

DESDE CEPA – FROM CEPA

OUR WEBSITE HAS BEEN REBORN

JOSE ARROYO – PRESIDENT CEPA International Spiritist Association



Palingenesis, or reincarnation, without losing its progressive vector, can be seen as a process that facilitates new opportunities to gain perspective. It should also be understood as a chance to reconnect with kindred spirits in a different form—without abandoning the essence of our being, but rather preserving and deepening it.

It may seem that these descriptions refer to the human being itself. However,

this time we are using them to describe our renewed website. Here, at **cepainternacional.org**, we are being reborn. Through the effort and perseverance of CEPA's Communications Team—led and coordinated by our colleague Ivette Ayala, together with a wonderful group of dedicated and committed individuals—we present to you our new and revitalized showcase.

We are introducing to the world our proposals, publications, theses, and analyses related to Spiritism in a dynamic, visually appealing, and purposeful way.



We warmly invite you to explore this new—or rather, renewed—website.

Bookmark it in your browser, add it to your favorites, browse our library, and freely download the literature available for you. Engage in dialogue with **“Kardec Responde”**, our AI feature, where you can find answers grounded in Kardec's extensive literature or

thoughtful reflections on topics that interest or concern you. Take some time—or many moments—to make this site your primary reference point.

At CEPA, we work to present, represent, and develop Spiritist research, proposals, and theses that began with the monumental work of **Allan Kardec**, now expressed in the language of today, addressing contemporary questions and engaging with modern advancements.

When Spiritism is studied and lived with recognition and respect for human potential, mutual understanding, personal freedom, ethical responsibility, and solidarity as a daily practice rather than a concept—when spiritual harmony is prioritized naturally and rationally, logical, and sensible thinking is valued above fleeting emotion—then one is truly in tune with CEPA's philosophy.

We thank you for reading this brief but important note. From **CEPA – International Spiritist Association**, we invite you to discover and explore the Spiritist proposal from a **lay, humanistic, progressive, pluralistic, fraternal, and free-thinking** perspective.

FEATURED ARTICLE

THE TRUE SPIRITIST AND AUTHENTIC SPIRITISM

“Spiritism has been given to humankind as a means to enlighten itself, to improve, and to acquire the qualities indispensable for its evolution.” (Léon Denis)

Milton Medran Moreira

References: cbce.info / *Boletín Flama Espírita*

Translation: Pura Argelich



“I really like Spiritism and have great admiration for Spiritists, but because I’m full of flaws I still can’t say I’m a Spiritist. Someday I’ll get there.”

Who among us has never heard someone make a remark like that?

Such statements often come from people who know of Spiritism only by hearsay. Many occasionally attend—or have attended—Spiritist centers. They say they go seeking help, especially in the most difficult moments of life, such as family conflicts, financial problems, and so on: “It’s a place where I feel good and always leave relieved,” they usually say.

People with this profile see in Spiritism—or, better said, in the Spiritist center—a lifeline to cling to in times of difficulty. Yet the hardships of material life come and go, as unstable as its moments of pleasure and satisfaction.

Those who view Spiritist help as that lifeline cling to it during hard times but forget it as soon as life becomes calmer. No one likes to dwell on unpleasant phases once they are past.

Conversely, someone who received help in a painful moment, though grateful, does not necessarily become a Spiritist. They will keep a fond memory of the helper, hold the best impressions of them, and reaffirm that they are “good people.” However—returning to the idea raised at the outset—they will not dare call themselves Spiritist, because they believe they lack the qualities they perceive in the Spiritists they met and who, at some point, helped them.

First, it is imperative to demolish the myth that a Spiritist is a special, almost perfect being, or that, to declare oneself a Spiritist, one must be morally superior to the human average and adopt a morality above contemporary social standards.

The Spiritist is a child of their time, living in a world that

still makes it hard to practice an ethics we can already envision but not always reach. A Spiritist is someone fully aligned with modern demands for an ethic centered on solidarity, work, justice, and the dignity of life.

Spiritism—made for humans, not for angels—is nothing more than a proposal for adapting human beings to the natural laws that surround them.

Allan Kardec wrote that the true Spiritists are recognized “by their moral transformation and by the efforts they make to overcome their bad inclinations” (*The Gospel According to Spiritism*, Ch. XVII, “The Good Spiritists”). Thus, it is not the possession of lofty virtues but the constant quest for moral improvement that characterizes a Spiritist.

Those who intend to declare themselves Spiritists only once they have no faults or bad inclinations will never be so, because by the time they reach that stage they will no longer need Spiritism.

It is worth noting, however: although the goal of Spiritism is the ethical transformation of the individual and of society, this is not precisely what gives it its identity—at least, that was

not the conceptual proposal of its distinguished founder and codifier. Allan Kardec defined Spiritism as a **science**: “a science that deals with the nature, origin, and destiny of spirits, and their relations with the material world” (*What Is Spiritism – Preamble*).

Clearly, then, Kardec systematized Spiritism as a new science and wanted the world to receive it and humankind to perfect it. His explicit proposal was the introduction of a new scientific discipline whose object of study would be the spirit—a concrete being that influences a person’s material life and whose existence, origin, and destiny are subject to natural laws that human beings must study and understand to develop themselves morally and ethically.

Within this perspective, so-called Spiritist morality is a consequence of Spiritist science. Consequently, it must always be treated as a goal to be achieved, developed, and refined through study, research, and the conviction that Spiritist knowledge gives us. And because Spiritist morality is not a special kind of morality but the very natural law—eternal and immutable—it should not give rise to a new

sect or a religion that sets its believers apart from others, but rather reach all humanity, now mature for a new stage of knowledge and action.

One hundred sixty-eight years after Spiritism’s advent, the great challenge we still face is precisely the same that was Kardec’s central concern: to demonstrate clearly the existence of the immortal spirit as a concrete reality. Once convinced of their true spiritual nature, of their immortality, of their progressive vocation carried out through successive lives, people will possess the tools required for clear perception and effective practice of the moral laws that flow from it. Hence Kardec’s assertion—so often disregarded and flatly rejected in broad sectors of the Spiritist movement—“the true character of Spiritism is that of a science and not that of a religion” (*What Is Spiritism – Third Dialogue: The Priest*).

The failure of religions in the world stems precisely from their having set themselves up as regulators of human moral life while failing to cooperate with—or even obstructing—investigation and knowledge. Morality cannot improve without expanding knowledge. It is the development of intelligence, and then its

exercise in acquiring knowledge, that improves the human being: “the fruit cannot come before the blossom,” as the spirits said in question 791 of *The Spirits’ Book*.

For this reason, Spiritist centers should not be temples but **schools**. Their moralizing action will be effective only to the extent that they invest in studying and specifically researching the object of their science: the immortal spirit—its origin, its destiny, and its relations with the material world. We possess a vast and rich corpus that is increasingly attractive to people thirsty for truly systematized knowledge on a topic now scattered across countless schools of thought, religions, sects, and even some open sectors of academic science—which, however, address it in a fragmentary way, far from the comprehensive content and method Kardec left us.

Hence the legitimacy of proposals that speak of *spiritizing* or *Kardecizing* the Spiritist movement. These ideas are far broader, more effective, and more fitting than, say, *evangelizing*, a term that has become ambiguous and worn out, shared as it is by religious and sectarian groups with

roots and goals clearly distant from Spiritism.

Perhaps today’s great challenge is precisely to return to Kardec’s original proposal, expanding and enriching it with everything that can update it, strengthen its foundations, and confirm its principles. ■

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TRANSHUMANISM: Cult of the body, neglect of the spirit

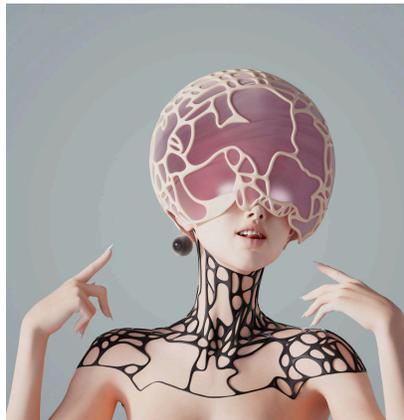
Society: Frédéric Vicens

Le Journal Spirite

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The word *transhumanism* evokes science fiction because it brings back the concepts of the “enhanced man,” cryogenics, and humanity’s struggle against death in a mad quest for immortality. It sounds ridiculous, but it is the reality of our time for a part of the scientific community whose ambition is to push back and transcend the limits of the human body and brain, both seen as perfectible and therefore inseparable from scientific and technical progress — “to make ourselves masters and possessors of nature,” to use René Descartes’ expression. The guiding idea is that the program of total domination of nature must logically end with the total domination, by man, of his own nature. The hope of technically pushing the limits of death by placing the body at the center of everything is one of boundless pride — a notion incompatible with Spiritism, since Spirits have always reminded us that death is an inevitable circumstance within the framework of the law of reincarnation, and that only our spirit is

eternal. The latter, to progress, reincarnates from life to life in physical bodies doomed to destruction now of death, after which it passes into the beyond.



