



FROM CEPA

TUNING IN IS NOT SO DIFFICULT

José Arroyo reflects on peace as both an inner and collective construction that begins with every thought and action. “Tuning into the frequency of peace” implies transforming the way we live, coexist, and serve through consciousness and love.



ART & CULTURE TRANSCENDENTAL

WHEN MUSIC, TECHNOLOGY AND SPIRIT DIALOGUE

TRANSCENDENTAL Project brings together music, artificial intelligence, art, and Spiritist thought to express universal values and build bridges between innovation and spiritual evolution.



FREE THINKING GENERATION Z

Generation Z does not only protest: it awakens, connects, and challenges a world that demands coherence. What if its drive were not accidental, but consciousness in action destined to transform the planet?





THINKING | CEPA BRAZIL

CEPA Brazil reaffirms its commitment to the dissemination of progressive Spiritism, institutional strengthening, and the defense of ethical, democratic, and social values in times of global crisis.

PERISPIRIT: AN UNKNOWN BODY?

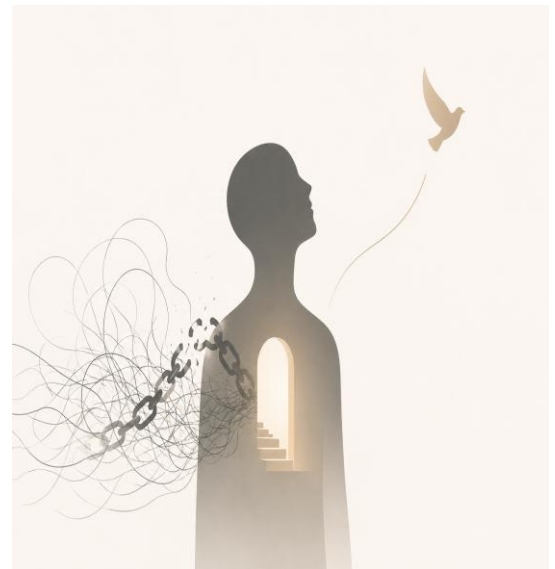
Discover how Spiritists explore the concept of the perispirit as the semi-material link between the soul and the physical body, present in diverse philosophical traditions and fundamental to the Spiritist understanding of the human being.



VALUABLE RESOURCES IN DISOBSESSION

Álvaro Latorre approaches disobsession as a serious and structured spiritual therapy, intended to help both the obsessed individual and the obsessing spirit.

The lecture explains the different levels of spiritual obsession and highlights forgiveness and moral transformation as essential resources for healing and inner balance.



FROM CEPA

TUNING IN IS NOT THAT DIFFICULT

José E. Arroyo – President of CEPA – Asociación Espírita Internacional



One of the most basic aspirations of every person is to be able to live life in peace. The peace of growing up in an environment free from anguish, violence, abuse, or traumatic events. The peace of being able to think as one wish, even if not everything can be expressed. The peace of moving freely, within socially agreed-upon and reasonable limits. The peace of being able to grow, learn, and develop with as many opportunities as possible. In short, the ability to unfold one's creativity, curiosity, thirst for coexistence, or desire for knowledge in peace.

When we develop a perspective beyond the limits of our home, our family, our neighborhood, our town, or our

country, then we also wish to observe, travel, and encounter peace everywhere. When we develop empathy and sensitivity, we desire that peace not be something enjoyed only by ourselves, but something the entire world can experience and sustain, without exceptions.

Nevertheless, this longing for global, regional, national, civic, neighbourhood, family, and blood-related peace does not always coincide with reality. It is the result of finding ourselves at a level of spiritual development — a stage in our infinite growth — in which we are only beginning to emerge, collectively speaking, from a basic, sensorially prioritized, and highly passionate childhood. Recognizing this is not meant to make us feel bad, sink into despair, humiliate ourselves, or belittle ourselves; it is meant to help us situate and recognize ourselves. Thus, without negative connotations, but simply as the common and circumstantial event we are

sharing at this precise moment: life on Earth, as it currently is.

