, understand that even in social actions, we must be honest with our goals and know how to understand what leads us to carry out this action.

This perspective of yourself, before, during and after the actions, allows you to launch yourself into vibrations equivalent to those of the Force that generates life.

As a Force, there is no vanity, as a Force, there is no control, as a force, there is no distortion of facts.

This equivalence of perspective will allow us to understand that acting in the good is not just throwing oneself at others, as I said earlier.

This equivalence allows us to FLOW. Flow like water. Without leaving anchor in the egoic perspective of social action, as if it only defined us as being, but I bring an unusual perspective in the current religious reality of your time.

If the resources arising and obtained for social action, such as food collected, clothes, etc, are not yours, you become a manager of social action and you MUST account for the action taken, because the function of the action is to give back to the other what is lacking.

Supply them so they can walk, run, fly, without us, but they can come back whenever they want.

What we cannot, in this ethical reality, is to embarrass the assisted person or to distort the objective of social action.

Accountability is of paramount importance, so that future social actions can take place.

Finally, the media presented a very convincing psychological guise.

And it consists of potentializing fear, anger, indignation without purpose. You rarely see the good in focus.

In the absence of embarrassment of others or self-promotion, the good deed publicized stimulates brain regions that will stimulate other people to do the same good deed.

The practice of good deeds in other orbs and perspectives of reality different from yours is a common practice. As a practice, to understand oneself as the result of a habit.

Get used to doing good deeds, carrying out social actions within your means, because just complaining will do nothing.

Be the action you expect and show the world in an ethical way, how they could act, even

if they do much better than what you are currently doing.

For in DOING PRAYERS, PRAYING invigorates, blesses, soothes. But it is DOING that changes the world that you complain so much about, therefore, we become agents of change. We will potentiate the Creative Force that "inhabits" us and we will bring it back through the "habit" of the good practiced and seen! For our religion is each other.

## ***Chapter 7 - Don't Turn Good People Into Saints***

It is attributed, in the current reality on Earth, that the cult of only caring for oneself is the basis of happiness.

However, this perspective is childish and unproductive in the construction of a fair society that helps itself.

We must take care of ourselves, without ever forgetting that we are part of a society and that we are helped and that we help other people. As each person is a part of this great social structure and is important for its maintenance, but, naturally, we are also impacted by the choice of other people in this social reality. Including their desire not to choose to act. And, in this fanatical quasi-religious cult of oneself, one obtains the devastating result of a cold society immersed in the fantasy that only we are enough for the world, as we know it, to exist and maintain itself.

Following this logic, few will feel the desire to carry out social actions and be useful to other people. And in the scarcity of good deeds, the one who does them, I understand this definition of a good person, will become a saint, because we are lacking people who help others, the good person will be a rarity.

Therefore, they will be understood, in this context, as a holy person, someone beyond the known "humanity".

Note that in the forgetfulness of caring for others, the very understanding of the concept of humanity is changed.

I don't believe that all people will act this way, all of them. I do not carry this utopia, but discrediting affection, care, partnership, love will not bring the solution to social growth.

The more people understand that caring for others reflects care in the current society, the more intensely the possibility of practicing love, in action, will become evident and bring the

necessary solutions for the growth of all the inhabitants of Earth.

It is not necessary that everyone does something so that everyone benefits, but it is necessary that many act so that everyone benefits. Nor should we understand that all people who present themselves as good are good in fact. Some even carry distortions of reality and seek to legitimize themselves in the eyes of the other. This quest to legitimize oneself in the eyes of others is not caring for others, but maintaining a personal need. This false notion of kindness affects who does it and who apparently receives the help.

Good people differentiate themselves for one basic issue, they never stop! Even when attacked, wronged, persecuted, humiliated. They never stop, because the strength to continue is in them.

A true immanence of a force that creates, transforms and generates more good.

We are bivalent beings, the concept of good and evil is just perspective.

There really is no such thing as holiness. There is goodwill and continuous effort.

It is not possible to confuse good people with saints, because they also need the help from other people and that is how the universe moves.