What is the transhumanist movement? Where does it come from and what notions does it encompass beyond cryogenics? In what sense is it incompatible with Spiritist philosophy?

I. Definition and Origins of Transhumanism

The term *transhumanism* predates the emergence of the movement itself. Julian Huxley (brother of Aldous Huxley, author of the famous science-fiction novel *Brave New World*), an English biologist, proposed the term in 1957 to describe the possibility of the human species transcending itself thanks to scientific and technological progress. The origins of the movement go back to the 18th century,

with the desire to control procreation according to the model of selective breeding, aiming to regenerate the human species.

Both in its aspiration to take the reins of human evolution and in the central place it gives to techno-scientific advances for improving the body and its capacities, transhumanism inherits the scientific and evolutionary turn that occurred in the 19th century. Progress was understood purely as an organic law — the supposed law of all progress. Darwin’s theory of evolution and the principle of natural selection were transferred to human societies, giving rise to *social Darwinism* (the evolution of societies through the elimination of the weak and the survival of the strong).

Largely discredited, this trend gave way to *eugenics* (a term literally meaning “to be well born” or “to engender well”), whose aim was to regenerate the human species by promoting the expansion of the “noblest lineages” and preventing the reproduction of those considered less desirable.

The fantasy of the “new man” reached its paroxysm under the Nazi regime but also — as we tend to forget — in Western democracies such as the United States, Switzerland, Sweden, Finland, and Denmark in the interwar period, through the implementation of eugenic policies.

The specter of the “new man” heralds the transhumanist figure of the post-human, the fantasy of a human being regenerated by science: an *ultra-human* or a *super-human*. Transhumanism and its ambition to merge humans and machines cannot be understood without referring to the decisive historical rupture marked by *cybernetics*, its ideological cradle, whose goal was to dissolve the boundaries between humans and machines to the point of placing them on the same level.

The aim is to combat *entropy*, the law by which any system (human, living, or mechanical) experiences a loss of energy and progressive degradation that ultimately leads to death. Cybernetics paved the way for the bioengineering project of the human being and the human body: the latter, marked by its imperfection, is inevitably doomed to decay and must therefore be technically enhanced.

This led to prosthetics — the construction of hybrid systems combining human and mechanical elements.

It is not only about replacing missing body parts but also about imagining prostheses for parts we never had. This is nothing other than the imagination of the *cyborg* (cybernetic organism) — a being half-human, half-machine, that has delighted science-fiction cinema. The writer and founder of the Futurist movement, Filippo Tommaso Marinetti, even said: “We are preparing the reign of the mechanical man with interchangeable parts. We shall free him from the idea of death and therefore from death itself.” Quite a program indeed...

II. The Transhumanist Movement: A Protean Movement

Transhumanism became formalized as an ideology and movement of thought in the United States in the second half of the 20th century. However, its official birth dates to the late 1980s with the American philosopher Max O'Connor, who defined transhumanism as a movement. Together with Tom Bell, he founded in 1988 the *Extropy* movement and also created the *Extropy Institute*, the first official transhumanist organization.

The term *extropy* was intended as the reverse of *entropy* (the tendency of any system to degrade into chaos and death). *Extropianism* or *extropism* thus promotes belief in the limitless progress of the human being through technological advances, under the first principle of “Perpetual Progress.”

In 1998, the *World Transhumanist Association* (WTA) was founded, later becoming *Humanity+*, a term intended to give transhumanism a more human and less divisive face, while gaining international recognition and exerting considerable influence, particularly among policymakers and financial circles.

This movement is protean, with a multitude of actors — innumerable start-ups, foundations, and companies operating in the fields of nanotechnology, biotechnology, information technology, and cognitive sciences. Elon Musk is the creator of the start-up *Neuralink*, whose goal is to connect the human brain to integrated circuits to merge man and machine. Others are working toward nothing less than... *uploading consciousness!*

In France, in 2010, the French transhumanist association *Technoprog* was founded. The desire to influence public debate is reflected even in the

creation of transhumanist political parties, such as the *Transhumanist Party* in the United States or the *technoprogressive movement* in France.

Within this protean movement, we may now speak of *transhumanisms* rather than *transhumanism*, but regardless of the differences, the central idea remains the same: to free ourselves from the tyranny of nature through a project that technically optimizes human performance to prolong life indefinitely by pushing back the limits of death — particularly by ending the process of aging.

III. The Case of Cryogenics

The transhumanist techno-scientific promise of indefinite life extension relies on the cryogenic preservation of bodies, since transhumanist thought assumes that beyond therapy, medicine can solve any problem — including death itself.

This practice has existed since the 1960s and continues today. The principle is to freeze human bodies at extremely low temperatures in the hope that someday technological progress will make it possible to revive them. Bodies are immersed head-down in liquid nitrogen at $-196\text{ }^{\circ}\text{C}$, inside metal tanks. Most are

“*neuros*,” the term used for those who have chosen to cryogenically freeze only their heads — and thus their brains. All have been vitrified; their blood has been replaced by a glycerin mixture that acts as antifreeze. This method prevents the formation of ice crystals that damage cells.

Banned in France, cryogenics is legal in the United States, where more than 300 people had been cryogenically frozen by 2016. By 2021, over 2,000 people worldwide had signed cryogenic contracts to take effect upon their death.

Spirits are clear about this practice, in a message received in 1984:

“To wish, on this planet, to hibernate bodies in order to reanimate them in the future is fiction and can sometimes be particularly dangerous. In fact, the most refined matter — that of the perispiritual body — then suffers deterioration that harms the spirit and may prevent its release into the invisible world. Therefore, this process is more than inadvisable.”

“Release” refers to the normal process of physical death — that is, the perispirit and the spirit leaving the physical body to enter the beyond within a few hours or days. If freezing occurs before physical death or too soon

afterward, the perispirit — which is semi-material — also freezes, and its cells are damaged. The perispirit risks being trapped in the ice, unable to free itself from the body, dragging along the spirit, which thus remains permanently imprisoned in matter.

IV. Spiritism: Preeminence of the Immortal Spirit over the Temporary Body

Transhumanism considers only the body, in the extreme continuity of a materialistic science whose postulate — turned dogma — holds matter as the only reality, and spirit as nothing more than the brain’s physical activity, the supposed receptacle of consciousness (without daring to utter the word “spirit”).

While Spirits agree with biology in teaching that brain matter is the essential agent for the manifestation of consciousness, they believe we must not locate the manifestations of thought within the cerebral matter itself, since the latter responds to the impulses of our conscious or subconscious will — that is, of our spirit.

The spirit is not matter; thought is not the brain. To confine spirit to this form of matter contained within our skull is an error.

Spiritism teaches us the origin and components of the human being:

an invisible, intangible, immaterial spirit created by a divine force;
a semi-material perispiritual body (the *perispirit*, literally “around the spirit”) that ensures the link between spirit and physical body;
and the latter, perishable, forming the third component.

The spirit survives death and records all its experiences in the beyond and throughout its incarnations thanks to the perispirit, which also serves as the vehicle for any new incarnation.

Spiritual and Physical Genetics

Transhumanism relies on genetics; however, Spiritism teaches that our genetics do not derive exclusively from our parents but are multiple.

Message from a Spirit, 1992:

“In the elaboration of the body at the moment of reincarnation, the influence of prior existences and of your spiritual nature (spiritual and perispiritual genetics) will represent 70%. We will reserve 30% for family genetic inheritance (physical genetics). This statement is prudent, incomplete, and still to be defined. The genetic heritage cannot be denied — it exists. However, the strength of the spirit is the dominant force. For each individual, one would have to establish a variation

within the proportions I have just indicated.”

Transhumanism seeks to stop the process of aging, whereas aging is natural and, above all, inevitable.

Message from a Spirit, 1985:

“The process of aging is a natural process related to the lifespan of the cells of physical bodies. It is not possible — and certainly not desirable — to stop it. But it is quite possible for human beings to maintain a satisfactory physical constancy in terms of nerve cells or neurons, as well as muscular and organic cells.”

Thus, while the aging process cannot be halted, Spirits give us therapeutic means to age better during our incarnation (trace elements and magnetism to regenerate neurons, but also other Spiritist therapies



and plant-based remedies for our well-being).

When asked to explain the longevity of certain people reaching 120 years or more, Spirits responded in 1986:

“Doctors or biologists on your Earth could give you the same answer as I: the human being is biologically programmed to live 120 years. If humans were not attacked at the level of their psyche and physical envelope by a set of external factors, it is absolutely certain that all beings on this planet would live 120 years or more. Those who reach that age live far from cities, at certain altitudes, particularly in the Andes and in the Urals or Siberia. These people feed on plants and mainly dairy products. Living naturally, they can reach such an age. I have no moral answer to this expectation because it seems to me unimportant to indicate the duration of an existence, since it is certain that its content matters far more to me.”