However, we do have tools, strategies, alternatives, and ways to appreciate, live, maintain, and vibrate on the wavelength of peace. Not everything is pessimism, violence, or anguish, because peace is indeed lived and experienced on many levels.

To nourish ourselves with the culture of peace, it is important to move from desire to action. Gandhi said: "Be the change you wish to see in the world." We do not take his exhortation as an absolute truth, but rather as a pragmatic and grounded reminder: changes in the world do not come from outside, from the supernatural, from "heaven," from "salvation," from "placing everything in God's hands," from "our extra-terrestrial brothers," or from simply waiting passively for everything to fall into place. The changes we identify as necessary in our societies, and the sustaining of peace as a constant, require effort,

willpower, work, vigilance, and generational awareness.

Every person can be an axis of peace. Every person can be the example others may follow or use as a foundation. Every person can respond and react in a nonviolent way to attempts to bury peace. In short, every person can tune into peace.

If there is one thing we know, as Spiritists, it is that thought interweaves, unites, radiates beyond the confines of our body, and sustains a vibration that takes on the qualities of those who vibrate on the same wavelength.

Tuning into the broad, powerful, dynamic, and active wave-

length of peace is not that difficult. It requires willpower, focused desire, and a genuine intention to act. Tuning into peace begins with recognizing my potential to represent it. It implies preparing myself to serve in the “embassy of peace.” Committing myself to being someone who, instead of responding in a visceral, automatic, or defensive way, thinks before acting, manages emotions, and truly commits to smoothing out inner roughness.

Tuning into the wavelength of peace is also possible because it is a supportive and fraternal wave, one around which millions of people gravitate who know that a better and more socially conscious

world is built step by step, little by little — but built, nonetheless. Tuning into the wavelength of peace is bringing it into my meditations or prayers. It is not asking for it to come from some foreign and unknown place; it is materializing it so that we become part of that marvelous architecture of goodness, love, and peace.

In short, let us tune into the wavelength of peace; let us make peace a family and social glue; let us build with peace as the block of the great building we are raising together; let us share peace, beginning by exemplifying it and helping those who do not know it to contemplate it within us.



ARTS AND CULTURE

TRANSCENDENTAL: when Music, Technology, and Spirit Enter into Dialogue

In times when technology advances at dizzying speed, the real challenge is not to resist it, but to understand it and guide it with ethical responsibility. It is in this spirit that *Transcendental* was born, a musical proposal promoted through the initiative of the president of CEPA International, José Arroyo, who envisioned this project as an innovative way to spread ideas and values through the universal language of music.

This project is part of the *Transcendental* playlist on [SoundCloud](#) and is presented alongside our first music video. More than a conventional artistic production, *Transcendental* represents a creative exploration in which original lyrics and verses interact with music composition processes assisted by artificial intelligence.

Technology as an Instrument, not a Substitute

The use of artificial intelligence tools in this project is not intended to replace human sensitivity, but to expand it. Just as in other historical moments humanity incorporated the printing press, radio, or cinema to spread ideas and culture, today we explore new forms of expression through digital resources.

Artificial intelligence, in this context, functions as a technical instrument. The intention, vision, message, and ethical direction remain profoundly human. Art continues to be born from the longing to express that which moves and transforms us.

Allan Kardec wrote in *The Spirits' Book*:
 “Progress is a law of Nature. Nothing can exempt itself from it.” (Question 776)

If progress is a natural law, then so too is the responsibility to channel it towards good. Technology does not

contradict Spiritist philosophy; on the contrary, it challenges us to use it with discernment and moral awareness.

Music to Inspire Reflection

Transcendental was not conceived for commercial purposes. Its aim is educational and cultural: to offer a work that invites introspection, inner dialogue, and connection with universal values.