Under the impacted gravity of all orbs.

Under the mighty force of each being's choice.

Under the transcendence of the affective gaze that changes the script of another being, because “Our religion is each other!”

## ***Chapter 8 - You are not a sheep, you are what you are***

In the heated dispute over the detention of knowledge, in addition to the repertoire and acquired learning, many people end their speeches in historical contexts and interpretations from a specific culture or language, to support their arguments.

It would be no different, in this perspective, which is in biblical texts where good people are compared to sheep.

Those who defend the Earth against evil are compared to elements of a herd that cannot react, think differently.

In this perspective, there is a desire, a willingness to control the teachings of Jesus for personal interests, placing good people and people who don't react, who don't say anything, who keep silent, who don't defend their points of view and that the path for evil is free, for the sheep will do nothing to stop this evil. This

perspective is dangerous and yes, it allows for a lot of harm.

Thousands of hungry people, thousands of unemployed people, thousands of people at the mercy of a lacking education and Jesus' sheep will be silent, accepting so much evil, because they should not oppose evil.

For me, this way of thinking has only delayed planetary growth.

For many of us from where I am, this way of thinking has only reduced the good people in the place needed for the tyrants to control even more.

You are not a sheep, you are what you are. What you accepted to become, what you could become, but maybe, you still have the chance to be much more, to study, do social actions, transform the lives of the people around you.

You can also be a sheep if you wish, but know that, in this context, you will still affect the lives of thousands of people who may need your direct action in their lives. Like, at least, to refuse

to be silent when some injustice or evil wants to establish itself, or even when ignorance is the source of sadness of an individual or society.

We must always remember that the creative force is completely devoid of a totalitarian action, given that it has provided everything that moves and exists and still has no reaction to those who live in their creative drive and still speak badly and act badly, within their own creation. .

We are free in creation. The lands, sea and air have always belonged to all people. The ideas of power, territorialism, are what divided, killed, destroyed and led to the context that is seen today on Earth, but this context can change, if it is rebuilt.

Your way of understanding yourself, in this temporary context, is what will make a difference in your life and in the lives of those who occupy the field of what you say or do.

For peace to really be established, it is necessary that there are no shepherds or sheep, but birds.

This Philosophy does not seek adepts, but freed people! Free in thought and deed, for our religion is each other.

## *Chapter 9 - Mental slavery*

When a religion, doctrine or philosophy of life tries to give answers to all the questions of humanity, it flagrantly condemns the clear reality that humanity cannot yet ask all the questions necessary for such explanations.

The proposition of this quest inevitably results in the failure of its own promise. Therefore, we seek, in another way, to focus, mainly, on the difficulties that present themselves and cause suffering in humanity.

While people starve to death, while people live on the streets, while women are assaulted by their spouses, while people are kidnapped and sold in organ markets and in pedophilia and sex trade networks, among so many other atrocities, our effort must in ways so that problems like these and similar ones are no longer the reality on Earth.

Any idea that promotes the forgetfulness, even if partial, of these demands in society, instead of helping people, it enslaves them.

They enslave people in a romantic perspective that there will be immediate solutions for themselves, a true pseudo-religious, egotistical script.

And often, blaming the people who go through it, as if it was someone's own responsibility for not having enough to eat. As if anyone with sanity could wish for hunger.

And, even in cases of psychological disorders, it would be up to those considered healthy, to be able to help those who depend on our care, love and attention.

Mental slavery exercised in these religious perspectives is so powerful that, normally, its followers voluntarily exercise a role of segregation, just because this or that citizen does not have the same belief or perspective on life as theirs.

When we have two solid bases, such as the study of Philosophy and social actions, we give those who wish to nourish themselves from this perspective a gigantic range of possibilities for reading. Among rationalist, empiricist authors, with religious perspectives or not, giving us the possibility to discuss ideas and never to destroy reputations for the simple fact that someone disagrees with our ideas.