Aging is natural, which contradicts transhumanist theories aiming at bodily immortality and the desire to maintain the body *ad vitam aeternam*, as in cryogenics. Our physical constitution could endure 120 years of life under conditions of a simple diet, intake of trace elements, a less aggressive environment, and, above all, a healthier psyche.

Death as a Passage

Transhumanism seeks to abolish death, whereas Spiritism teaches that death is not only inevitable but an indispensable step in the law of reincarnation.

The immaterial human spirit, created simple and ignorant, must perfect and evolve both in knowledge and in feeling by multiplying life experiences with others through successive reincarnations in humanoid bodies. Between each incarnated life, it dwells in the beyond. In this state, Spirits no longer have a physical body but retain their perispirit.

Message from a Spirit, 1982:

“Reincarnation remains a law from which no one can escape. The incarnate spirit follows the path toward future freedom, as does every soul that reincarnates. This path is that of the indispensable material conduit through which the spirit may experience its identity by means of matter. The spirit must advance, and to do so it retains within its own

consciousness the universal idea of the modalities of this progress.”

Ultimately, transhumanism aims at human immortality, but through the prism of the physical body. Spiritism reminds us, however, that our bodies are only temporary in the reincarnation process — and above all perishable — because only our spirit is immortal. In *The Spirits' Book* by Allan Kardec, the Spirits' answer is unequivocal:

“In what sense should eternal life be understood? It is the life of the spirit that is eternal; that of the body is transitory and fleeting. When the body dies, the soul returns to eternal life.”

Conclusion

With its miraculous promises of overcoming the limits of our bodies by merging with machines or freeing ourselves from old age and death to live forever, transhumanism fascinates. Yet it is nothing more than the modernized avatar of 19th-century science detached from

spirituality, considering only matter and ignoring spirit.

It will not produce an “enhanced human” freed from mortal condition. Above all, it seems closely tied to the capitalist model of society — intrinsically based on the unlimited techno-scientific appropriation and exploitation of life and living beings.

Transhumanism is nothing more than a fantasy of immortality reduced to a single body and a single life, incompatible with the law of reincarnation. For the body is nothing, and the spirit is everything. Only the spirit is immortal — and it will never be “uploaded,” despite the billions of dollars invested in start-ups.

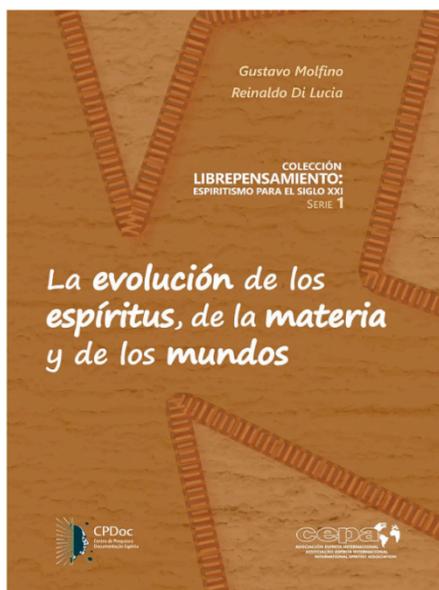
Just as astronomy and physics once dispelled geocentrism, which placed the Earth motionless at the center of the universe, the development of Spiritism and the recognition of the spirit will bring about the disappearance of transhumanism.

FREE THINKING COLLECTION

THE EVOLUTION OF SPIRITS, MATTER, AND WORLDS: Chapter 2- The Concept of Evolution in Kardec's Work

CHAPTER 2: The Concept of Evolution in Kardec's Work

Gustavo Molfino & Reinaldo Di Lucia



- Book Title: “The Evolution of Spirits, Matter, and Worlds.”
- Authors: Gustavo Molfino and Reinaldo Di Lucia.
- Publication Year: 2025.
- Genre: Spiritualism.
- Collection: Part of “Free Thought: Spiritism for the 21st Century.”

The concept of the evolution of the Spirit, undoubtedly the cornerstone of the Spiritist philosophical system, is derived directly from its worldview—that is, from the way in which, according to this vision, the Universe is constituted.

As Allan Kardec proposes in his work, especially in *The Spirits' Book*, the Universe is composed of two general elements: spirit and matter. Both were created by God. Spirit may be described as the “intelligent element of creation,” while matter is “the instrument it uses and upon which it simultaneously acts.”

We can find similarities between the ideas of Spirit and Matter and the philosophical concepts of Being and Entity. These concepts of Spirit and Matter are purely metaphysical. Ontologically speaking, being is a pure concept, without physical existence (in the words of Parmenides, “Being is; non-being is not”). The Entity is the realization of Being on the plane of existence. Spirit and Matter are purely metaphysical. It is from the individualization of these concepts—moving from the plane of Being to the plane of Entity—that we find the various spirits and the

countless forms of matter we perceive around us.

Matter, when individualized in our Universe, is governed by Physical Laws, which are studied by our “hard sciences”: Physics, Chemistry, and Biology, mainly. By analogy, Kardec created the concept of Moral Laws, which are those that govern spirits.

Schematically, we can describe the Spiritist concept of the Universe as follows: the Spiritist God is a creative God. Defined in *The Spirits' Book* as the “Supreme Intelligence, the First Cause of all things,” He is, using Aristotelian terminology, the efficient cause of the Universe.

In this way, Kardec considers that spirit is created by God, as are all forms of matter. Regarding the emergence of spiritual principles, therefore, we may speak of a creationist spiritism, understanding creationism here as the belief that the Universe and all its parts are the creation of a

supernatural agent (that is, one outside this same Universe).

It seems clear, however, that the idea of the initial creation of the Universe does not directly exclude the concept of evolution. For Spiritist philosophy, divine creation only brings forth that which, otherwise, would be the appearance of something out of nothing, and it sets in motion a natural process of transformation known as evolution.

It is necessary, however, to differentiate between the evolution of matter and the evolution of spirit. Indeed, Kardec did not postulate material evolution until the second edition of *The Spirits' Book*, published in 1860, that is, one year after the publication of Charles Darwin's *The Origin of Species*. He would only further develop the concept in *Genesis*, released eight years later. Kardec proposed that each species arose at its proper moment, from the development of its germs, then in a latent state—essentially the concept of spontaneous generation.

However, the concepts of material evolution and evolution of species, though subtly present in Kardec's work, are not essential to the philosophical development of

Spiritism. The material side of the Universe's structural duality is not the central theme of Spiritist science or philosophy. The focus of Spiritism is the Spirit—its origin, development, and purpose.

Thus, the Spiritist worldview begins with the creation of the Universe by a Superior Being. This dualistic Universe, composed of matter and spirit—essentially distinct yet complementary—starts from an initial state absolutely devoid of complexity. Through incessant contact with matter and the experience acquired in interpersonal and social relationships across different existences (whether material or not), the Spirit becomes increasingly complex and intelligent. This is the evolution of the Spirit—one of the fundamental principles of Spiritist theory.

How can we define evolution? Evolution refers to the improvement, growth, or development of an idea, system, custom, or individual. In the philosophical context, it represents the progressive transformation of a being or a system toward a final state, including the notion of transcendence.

From the Spiritist point of view, evolution is a process of the Spirit's growth, through which it gains increasing

awareness of itself and its surroundings, becoming ever more complex and integrated into the universal whole. It expands its knowledge and its capacity to understand and interact, thus becoming a tool for intellectual, mental, and emotional growth. As its understanding of the universal structure and its mechanisms of action deepens, its actions toward other beings become increasingly ethical, in harmony with the fundamental principles of Spiritism. Hence Kardec speaks of intellectual and moral evolution.

Understanding evolution in this way leads to several inevitable consequences:

First, the impossibility of comparing spirits' evolutionary levels. Although Kardec developed a scale of spirits, proposing elements to assess their level of evolution (imperfect spirits, good spirits, and pure spirits), using such criteria to compare and classify each spirit means ignoring not only its history but also its autonomous capacity for action toward its own evolution. It also limits each spirit's path to a single, predetermined route that would inevitably lead to the same destination, restricting free will and emphasizing determinism.

To evolve is to raise one's own level of consciousness from the unique perspective of one's own being. It is not a degree reached according to a pre-established standard; rather, the better I understand the Universe that surrounds me, the greater my possibilities of transforming it through my own performance.

A second aspect, a corollary of the first, is the understanding that different reincarnations are simply opportunities to experience diverse situations—never forms of punishment for failing to reach certain evolutionary standards. Similarly, the greater the spirit's level of awareness, the broader its possibilities of choice, since, as a direct consequence of existence itself, evolution always occurs everywhere and.