Music possesses a unique ability to cross ideological and generational barriers. A melody can reach places where rational discourse encounters resistance. For this reason, this project seeks to contribute beauty, emotion, and critical thought through the universal language of sound.

A Bridge Between Tradition and Modernity

Spiritist philosophy, since its origins, has been characterized by its openness to study,

observation, and dialogue with the knowledge of every era. Integrating new technologies into creative processes does not contradict that spirit; it renews it.

The initiative of José Arroyo, president of CEPA and director of the Alan Kardec Spiritist School in Puerto Rico, to promote this technological artistic project reflects precisely that vocation: to keep the tradition of Spiritist thought alive while exploring new channels of expression and dissemination.

This project also invites us to ask ourselves:

- How do we use knowledge?
- What do we create for?
- What intention guides our tools?

Ultimately, technology is neutral; what makes it constructive or destructive is the consciousness that guides it.

 Listen, Share, Deepen

We invite our community to listen to *Transcendental* and allow its message to accompany moments of personal or collective reflection.


For a complete experience, we invite you to install the SoundCloud app and access the full playlist. This project includes 11 original compositions, developed as a thematic unit in which each piece contributes a different dimension of the message.

If the first song resonates with you, it is very likely that the others will deepen that experience.

In this project, the music appeals to emotion and movement; but it is the lyrics — fully Spiritist in essence — that guide reflection and depth.

 Access the playlist here:

[Transcendental Playlist on SoundCloud](#)

 It also includes a first music video as part of this creative proposal.

“As we so often remind ourselves, true light is not kept to oneself: it is shared.”

May *Transcendental*, then, be not only a musical experience, but also an invitation to create, think, and feel with purpose.

We thank our president, José Arroyo, for this initiative that opens pathways where art, technology, and spirit meet.

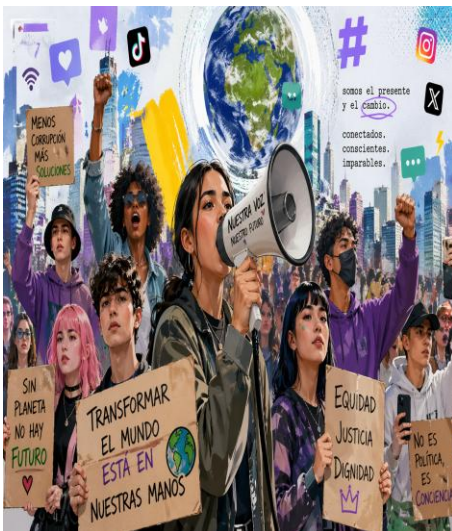


GENERATION Z:

A Generation Reincarnated in Consciousness

Por: Frédéric Vicens

Published in Le Journal Spirite No 143, April to June 2026



Although the movement had already begun in 2020 in Thailand, later in Iran in 2022–2023 following the death of Mahsa Amini, and in 2024 in several African countries (Nigeria, Kenya), as well as in Bangladesh and Sri Lanka, the year 2025 was marked by a worldwide phenomenon: major protest and political, social, and civic mobilization movements dominated or strongly characterized by “Generation Z,” which played a central role in them. This term refers to young people born between

1997 and 2012. In numerous countries across Asia, Africa, Latin America, and even Europe, young citizens took to the streets, often without formal leadership, to express their indignation, denounce corruption, social injustice, deteriorating economic conditions, inequality, and environmental destruction caused by unscrupulous neoliberalism, as well as to voice a sense of exclusion from established power structures. These movements share the intensive use of social networks and digital platforms to organize, exchange ideas, and share their demands. As Spiritists, this phenomenon is not the result of chance and must be understood in relation to the law of reincarnation revealed by the Spirits through Spiritism, and more particularly in relation to increasingly significant conscious reincarnation. A youth shaped by internationalism

that no longer accepts lies and demonstrates a desire for justice at every level.