The free study of Philosophy will bring the possibility for the student of this Philosophy of Life, to freely choose their way of connecting with the Creative Force. However, something much greater will unite us, something that transcends language, culture, belief, geographical position, the good that is done to sustain psychological and physical life on Earth.

Social action is, for that very reason, the transforming agent that will stimulate, those who practice it, the renewing and constructive spark of a safer, respectful, ethical future and that we understand that there will never be a possibility

of inflamed speeches about God, while the smallest and forgotten, the invisible on Earth, are not attended to.

That's why Our religion is each other!

***Chapter 10 - The strength of what you can receive is in the strength of what you give***

One of the most generous social actions is in the donation of clothes.

Clothes have always been a way of identifying who was noble or not, whether in fabric, sewing, quantity, etc.

When someone decides to donate to another person a piece of clothing that no longer fits him, he decides to leave the other person a part that fits him, a shirt, a pair of pants, shoes. The ideal is that the institution that receives the donations of clothes does not sell, even with cheaper prices to help with the expenses of the institution, because the act of donating was sublime and should be contemplated to the one who receives in the energy of the person who donated the clothes. .

Whoever receives the clothes will know that whoever donated it, did it with the clear

intention that that piece of clothing would be useful for them.

It is essential that those who donate do so with love. This intention will reach the ones who will receive the clothes.

Also, don't donate clothes that other people can't wear. The recipient is a citizen as noble as the one who donates, so the clothes must be in good condition.

There is, accordingly, a most noble exercise, that of donating, of receiving, of donating again, if possible, by the one who has already received and, thus, we understand that clothes are only necessary objects to protect from the cold, to wear the body that was born naked and will die without privileges to choose its last clothes.

When human beings use clothing as a means of leveling groups, they are completely mistaken. Sad are those who think their clothes define them.

I know well that for this temporal stage on Earth, it is still necessary to have new clothes or specific to some professional areas, however, they still do not define you. And this feeling of those who wear them that it determines the character of each being is also wrong.

Animals live without them. Even today, animals use skin, like fur and leather, without consent, to dress other animals, who think they are rational.

Plants don't wear clothes.

To human beings, clothes are ok, but in the perspective necessary for their time and needs. Never to determine class, positions, etc.

When donating clothes that no longer fit you, think the best for the recipient.

When receiving donated clothing, thank and send thoughts of love and gratitude to the donor.

And to the volunteers who were bridges of this action of love, continue, because the good must go on.

The strength of what you can receive is  
in the strength of what you give.

So is our perspective, because our religion  
is each other!

***Chapter 11 - Social actions must be guided by the study of Philosophy***

So that the knowledge of social actions can gradually become a state of routine, of normalization in the mind, it will be necessary that the study of Philosophy be constant.

If the practice of social actions is based on standardized contexts of conduct, it will hardly be interpreted by the brain as an activity to be done naturally.

With the criteria of obligation given with the maxim "outside of charity there is no salvation", it is attributed the thought of obligatoriness, that in order to be saved it is necessary to do charity.

Saved from what? From who? Saved to go where?

The study of Philosophy brings the thoughts of many authors, giving a broad direction of perspective, inevitably leading to a construct based on observations and criticisms

for the opening of conscience of those who allow themselves to study.

Social action should be, for the individual, as verbal and non-verbal language are for the prevailing social organization.

The only theoretical construction of the studies can distance oneself from the harsh reality of the needy.

Only the practice of social actions can bring a veneer that dispenses with criticism for an increasingly better executed social action. One step prepares the other.

May the organization of social actions be crossed with much respect, love and study.

That the studies of Philosophy always end with the exchange of experiences lived in social actions.

They will recognize you for the unpretentious act of love and care for yourself, your family members and those who cross your path. Your customers, students, patients, are also

in the scope of the other, who will be taken care of by you.

What we brought, in these simple texts, was the look and care for those who have no one directly to take care of them. But before any practice of social actions, it is necessary to take care of yourself.

Study, work, be honest, honest, simple and always fighting for a better life for yourself and your family.

In your free time, in those that do not affect time away from your family members, practice social action and study Philosophy.