Third, the evolution of the spirit is individual—that is, it is the responsibility of the spirit itself. However, it is not possible to ignore the influence of the social environment in which this individual is immersed. To do so would be to consider society as merely a collection of coexisting individualities, resulting only in the sum of its parts. Society is much more than that; it possesses its own characteristics that go far beyond the mere gathering of individuals. This interaction

between individual spirits and the various social structures in which they are inserted allows and leads to different evolutionary paths for each one.

In this regard, it is worth emphasizing that, just as spirits evolve, societies also evolve—in the sense that the understanding of ethical and moral relations among individuals (including behavior) expands and changes over time. For this reason, social themes that were significant in Kardec's time, such as dueling, have been replaced by others that are relevant in our era—such as family models, gender identity, the decriminalization of abortion, economic systems (and their importance for opportunities of growth), feminism, prejudice, and many others that will not be addressed in this book.

Summary of Chapter 2

The chapter analyzes how Allan Kardec, founder of Spiritism, understands the evolution of the Spirit within his view of the Universe and how this concept becomes one of the fundamental pillars of Spiritist philosophy.

1. Kardec's view of the Universe

- The Universe is composed of two elements created by God:
 - o **Spirit** – the “intelligent

element of creation.”

- o **Matter** – the instrument upon which the spirit acts.
- Kardec adopts a dualistic vision in which both are distinct yet complementary.
- He defines God as the “Supreme Intelligence, the First Cause of all things”—that is, the Creator of the Universe.

2. Creation and Evolution

- Although Spiritism begins with a creationist perspective, it recognizes that divine creation initiates a continuous process of transformation, called evolution.
- Kardec distinguishes between:
 - o Evolution of matter – explaining physical transformation (closer to the natural sciences).
 - o Evolution of the spirit – the core of the Spiritist doctrine.
- After the publication of *The Origin of Species* (Darwin, 1859), Kardec gradually incorporated the idea of material evolution, while maintaining that his primary focus remained on spiritual evolution.

3. The Evolution of the Spirit

- The Spirit progresses and perfects itself through experience, contact with matter, and social relationships.
- This development leads to intellectual and moral evolution, increasing its awareness, knowledge, and

ethics.

• Evolution has no fixed end; it represents a constant process of transcendence toward greater understanding and harmony with universal laws.

4. Basic Principles of Spiritism

Kardec proposes six fundamental principles:

1. Existence of God.
2. Existence and immortality of the Spirit.
3. Endless evolution of the Spirit.
4. Plurality of existences (reincarnation).
5. Plurality of inhabited worlds.
6. Communicability between incarnate and discarnate spirits.

These principles serve as a flexible foundation for Spiritist philosophy, open to revision as human knowledge evolves.

5. Philosophical Consequences of the Concept of Evolution

- It is not possible to compare the evolutionary levels of spirits: each has its own path and free will.
- Reincarnation is not a punishment but an opportunity to experience new situations that foster growth.
- Evolution is individual but influenced by the social environment. Societies also

evolve, changing their moral and ethical values over time (for example, concerning family, gender, abortion, or social justice).

Conclusion

The evolution of the Spirit is the central axis of Kardecian thought—an eternal process of intellectual and moral growth that leads the being toward perfection and unity with the universal whole. It is the manifestation of the divine purpose within creation.

Discover the AKOL Museum – “Allan Kardec Online

AllanKardec.online – AKOL Museum

We had the opportunity to attend two presentations about this Museum: the first in May 2024, in Puerto Rico, during the 24th CEPA Congress, and the second in May 2025, in Porto Alegre, at the 6th CEPA Brazil Meeting.

From the website:

About the Museum



“The items that make up the AllanKardec.online Museum are rare, many of them unpublished and completely unknown to the Brazilian Spiritist Movement and to international Spiritism. The collection made available is extremely significant, both from an academic point of view and as material of great historical richness for all those interested in studying

and researching the work of Master Allan Kardec and Spiritism.

The virtual museum will spare no effort to make the collection digitally open to a wide variety of users around the world, with the purpose of knowledge, learning, study, teaching, and research. We will strive to digitize the entire collection and make it freely available for the good and dissemination of Spiritism, without any political or ideological bias.

If you ask a regular attendee of a Spiritist center, you will probably receive the following answer: Spiritism is a doctrine revealed by the superior spirits to Allan Kardec, who codified it in five works: *The Spirits’ Book*, *The Mediums’ Book*, *The Gospel According to Spiritism*, *Heaven and Hell*, and *Genesis*.

For Spiritist scholars and free thinkers, the answer will be that Kardec’s works are far more numerous than that, including the *Spiritist Review* – *Journal of*

Psychological Studies, published by the master between 1858 and 1869.

The purpose of the website is to allow everyone to access rare documents and works that are practically unknown to most of the Spiritist world, thus contributing to the development of the Spiritist Doctrine. In addition, and perhaps its greatest purpose, is to enable researchers to conduct deeper studies of the presented documents and understand how Allan Kardec conducted and developed his studies for the codification of the doctrine.

Certainly, this initiative will make the history of Spiritism better known and, perhaps, rewritten through the new information and knowledge brought by the documents in the collection.

So be it, and so it shall be!”

How to access the AKOL Museum:

<https://allankardec.online/museu/>

Exhibition of the AKOL Museum at the 6th CEPA-Brazil Meeting

Meet the Museum Curator
– ADAIR RIBEIRO JR.

✉ adairrj@gmail.com



Born in Londrina, Paraná, a naval engineer, researcher, writer, specialist, and master's student in Religious Studies at PUC-SP, council member of the Spiritist Institute of Education (IEE) in São Paulo, curator of the AllanKardec.online AKOL Museum

(www.allankardec.online), whose collection includes photos, manuscripts of communications received at the SPEE and other Spiritist groups from the time of the codification of Spiritism in France, letters by Allan Kardec, and various important documents from the early decades of Spiritism.

Together with Carlos Seth Bastos and Luciana Farias,

he has conducted research on the historiography of Spiritism, particularly on the controversy surrounding the alleged adulterations of *Genesis* and *Heaven and Hell* by Allan Kardec. He is also a collaborator at the CCDPE-ECM (Center for Culture, Documentation, and Research of Spiritism – Eduardo Carvalho Monteiro) in São Paulo. Author of the book *“The Forgotten Work of Angeli Torteroli – Spiritism in Brazil and Portugal.”*

History of the Museum

From the work presented by Adair Ribeiro in the *Proceedings of the 6th CEPA-Brazil Meeting*, we extract the following text:

“The history of the creation of the AKOL Museum – AllanKardec.online began in 2018, when the owner of *Éditions Leymarie*, a century-old Parisian bookstore¹, announced on the social network Facebook that he was offering for sale some manuscripts bearing the handwriting and signature of Denizard Hippolyte Léon Rivail and others containing the signature of Allan Kardec.

After months of negotiations with the person in charge of the bookstore and the proper process of certifying the origin and authenticity, thousands of pages of

documents and books were acquired and became part of our personal archive.

Our private library already contained some original Spiritist works purchased from various international bookstores, as well as a few French manuscripts with Spiritist themes, of interest exclusively for our studies and used in academic research.

With this acquisition, our collection came to include almost all the original editions published by Kardec between 1850 and 1860; all original issues of the *Spiritist Review*, from its first issue to the end of the 19th century; dozens of letters exchanged between the Rivail couple from 1830 to 1850, even before the use of the pseudonym Allan Kardec; another set of letters from the Kardec period; administrative documents from SPEE and the Anonymous Society; dozens of manuscripts with so-called mediumistic communications that provided the basis for the studies carried out in the sessions of SPEE and that were responsible for forming the knowledge that gave rise to many of the works published by Kardec; mediumistic communications obtained in other 19th-century French Spiritist groups; photos; newspapers and periodicals; notebooks written in Allan Kardec's

handwriting describing SPEE activities and trips made by the founder of Spiritism; lists of participants in that organization; and documents from the late 19th and early 20th centuries prepared by entities and individuals who continued Spiritism in post-Kardec France, among others.



Among these are two first editions of *The Spirits' Book* from 1857. After their arrival in Brazil, the large collection of documents and books required a rigorous cleaning and cataloging process. Only then was it possible to begin the transcription and translation of a few manuscripts.

Due to the large volume of documents—around three thousand pages—numerous rare books, and their proven historiographical relevance, our thinking evolved toward

creating a virtual museum: an online environment that could make use of a digital, accessible, and connected platform, aiming to make the collection publicly available for other scholars to use as well.

A space where we could make the content available in digital format to interested parties, accessible and searchable from anywhere.

Our initial idea was that this digital space could also provide links and information so that interested users could access other repositories of documents and researchers interested in the subject of Spiritism: a network of and for Spiritism researchers.