I – “GENERATION Z”: A GLOBAL PHENOMENON OF PROTEST

While each country affected by these uprisings has its own specific characteristics, the demands of young people converge around certain themes that serve as unifying axes: the denunciation of corruption and the rejection of injustice and rampant inequality. Authoritarian and dictatorial regimes in power remain, of course, their primary targets, but they challenge them above all because of widespread corruption and the illicit enrichment of ruling clans. This indignation broadens especially into an explicit demand for wealth redistribution within the population, accompanied by the call to restore or organize public services worthy of the name

(public healthcare, education, access to culture, or adequate social protection). In every case, the profile of the demonstrators is the same: very young people (most barely over twenty years old) taking to the streets, hyperconnected and having always known the existence of the Internet. They belong to what is now known as Generation Z, or “GEN Z.”

Below is a brief, non-exhaustive overview of this connected, creative, and rebellious global youth:

Serbia and Bulgaria

In Serbia, following a series of massive demonstrations that erupted after the collapse of the canopy at the Novi Sad railway station, demands broadened to denounce corruption in the country and call for the release of detained activists, increasingly targeting President Aleksandar Vučić directly, who eventually resigned at the end of January 2025.

In Bulgaria, during the largest mobilizations the country had experienced since the 1990s, the population, and particularly the young people of GEN Z, expressed in December 2025 their rejection of discredited and corrupt political leaders, achieving the fall of the government through

the resignation of Bulgarian Prime Minister Rossen Jeliakov.

Nepal

Through massive protests, corruption and censorship, Generation Z mobilizations culminated in September 2025 with huge demonstrations in the streets of Kathmandu and other cities across the country. Triggered by the banning of numerous social networks (YouTube, Facebook, WhatsApp), considered unacceptable by GEN Z, the protests quickly evolved into broader demands against corruption, nepotism, and the lack of governmental transparency. Demonstrators demanded accountability and reforms, leading to the resignation of the prime minister and the dissolution of Parliament, while early elections were called for 2026.

East Timor, the Philippines, and Indonesia

In East Timor, demonstrations took place against the controversial purchase of cars for members of parliament, and Timorese youth made their voices heard in the face of a project considered completely disconnected from the country’s social realities, marked by high levels of inequality, malnutrition, and unemployment.

In the Philippines, weeks of bold protests unfolded in a country where repression is an old tradition and where dictatorships have succeeded one another for nearly a century. The population (50% of voting-age citizens are under thirty) took to the streets after learning that lawmakers had granted themselves a “housing allowance” equivalent to ten times the minimum wage.

In Indonesia, the death of a motorcycle taxi driver shot by police triggered demonstrations. Young people demanded an end to corruption, elite privileges, and a freeze on tax increases. The movement was repressed by the government, but indignation remains alive. Among other things, demonstrators gathered under the banner of *One Piece*, which features a pirate flag with a straw hat. A symbolic allegory, since in the manga, Luffy, the protagonist, is a fighter for freedom confronting a corrupt and tyrannical world government.

Madagascar and Morocco

In Madagascar and Morocco, countries also affected by unrest, GEN Z likewise adopted the *One-Piece* flag as a sign of unity.

Madagascar

A revolution against shortages and against the State erupted once again, and Generation Z's demands were above all social in nature. The autumn of 2025 saw the emergence of a protest movement initiated by students and young citizens denouncing recurrent water and electricity outages, symbols of state mismanagement. Quickly evolving into calls for broader political reforms, such as respect for fundamental freedoms, these demonstrations acquired a strongly anti-government character, with clashes between protesters and security forces, contributing to the departure of President Andry Rajoelina.

Morocco

The social protest movement known as "Gen Z 212" (after the country's telephone prefix) emerged from the end of September 2025 and began after the death of eight pregnant women in a hospital in Agadir, an event that highlighted an unequal, two-tier healthcare system between the private and public sectors. The movement criticized the priority given by the government to spectacular spending related to organizing the 2030 World Cup, to

the detriment of fundamental social needs. Demonstrators also denounced high youth unemployment and the lack of prospects, leading to talks with the government regarding reforms aimed at fostering greater political involvement among those under 35 years old. Improvements in public services, broader access to healthcare, and reforms in the educational system — particularly higher education — were demanded in a country where living standards have significantly improved over the last three decades, enabling many more young people to access universities and specialized schools.