These same elements practiced and studied will bring strength and hope into your own life.

In the end, when life is slipping away, it is memories that will be your real judge.

Practicing social actions and studying Philosophy, you will have good memories, you will have the strength to enjoy your time with your family and with yourself. Soon, more good

memories will come, they will be part of the Creative Force that will give you the necessary peace in your final moments. And while these moments do not arrive, the good practice of social actions will be the basis of happy days for you and all those who need you.

So the Creative Force will flow in our actions.

Thus the Earth prepares itself for the Peace it longs for.

In this way we will realize what we can really be and do.

For we reconnect with God looking at our neighbor, Since "Our Religion is each other!"

## *What is the Philosophy of Fátima?*

The Philosophy of Fátima is philosophy of life of ecumenical basis, that is split into two pillars:

- Studying the Philosophy;
- The practice of social actions.

The Philosophy of Fátima started with the foundation of the Instituto da Filosofia de Fátima, in June 2019.

It is considered the first religious philosophy founded in the city of Rio de Janeiro.

The headquarter of the Instituto, known as Casa de Fátima, promotes many social actions in the neighborhood of Sepetiba in the city of Rio de Janeiro.

[www.casadefatima.org](http://www.casadefatima.org)

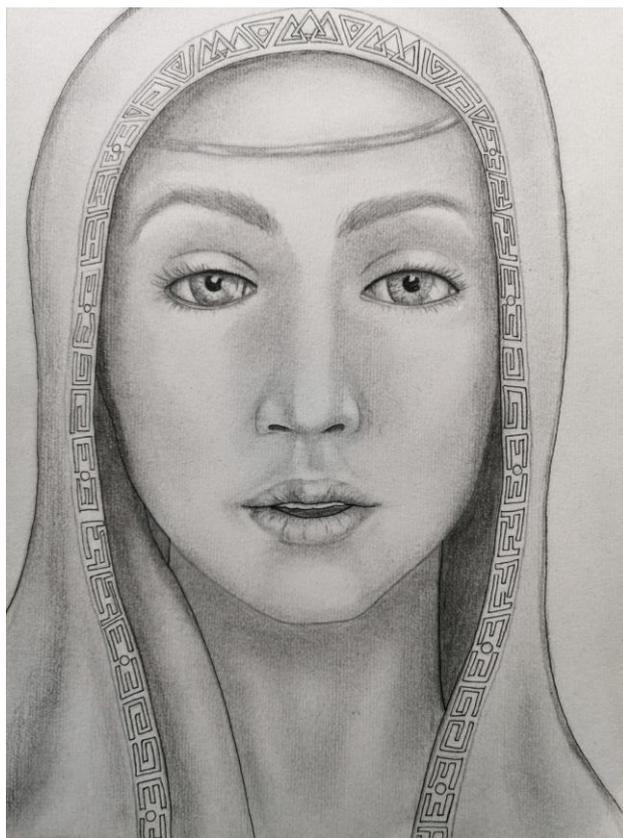
*Who is the founder of the Philosophy  
of Fátima?*

The founder of the Philosophy of Fátima is Fernando Ben, psychologist, specialist in Public Health, doing his Masters in Social Psychology and scientific researcher at Instituto Brasileiro de Desenvolvimento e Aprimoramento Humano.

The creation of this philosophy is based in his field of faith and is focused on the respect between religions and loving one's neighbor.

With this work, Fernando Ben donates 24 books published to Casa de Fátima. All these works can be downloaded free of charge in this link:

[www.casadefatima.org/livros](http://www.casadefatima.org/livros)



Desenho de Fátima por: Luís Pedro de Castro – aka  
Strangelfreak

Esta obra faz parte do acervo do Instituto do Estudo da Filosofia de Fátima – Casa de Fátima IEEF, cedido gentilmente pelo psicólogo e fundador da casa Fernando Bem, de forma gratuita.

Este livro não pode ser vendido de nenhuma forma e nem publicado em outro local sem autorização, sob **LEI Nº 9.610, DE 19 DE FEVEREIRO DE 1998.**