Thus, in 2020 the AKOL Museum was launched, available on the web at www.allankardec.online. All expenses, just as with the acquisition of the private collection, are supported with our own resources, without any public funding.

The AKOL Museum can be understood as stemming from private collecting, which has acquired and continues to acquire documents related to Spiritism, stores them, and through digitization converts them into files that feed the virtual museum.

Currently, almost 25,000 pages have been digitized in the AKOL Museum, organized into six sections:

Manuscripts, Letters, Newspapers, Books, Magazines, and CSI of Spiritism. The latter section is dedicated to “monographs,” consolidated results of research conducted by another digital platform that uses the AKOL collection and is also dedicated to the historiography of Spiritism.

Several studies within academic settings have been conducted by Spiritist researchers using the available sources and appropriate academic methodology. Numerous historiographical books and articles have been published in the Spiritist journal *JEE*, whose editor uses the “double-blind” review method.”



LIFE: AN ETERNAL NEW BEGINNING

“There is only one supreme idea on earth: the concept of the immortality of the human soul; all other profound ideas by which men live are, but an extension of it. – Fyodor Dostoyevsky

Milton Medran Moreira

For those who do not accept the philosophical principle that the life of the spirit is subject to immortality and continuous progress, the title of this article may have little meaning.

Materialism, in maintaining that life begins in the cradle and ends in the grave, suggests the futility of transformations in a human being who has already reached the maturity of existence. Soon after, life will fade, and any changes in beliefs, ideas, and purposes will be of no use.

The Christian religions, in which our culture is immersed, are based on the idea of salvation. They maintain that we are products of sin. Material life, lived in this “vale of tears,” is a unique opportunity for the redemption of the soul, which occurs through “grace.” This grace reaches some and not others. Death, which may surprise us at any moment, will decree our unchangeable future fate throughout eternity. With no other opportunities for transformation, the destiny

of the spirit is sealed for the rest of eternity: either the infinite joy of celestial bliss or endless suffering for all time.

The spiritualist reincarnationist school, within which Spiritism is situated, added to the Christian idea of immortality that of the continuous evolution of the spirit. Referring to the Dostoyevsky quotation that opens these reflections, it is an extension of the central idea of immortality — a refinement of it — assigning to the spirit itself, and not to supernatural entities, its future, in a continual pursuit of progress and evolution and, consequently, of happiness.

Life, seen in this way, gains an amplitude that makes time — any time, at any stage — a valuable ally of the individual progress of the intelligent being. Each incarnation, according to question 132 of *The Spirits’ Book*, is one more step in the quest for perfection, placing the spirit “in a position to fulfill its part in the work of Creation,” that is, also contributing to the

progress of the planet and its inhabitants.

This happens through a continuous process of transformation — a gradually progressive transformation, not interrupted by death, since death is merely an episode in the journey of the immortal spirit.

We humans divide time into segments, the most important of which is the year — that period of 365 days that governs all human activities. At the beginning of each year, whether by tradition or by personal interests and objectives, whether material or spiritual, we make plans and promise ourselves transformations that will make us better, healthier, and happier, among others.

Those of us who, as Spiritists, hold convictions regarding immortality and evolutionary progress must always work with broader perspectives of transformation. We are always prepared for death, the end of a cycle. Yet death does not take away our hope. Life is thus seen as an

evolutionary and ever-transforming *continuum*, whether in the plane we inhabit now or in the one to which we shall migrate.

The beginning of a new year always suggests transformation, significant changes, and renewal. We may not always succeed in carrying them out properly. Obstacles from the outside world or from within ourselves — through our weaknesses and imperfections — may, at times, delay our goals.

Our condition as Spiritists makes us judges of ourselves. It allows us to recognize our own weaknesses and to seek ways to overcome them. Allan Kardec, in a masterful phrase, emphasized that the true Spiritist is recognized “by his moral

transformation and by the effort he makes to overcome his bad inclinations.” Thus, he acknowledges that transformation is the goal of the Spiritist, but that this goal is not always attainable in a single incarnation. Hence the necessity of “effort” to overcome one’s bad tendencies. From the reincarnationist perspective, the effort begun and advanced in one existence often reaches its fulfilment only in another life.

Ultimately, time is our great ally. No threat or risk of condemnation weighs upon us. This allows us to shape our process of transformation rationally. If we fail, we must have humility, persistence, and resilience to resume the search.

May the year 2025, therefore, be a favorable stage for our growth, always keeping in mind that time, under any circumstance, plays in our favor.

Regarding time — and since we began this reflection with a quote from an eminent Russian thinker — it is worth recalling the words of another no less illustrious Russian figure, Leo Tolstoy, who said that “time and patience are two eternal warriors.”

Whoever is convinced of the immortality of the spirit and its natural progressive vocation will always see in both — time and patience — powerful forces for continuous transformation.

(December 17, 2024 – For the CEPA Bulletin)

WHAT IS LIFE?

Flama Espírita Editorial
Newsletter of the Barcelona
Center for Spiritist Culture

Life is an extraordinary gift, filled with well-founded surprises. To understand it as such, it is essential to contemplate it with perspective—one that arises from the accumulation of wisdom gained through lived experiences.

It is not easy to see it this way, for the different situations that arise often take the person by surprise, confronting them with true dilemmas which, on many occasions, they do not know how to face or how to find the right solution to resolve.

It is the process by which one gradually acquires the indispensable maturity that will help to face any circumstance with serenity, providing at the same time the necessary balance to find—if not the ultimate solution—at least the proper remedy to digest whatever may have appeared along the path of life.

It is all a matter of not rushing and, above all, of knowing how

to trust that one is never alone, for better or for worse. Depending on the attitude with which we are able to handle those events that shake the course of life, either help or hindrance will come to the one who becomes the main actor in the situation that has unfolded.



It is therefore very important to remain calm, being certain that the deserved support will not fail to appear. And, gradually, the different solutions will begin to emerge, allowing us to put them into practice and bring that experience to its conclusion.

And in those moments, one must know how to extract from it the lesson it has provided, since that will allow us, in future occasions, to come out successfully from the new surprises that life, as a test, will continue to offer us.

Yes, life is a gift—an important gift; a gift that is sometimes

captivating, but also bitter. Yet everything will pass, and the lesson learned will become a beacon that lights the way until the goal is reached.

Then, yes: **life is a gift!**

SOUTH AMERICA

AN OLD MAN IN A HURRY FOR EVERYTHING – AND THE LOSS OF GOOD SENSE

ARTICLES – COMMUNICATION – CULTURE – DAILY LIFE – DIALOGUES – AI – SPIRITISM – LIVES
espiritismo e+
online publication / WGarcia's Blog

Por Wilson Garcia

Back in the 1980s, at the age of 70, João discovered Spiritism, and with it, he regained his enthusiasm for life. Dynamic as ever, in a short time he became a great promoter of the doctrine, daring to give lectures at several associations, while also taking part in events and seminars where more experienced scholars developed various topics. João was running against time, as if there were no tomorrow. Amid appropriate reflections, he began to defend absurd ideas, confusing principles with personal opinions. Among them was the claim that extraterrestrials were spirits communicating through mediums. João passed away at the age of 74.

With age, we learn to value the most important things and to give priority to what truly matters. One of those things is time — which, as we know, is relative. Yet, the rush

of daily life shapes us, and we continue to do everything as if there were never enough time. Society tells us everything must be done today, while good sense in maturity says: *I decide the rhythm of the things I do* — but... that doesn't always happen.

The elderly person who is in a hurry for everything truly loses the balance of good sense, for the wisdom that comes with age should teach them to prioritize what really matters.



Over time, we learn that certain things require patience, that some moments

must be lived without haste, and that true importance lies in relationships, meaningful experiences, and the present moment. However, even with this awareness, we often let ourselves be carried away by the rush of everyday life, acting as if time were constantly slipping through our fingers.

Modern life conditions us to this constant urgency, but it is up to us to slow down, breathe, and remember that time is not only quantity — it is quality. Perhaps the true lesson of maturity is precisely knowing when to accelerate and, above all, when to stop.

When, in later years, we discover great projects and acquire new knowledge, we sometimes want to do everything quickly to make up for lost time. This leads us into the mistake of trying to defy time itself, when in reality, new

things require time to be truly absorbed.

Exactly! That is one of the great ironies of maturity: just when we gain clarity about what truly matters, anxiety arises to “make up for lost time.” We want to embrace new projects, enjoy new learning, and live intensely — but hurry, instead of bringing us closer to what we desire, can distance us from the true depth those experiences require.

Knowledge and meaningful projects cannot be assimilated in a rush; they need time to be digested, integrated into our life story, and matured like wine. When we try to speed up that process, we risk turning something rich into something superficial — trading wisdom for the illusion of productivity.

Perhaps the challenge is to reconcile the enthusiasm of discovery with the patience that age has already taught us. To allow ourselves to explore without the tyranny of the clock, understanding that “lost time” is not recovered through anxiety, but redeemed through presence and mindful attention. After all, time is relative — and what matters is not how much we have, but how we inhabit it.