Togo

Generation Z participated in lengthy demonstrations against constitutional reforms perceived as an attempt by the president to remain in power indefinitely, as well as against deteriorating living conditions and the lack of prospects for young people. This movement, which lasted several months in 2025, faced harsh repression, with several hundred arrests and dozens injured and killed, although the objective of overthrowing the regime was not immediately achieved.

Peru and Paraguay

In Latin America, Generation Z mobilized against corruption and unpopular political decisions.

In Peru, a pension reform requiring all citizens to contribute from the age of 18 to a private retirement fund sparked widespread protests between September and October 2025, with clashes between young demonstrators and security forces. Young people demanded an end to political corruption and gang violence and succeeded in forcing the government to withdraw the most controversial aspect of the reform. President Dina Boluarte was removed from office by Congress.

In Paraguay, at the end of September 2025 in Asunción, hundreds of young people gathered outside the traditional party headquarters to demand an end to corruption and impunity, with demands like those in Peru.

Europe: Transnational Solidarity and Protests Over Gaza

Even in Europe, Generation Z youth became visible in movements linked to specific causes, especially in Italy, where general strikes and protests against complicity in the Gaza conflict were marked by strong youth par-

icipation. These actions, although motivated by concerns broader than domestic issues, highlighted the political engagement of new generations with international and humanitarian issues.

II – AN ULTRACONNECTED GEN Z, A GLOBAL MOVEMENT, MULTIPLE DEMANDS

Taken together, these movements reveal a Generation Z less willing to allow itself to be marginalized and more capable of mobilizing on a transnational scale. Whether against corruption, for social justice, for higher-quality public services, or for broader rights, these mobilizations have often relied on coordination through social networks and digital platforms, giving protests an almost organized dimension without the need for formal structures, thus escaping traditional political party models. These young people act around demands that go beyond the purely political, driven by a radical need for coherence and authenticity. Aversion to institutional hypocrisy is a constant feature.

As for methods, this “GEN Z” is fully aware of the power of information. With constant access to social networks (Instagram, TikTok, WhatsApp, among others), which offer an open window onto the rest of

the world and society, young people can see everything, compare everything, and judge everything, perceiving the contradictions between leaders’ promises and their actions. These social networks act as mirrors of the inequalities and discrimination of which GEN Z feels victimized, and they play the role of emotional and political amplifiers. The viral logic of platforms thus transforms isolated frustrations into collective movements that acquire extraordinary force.

Ultimately, the year 2025 intensified a trend that had already been emerging for several years: that of a globalized youth, conscious of its digital tools, connected, and determined to make its voice heard before governments and economic structures it considers failed or disconnected from contemporary realities. More than against specific governments, Generation Z is in fact rebelling against a model of governance that no longer corresponds to its expectations, demanding transparency and concrete results. It does not tolerate inconsistency between discourse and action. Since nearly one-third of the world’s population was born between 1997 and 2012, the demographic weight of Gen-

eration Z today gives it a significant argument for making itself heard, while also constituting a reason for hope regarding the future and the transformation of our societies.

III – A REINCARNATED GENERATION THAT DOES NOT ARRIVE BY CHANCE

As Spiritists, we know that the global movement linked to Generation Z does not arise by chance. It is connected to the law of reincarnation, which constitutes a powerful means of evolution, both individual and collective, and more particularly to the phenomenon of conscious reincarnation, which must be explained in relation to unconscious reincarnation.