Psychology and the Contradiction of Time

Psychology offers several interesting perspectives on this dilemma — the

contradiction between late-in-life haste and accumulated maturity. Here’s how some schools and concepts explain and guide this phenomenon:

1. Human Development Theories (Erik Erikson)

Erikson proposed that old age (the stage of “Integrity vs. Despair”) is a moment of existential balance.

The risk: the urge to “make up for lost time” may arise from the fear of despair — the fear of not having lived enough.

The healthy solution: to accept that life unfolds in cycles and that new projects can be lived with depth, not haste. Maturity allows us to prioritize what is essential without the tyranny of “everything now.”

2. Cognitive Psychology: The Time Scarcity Bias

The phenomenon: older adults often overvalue their limited time, leading to impulsive decisions or overestimating their immediate capacities (e.g., “I must learn everything about Spiritism in six months!”).

The antidote: cognitive restructuring — realizing that “time is not quantity but

quality” — and setting realistic goals (e.g., “I’ll study one page a day with reflection, not ten without understanding”).

3. Neuropsychology: Brain Plasticity and Patience

The aging brain remains plastic (capable of learning) but at a different pace.

Excessive haste generates stress, which harms memory and knowledge consolidation.

Tip: spaced learning (study little but review often) is more effective than cramming information.

4. Existential Psychology (Viktor Frankl)

The urge to speed up projects in old age may reflect a crisis of meaning (“I must justify my existence”). Frankl would say: meaning lies in the process, not the outcome. Hurry steals the meaning from the journey.

5. Acceptance and Commitment Therapy (ACT)

Accept that time has passed, but there is still space for growth — without guilt or despair. Act according to your values (e.g., “I want to study Spiritism to become a better

person, not just to prove something”).

6. Freud and Emotional Maturity

Hurrying can be a defense mechanism against the anxiety of mortality. Emotional maturity requires tolerance for frustration (“I won’t master everything, and that’s okay”).

Psychology’s Conclusion:

The conflict between haste and maturity is a sign that awareness of mortality is near, but the healthy response is not to run — it is to live with presence. Old age offers the unique chance to do less, but with more meaning — and Psychology insists: this requires self-compassion and active patience.

If Spiritism speaks of “reincarnation” and cosmic time, Psychology would say: “You don’t have to solve everything in this lifetime. Breathe. Assimilation is wiser than accumulation.”

In Spiritism, as in any path of spiritual or intellectual transformation, the initial wonder can lead to accelerated enthusiasm, almost as if we wanted to make up for the years when we didn’t know the doctrine.

The rush to teach, study, or practice without proper assimilation can cause distortions, such as:

- **Superficiality:** repeating concepts without having truly lived or understood them.
- **Empty proselytism:** trying to “convert” others without first having the humility to recognize that we ourselves are still learning.
- **Frustration:** realizing later that some understandings require time and the development of values, not just good intentions.

Allan Kardec himself warned of the importance of gradual spiritual maturation. In *The Spirits’ Book*, he recommends systematic and serious study, avoiding hasty interpretations. And in *The Gospel According to Spiritism*, we see that charity (including intellectual charity) must come with discernment, not just zeal.

Spiritist maturity — or that of any spiritual journey — is not measured by how many books we read or how many lectures we give, but by how we allow those teachings to transform us, step by step. The doctrine is complex, and its depth requires time for inner assimilation.

The truly wise spirit is the one who recognizes that wisdom is not achieved in haste, but through serene persistence.

This contradiction — maturity that, instead of bringing patience, produces excessive haste — is a fascinating paradox, especially delicate in the Spiritist context. The doctrine, which preaches systematic study and good sense, is sometimes distorted precisely by those who, newly converted, wish to “accelerate” their mastery or propagation of it.



Why does this happen in Spiritism (and in other fields)?

1. **The shock of “I should have known this before”:** discovering something late in life can generate a sense of debt to lost time, as if one had to run to make up for decades of ignorance.
2. **The enthusiasm of the beginner:** the light of the new doctrine is so intense that some confuse urgency with mission, forgetting that even Jesus prepared his disciples for years.
3. **The illusion of instant mastery:** we believe that being mature in

age means being mature in understanding — but the spirit has its own rhythm of assimilation.

enough to read; one must meditate, compare, question, and that takes time.

The dangers of this haste (and how Spiritism warns us):

- **Literal or dogmatic interpretations:** haste leads to “absorbing” teachings without nuance (e.g., confusing charity with naivety, or free will with permissiveness).
- **Empty activism:** lectures, posts, and superficial actions that speak more of ego than of doctrine. As Emmanuel said: “It is better to remain silent to reform oneself than to speak and deform.”
- **Frustration and discouragement:** when reality doesn’t match the desired pace, some abandon the path, judging it “ineffective” — when, in truth, what was missing was steady persistence.

If we do not master time, we are mastered by it. Spiritism, when lived deeply and not hastily, teaches us precisely to transcend the tyranny of the clock and to act at the rhythm of consciousness.

Spiritism and Contemporary Society: Connections, Interconnections, and Disconnections in Communicative Dialogue

The solution? Spiritism itself offers it:

1. **“To be born again”:** accept that every learning process requires new beginnings, even in maturity.
2. **Study with method (Kardec):** it’s not

REFLECTION - THE VOICE OF SPIRITISM IS NOT TO BE CONFUSED WITH THE ECHO OF ITS INTERPRETERS

WALTER PEREZ, CUBA

In the vast and diverse Spiritist movement, it is common to find passionate voices that interpret, explain, and convey the doctrine according to their experiences, contexts, and convictions. However, it is essential to remember that Spiritism, as a philosophical and moral doctrine, is not defined by the individual opinions of its expositors, but by the universal principles that sustain it: reason, ethics, spiritual evolution, and love for others.

Each doctrinal leader, no matter how knowledgeable or influential, offers a particular perspective shaped by their culture, education, and sensitivity. These perspectives can enrich dialogue but should not be mistaken for the voice of the doctrine itself. To confuse personal judgment with Spiritist thought is to risk

dogmatizing what was born to set us free.



Spiritism belongs to no one and is not subject to human hierarchies. Its strength lies in its ability to adapt, to engage in dialogue, and to renew itself without losing its essence. Therefore, true fidelity to Spiritism does not lie in repeating speeches but in living its principles with clarity, humility, and ethical commitment.

Thus, every reflection, every teaching, every proposal must be examined in the light of reason and love — not by who says it, but by what it contributes to spiritual and collective growth. For Spiritism does

not seek to impose truths, but to awaken consciences.

BOOK

THE HISTORY OF “THE GENESIS”: FROM CONTROVERSY TO FACTS

By Alcione Moreno – Brazil



In the *Evolución – Venezuela Espírita* magazine, second stage, issue no. 7 (January–April 2020), I wrote about the **adulteration of the book *The Genesis, Miracles and Predictions According to Spiritism***, particularly its **fifth edition**.

Today, through the recovery of much of **Allan Kardec’s personal collection**—part of which we had the privilege of seeing in person at the **XXIV CEPA Congress**, held in Puerto Rico from May 16 to 19, 2024, during the exhibition and presentation by **Adair Ribeiro Junior**—new evidence has been gathered suggesting that the **fifth edition of *Genesis* was updated by Kardec himself**.

It was deeply moving to touch Kardec’s original

manuscripts and glimpse how he worked—his research methods, notes, reasoning, and criteria—all visible in those documents.

For example, one of them shows how astonishing it is that, in a time when only pen and ink were available, he managed to conduct so much research, write several books and articles, and produce such an extraordinary body of work.

From controversy to documentary review

In that 2020 article, I based my research on **Simoni Privato Goldanich’s *The Legacy of Allan Kardec***; **Paulo Henrique de Figueiredo’s *Autonomy: The Untold History of Spiritism***; **Berthe Fropo’s *Much Light***; and **Henri Sausse’s article *An Infamy***, published in *Le Spiritisme*, the journal of the French Spiritist Union, in December 1884.

Using those documents, I supported the idea that

Genesis had been altered after Kardec’s death.

However, as **Humberto S. Coelho** wisely stated, “a significant risk lies in simplifying historical-social causality. A sound and viable attitude is to avoid the notion of causality and instead ‘follow’ the historical flow.”

And by following that flow, the discovery of new documents and primary sources **led me to change my opinion**: the **fifth edition of *Genesis* was indeed revised, corrected, and expanded by Allan Kardec himself**.



New evidence

The book *A Gênese de Allan Kardec – Da polêmica aos fatos* (*The Genesis of Allan Kardec – From Controversy to Facts*) by **Adair Ribeiro**

Junior, Carlos Seth Bastos, and **Luciana Farias,** published by **Sociedade Espírita Primavera** in 2024, presents abundant documentary evidence confirming multiple facts.

The author's recount:

"Throughout our investigation, in addition to publishing partial results on the Facebook pages of *CSI do Espiritismo (Codification Séances Investigation)*, the *Museu Allan Kardec Online (AKOL)*, and the blog of *obrasdeKardec.com.br*, we wrote a review of the history of the fifth edition of *A Gênese*, a series of three articles for the magazine *Estudos Espíritos*, and also held several live broadcasts on the topic. In the book, we gathered the main texts written about *A Gênese* and the complete documentation."

The book includes three appendices:

I – Main live broadcasts on the history of *Genesis*

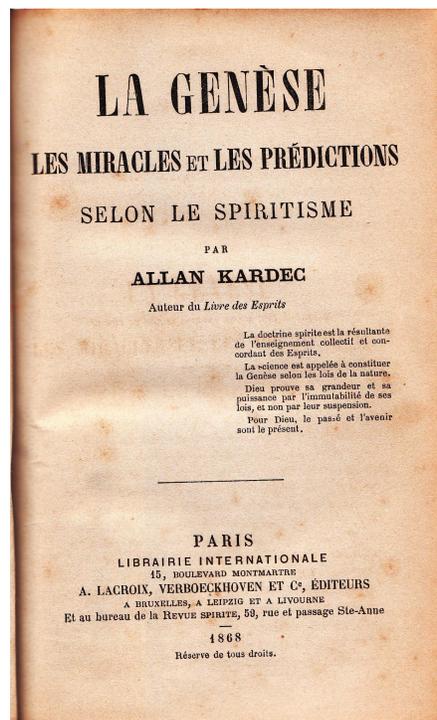
II – The press law in nineteenth-century France

III – Primary sources in chronological order

The authors also state:

"We provide evidence capable of putting an end to the controversy regarding the authorship of the updated edition of *Genesis*,

recounting various events behind the scenes of Spiritism, in particular Kardec's dialogues with spirits such as Arago, Didier, and Galileo to update the work, and presenting elements that illustrate Kardec's *modus operandi* as an author, including his use of *The Spiritist Review* as a kind of 'laboratory' before incorporating new knowledge into the doctrine."



Documentary confirmation

"We first confirmed that Kardec was indeed the author of an updated edition of *Genesis*, since he himself stated, in the draft of a letter dated September 1868, that there was a new edition of the book, with significant corrections and additions,

already in the early stages of publication. Thus, we dismissed hypothesis H3.

According to Rouge, Rousset, and Desliens, the fifth edition of *Genesis* (1869), a copy of which exists in Switzerland, was printed in accordance with the Declaration of Printing from February 1869, with the text modified by the author."

A) Rouge stated that he had prepared the movable type with the new text, which was then delivered to Rousset to make the printing molds.

B) Rousset reported that he had cast the molds for the updated edition, paid for by Kardec at the end of 1868, thereby fixing the text in an unchangeable form.

C) Rousset also claimed that he delivered these cast molds to Aureau in 1883.

D) The edition of *Genesis* was printed by Aureau that same year, using those molds, and thus contained only the text written by Kardec.

Three hypotheses and one conclusion

Working with a variety of primary sources, the authors examined three hypotheses:

- **H1:** Kardec is the author of the fifth edition of *Genesis*.
- **H2:** Kardec is the author, but his text

was later altered by third parties.

- **H3:** The fifth edition was completely rewritten by others, without Kardec's participation.

Among their main conclusions (detailed in Part II of the book):

- Kardec was the founder of the *Librarie Spirite et des Sciences Psychologiques*, the publisher of the fifth edition of *Genesis* (1869), responsible for the publication of his works.
- He prepared the new edition of *Genesis* with corrections and additions, ready for printing as early as 1868.
- The printing request was officially registered in February 1869, **while Kardec was still alive.**
- The edition was most likely published between April and May 1869, shortly after his death, **under the supervision of his wife, Amélie Boudet**, who was legally obliged to complete it as heir and administrator.

Amélie played a crucial role in Kardec's work: she recorded the fifth and sixth editions of *Genesis* (1869) in the inventory of the *Société Anonyme* for the fiscal year 1872–1873.

Under her direction, the booklet **“Caractères de la Révélation Spirite”** (*Characteristics of the Spiritist Revelation*) was also published on June 1, 1869.

The authors **found no evidence** in any primary source suggesting that the text of *Genesis* was altered by third parties, thereby eliminating hypothesis H2 and confirming **H1: Kardec was the legitimate author of the revised edition.**

Remarkable findings

The book presents extensive documentation and moving discoveries. For instance, **Carlos Seth Bastos** found a reference to an 1869 edition in a catalog entry on **WorldCat**, which led to the record of a copy held at the **University of Neuchâtel Library in Switzerland.**

It is also worth remembering that the opening of the **“Librarie Spirite”**, where Kardec would establish his own publishing house and bookstore (at 7 rue de Lille), was scheduled for **April 1, 1869**—but **he passed away**

on March 31, the eve of the inauguration.

One can imagine not only the boxes of books ready to be transported to the shop but also the moving crates: Kardec and Amélie were preparing to move to **Villa Ségur**. What a poignant moment of unfinished plans.

Conclusion

“We are convinced that, in historiographical research, any assertion is limited to what can be known with certainty at a given time. A conclusion becomes stronger as more diverse and consistent evidence points toward one alternative, without meaningful contradictions.



Given this abundance of documentation, we yield to what the evidence demonstrates: that the updated edition of *Genesis* is authentic and was completed by its author, **Allan Kardec**, although published posthumously by his wife. Here, the well-known adage applies:

against facts, there are no arguments.”

Having said that, we can only **thank the authors**—not only for their brilliant research but above all for **making all this material available to the public.**

Our gratitude to **Adair Ribeiro Junior, Carlos Seth Bastos, and Luciana Farias** for their enlightening contribution.

Source: *Alcione Moreno – Brazil
Evolución – Venezuela
Espírita Magazine, second
stage, 2024 (extended
version of “Da Polêmica aos
Fatos”)*

THE NEUROSCIENTIST WHO HAD A NEAR-DEATH EXPERIENCE AND NOW INVESTIGATES THE AFTERLIFE: “There is no evidence that it doesn’t exist”



After publishing more than 100 articles in scientific journals, Alex Gómez Marín emptied his laboratory—where he used to research with animals—and now collaborates with hospitals to study human consciousness.

By Daniel Mediavilla
October 26, 2025 – *El País* (Spain)

Álex Gómez Marín (Barcelona, 44) believes in the usefulness of family constellation therapy to overcome trauma, considers it possible to communicate with deceased relatives through a medium, and thinks there are indications that reincarnation could be real.

He also holds a PhD in Physics and has had a successful scientific career, with over 100 papers published in journals covering topics from theoretical physics to neurobiology, cognition, and human consciousness.

This path led him to become a senior scientist at Spain’s CSIC (Spanish National Research Council) and to direct his own

laboratory, the Behavior of Organisms Lab at the Institute of Neurosciences in Alicante. Today, however, his lab stands empty; he is its only member, receives almost no funding, and none from conventional channels.

A turning point after the near-death experience

Gómez Marín never grew tired of the answers given by the worms, flies, or mice he worked with, nor of the narrow questions science usually demands in order to achieve reliable results. He was never fully a materialist—but one experience made him abandon that approach for good.

In 2021, an uncontrollable stomach hemorrhage brought him to the threshold of death—and, according to him, beyond it. Since then, he has sought a new path of knowledge aimed at addressing fundamental questions about life, death, and consciousness, questions that often lie beyond the reach of conventional science.

“I was in a well (a well much like one I know well). I looked up. I saw three figures lovingly waiting for me in the light—this yellow light (like the mythical animals of inner encounter). The contours of their faces and hair were perfectly outlined against the brightness. Their heads

formed a perfect triangle within the circle of the opening. I knew who they were; they were not deceased relatives, but spiritual guides. I felt no fear. They offered me something like a reed to climb out of the well.”

That is how Gómez Marín describes his near-death experience in his new book, *The Science of the Ultimate Threshold*, in which he questions the narrowness of a science that refuses to consider such phenomena as legitimate subjects of study.

From animals to the human soul

In an interview at the Menagerie in Madrid’s El Retiro Park, Gómez Marín explains that he has ended his animal research and now works with humans.

“Many of these experiments can’t be done in the lab. We collaborate with hospitals to, for example, study testimonies of near-death experiences,” he says.

He now conducts research “as cheaply as possible,” because, as he notes, “in this country it’s still difficult to get funding to study consciousness, and even more so for fringe topics.”

He finds some comfort in the fact that much research money “goes into feeding lab rats or maintaining microscopes, and we don’t need those.”

When asked to dream big, he says that if he had the means, he would create an Institute for the Study of Consciousness:

“Right now, scientists interested in these subjects are scattered across different institutes. Spanish neuroscience has a legacy from Cajal—focused on anatomy, molecular structures, the tiny—and I’m at the other extreme: consciousness. An institute like that could bring together not only studies on NDEs (near-death experiences) but many other marginal and diverse phenomena. There’s a history of parapsychological research in Spain, people who did it in their spare time. If it were professionalized, we could separate the wheat from the chaff.”



A silent majority

In his book, Gómez Marín refers to people who believe in life after death or in paranormal phenomena as a minority he wants to help “come out of the closet.” Yet, he admits, the reality is quite the opposite:

“Yes, in fact, we are the majority. But a silent majority who, in school or in the media,

encounter this orthodox, materialist view of science. People who turn to science for answers, because they no longer look to religion, are met with a dismissive response: ‘How can you believe that?’ And those people feel small.”

Does the brain create consciousness—or filter it?

The premise Gómez Marín works with runs counter to mainstream neuroscientific theories that define consciousness as an emergent property of the brain, in which neural processes generate our thoughts and emotions.

For him, the brain is not a generator, but rather a filter—a receiver through which a universal consciousness manifests itself independently of the brain.

That hypothesis, he argues, could explain phenomena such as near-death experiences, which occur when there is no brain activity, or the effects of psychedelic substances, during which consciousness seems to expand even as brain activity decreases.

“I work with doubt”

The Barcelona-born researcher was transformed by his journey to the edge of death, but he insists that he continues to work with methodological skepticism.

“I’m aware that personally I have a strong experience and

a powerful feeling, but as a scientist I must maintain methodological doubt. In my book, there are passages where I say ‘it seems so’ or ‘there is evidence pointing in that direction, but I don’t make metaphysical claims. Some hypotheses are too complex to be refuted by a single experiment. I’m not saying science proves that when you die, you go to heaven. What I’m saying is that for too long, in the name of science, it has been declared that believing in such experiences is madness. There’s been a kind of materialist conceptual dictatorship that closed off space for research. Now I’m convinced there are two options on the table: the brain as the producer of consciousness, or the brain as the permissive gate through which it manifests.”

Science, faith, and the need for hope

The fascination with life after death is eternal, but the need to scientifically prove that it is real may be more recent. The triumphs of materialist science—from the law of gravity to cancer-fighting drugs—have made science an almost unassailable source of authority.

People have faith in all kinds of mysteries without proof; yet now, even science seeks to support what subjective experience insists is true.

Manuel Sans Segarra, a retired Catalan surgeon who became famous for advocating the existence of a superconsciousness that survives death, wrote the prologue to Gómez Marín’s book.

In his usual mix of arguments—recalling patients’ near-death experiences, criticizing the idea that science is the only path to knowledge, and leaning on quantum theories far removed from empirical verification—Sans Segarra expresses far more confidence in that transcendent reality than Gómez Marín himself.

Although there is no solid proof that such superconsciousness exists, Sans Segarra’s prologue asserts that “there is already scientific demonstration.”



A profound transformation

One thing that has been proven, however, is that many people who undergo near-death experiences come back changed: they fear death less, feel more connected to others and to nature, and are filled with greater hope.

Moreover—as Gómez Marín himself notes—the experience

is perceived as something “hyper-real,” very different from a dream. That psychological benefit is one of the motivations of those seeking to show through a “new science” that the phenomenon is not an hallucination.

It also casts doubt on the ability of traditional science to claim that, once the brain disintegrates, no form of consciousness survives.

“For too long, science has brought despair,” says Gómez Marín.

“In the name of science, it was said: ‘When your grandfather dies, that’s it—you’ll never see him again; that’s a scientific fact.’ No, my friends, that cannot be said in the name of science. We come from a desert of despair.”

Spiritism and visits to *Cuarto Milenio*

Gómez Marín’s yearning for hope and openness to paranormal phenomena has led him toward practices like spiritism.

Although the ability of mediums to communicate with the dead has been dismissed by all kinds of experiments, the neuroscientist argues that we should not close ourselves off to the possibility.

“What if it’s true?” he asks. “What if there really are people who contact genuine spirits, and someone in grief

manages to reach their loved one? Who are we to tell them not to? There are also fraudsters among lawyers and journalists," he adds.

Gómez Marín alternates appearances on *Cuarto Milenio*, a Spanish TV show that mixes solid science with conspiratorial or speculative claims, with publications on consciousness theory in prestigious journals such as *Nature Neuroscience*.

This apparent contradiction, he argues, is not so different from that of great scientific pioneers like Newton or Kepler.

Science and the impossible

Philosopher John Grey observes that "modern science begins when observation and experimentation come first, and results are accepted even if what they show seems impossible."

In his essay *The Commission for Immortalization*, Grey writes:

"Paradoxically, scientific empiricism, trusting real experience rather than supposedly rational principles, has often gone hand in hand with an interest in magic."

Yet, in the absence of new methods to explore the nature of reality, the hypothesis that the brain does not produce consciousness but filters it remains as difficult to test as string theory.

Extraordinary claims

Astronomer Carl Sagan famously said that "extraordinary claims require extraordinary evidence." The idea originates with philosopher David Hume, who wrote in his *Enquiry Concerning Human Understanding* (1748):

"No testimony is sufficient to establish a miracle, unless the

falsehood of that testimony would be more miraculous than the fact it endeavors to establish."

That statement leaves much room for subjectivity. For Sagan's audience, it was likely obvious that there was nothing extraordinary in the evidence for miracles or the survival of consciousness. But for a believer, a small hint of proof is enough to affirm the existence of the supernatural.

Source:

Daniel Mediavilla – El País (Spain), October 26, 2025

<https://elpais.com/salud-y-bienestar/2025-10-26/el-neurocientifico-que-vivio-una-experiencia-cercana-a-la-muerte-y-a-hora-investiga-el-mas-alla-no-hay-pruebas-de-que-no-exista.html>

PROGRESSIVE SPIRITISTS DENOUNCE THE MASSACRE IN GAZA: Public Statement of Repudiation

We, the undersigned Spiritist collectives, express our strongest condemnation of the violent and cowardly actions of the Israeli Armed Forces which, under the command of Prime Minister Benjamin Netanyahu, have been carrying out a true genocide in the Gaza Strip. It is profoundly moving and revolting to witness the deaths of civilians — including children — from hunger, thirst, and bombings, as well as extremely serious reports of people being shot while searching for food.

In the face of this barbaric scenario, we appeal to the United Nations (UN) and to all democratic countries committed to human rights to urgently unite in the effort to stop these war crimes. May Israel's far-right government be held internationally accountable and may the world rise up against all forms of massacre, terrorism, and dehumanization.

We reaffirm, as heirs to the legacy of Allan Kardec, our commitment to peace, dialogue among peoples, the immediate end of attacks, and the entry of humanitarian aid into Gaza. This is charity in its macro-social sense.

For a free Palestine where all can live with dignity and justice!

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<https://www.instagram.com/reel/DMpxsuDCxOK/?igsh=NXRtMHJvZnduM2Nl>



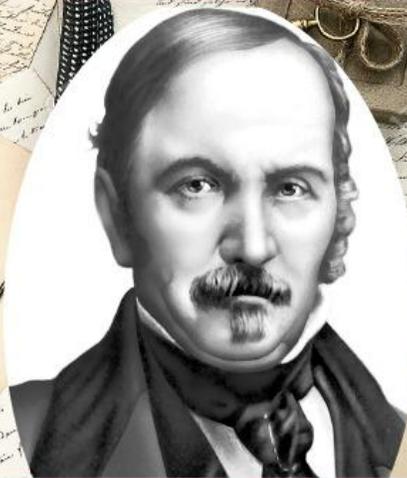
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CONFEDERACIÓN ESPIRITISTA ARGENTINA

🔔 YA DISPONIBLE! LANZAMIENTO DEL VOLUMEN 1861 DE LA REVISTA ESPÍRITA DE ALLAN KARDEC

La Confederación Espiritista Argentina presenta con orgullo la traducción completa al español del volumen de 1861 de la Revista Espírita, obra original de Allan Kardec. Este lanzamiento representa un paso más en la preservación y difusión del pensamiento espírita en su forma más fiel y rigurosa.

🔔 ¿Qué encontrarás en este volumen?

- Artículos doctrinales escritos por Kardec durante un año clave en la consolidación del Espiritismo
- Relatos de fenómenos mediúmnicos, reflexiones filosóficas y correspondencia con seguidores
- Una ventana directa al proceso de sistematización del pensamiento espírita en pleno siglo XIX

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Gracias al esfuerzo editorial de la Confederación Espiritista Argentina, el volumen está disponible para consulta y descarga en formato PDF a través del siguiente enlace:

👉 https://www.ceanet.com.ar/doc/Allan_Kardec_Revista_Espirita_1861.pdf

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