In unconscious reincarnation, the Spirit’s return to the flesh occurs according to a natural law that irresistibly draws the Spirit toward matter without the Spirit having become aware of its state in the afterlife, of the existence of its protective guide, or having reviewed the life it has just left behind. This state of unconsciousness is called the Spirit’s confusion. Confusion must be compared to gravity: the Spirit that reincarnates while still in confusion returns according to an instinctive mode and generally does not

reflect, think, or master its return to the physical world, which means it does not choose. This constitutes an obstacle to the personal evolution of these spirits and, consequently, to the evolution of the entire planet. For this reason, liberation actions intended to help these Spirits — an essential mission of our association — are indispensable in allowing them to rediscover the afterlife and their guide, in order to plan their next conscious reincarnation, make choices, and thus avoid falling again into the same pitfalls, errors, and existential wanderings.

In conscious reincarnation, the Spirit returns to physical life having chosen a mission, protected by its guide, who will help it fulfill its decisions. This personal evolution contributes to the collective evolution of the entire planet. But conscious reincarnation does not mean that everything is easy. The Spirits have always indicated to us that the return to the flesh is difficult, as is the fulfillment of one's objectives, because of the obstacles of matter (the influence of the environment, family, social conditioning), especially on a lower planet such as Earth.

To give an idea, the spiritual world had indicated to us that

one out of every two reincarnated spirits failed to accomplish its chosen objectives. However, the percentage of conscious reincarnations has increased considerably over the decades. In 2020, the world of Spirits told us that it had reached 70% of current reincarnations on Earth. And although not all will succeed in achieving the goals they had set for themselves, many will resist more effectively to help advance society.

What is happening with this famous "Generation Z," an example of conscious reincarnation? Regarding this extraordinary thirst for freedom erupting in all these reincarnated spirits, we must not forget the essential element of conscious reincarnation in relation to the revolt of these young people: they rebel in the sense of their mission, in coherence with their conduct and their return, demanding another world, another life, another way for our societies to function.

As Spiritists, and simply as progressive human beings, it is a joy to witness the emancipation of youth across the planet. A youth imbued with freedom, justice, and equality, eager to participate in the transformation of our societies by contributing its share. New consciences, awakened

and missionary consciences making their voices heard, sometimes even risking their lives. Reincarnations carrying ideals expressed through art, public interventions challenging leaders and institutions, questioning conservative ways of thinking that until now seemed unquestionable, rising against the dictatorship of money, oppressive religion, or attacks against the environment.

The youth reincarnated in consciousness is a driving force for the metamorphosis of Earth. As early as the 1980s, several Spirits manifested themselves within our association to announce this difficult period of mutation and the signs of a powerful movement transforming our societies, and that if the world changes, it is because its youth thinks, and will increasingly think, preparing the way for the second youth: that which, after the year 2000, would ardently desire the planet finally to become more just on every level.

In the 1980s we could already see in action a youth beginning to show a very different reaction from previous generations, especially in the humanitarian field, demonstrating an essential generosity: the generous impulse of a

generation that is not a random impulse, but a spiritual one. In 1987, the Spirits told us that many spirits had reincarnated during that period to fulfill a mission in the service of humanity, through love and sharing, and this is why so many humanitarian initiatives are often driven by youth.

We often speak in these pages of the “transformation” of Earth. Let us remember that it constitutes a turning point announced from the beyond in the evolution of our planet. It is a path of transformation in which conservative, financial, or ideological forces gradually retreat before the essential force, the evident force, the force of spirit. A single objective: the liberation of human beings and dignity for each person on this Earth. The youth reincarnated in consciousness is a powerful force and contributes decisively to this transformation already underway. Because in many countries there are sincere souls in formation, and others who are already spokespersons for justice and equality without distinction of sex, race, or caste. These newly reincarnated spirits know — and will know — how

to shake mentalities in places where the fundamental rights of human beings continue to be violated. The path of transformation is long, slow, and difficult, but Spiritism and communication with Spirits allow us to understand that, although reincarnated on this Earth, we are all Spirits, eternal Spirits, and that, since life has no end, all horizons of hope remain open.

The Guidance and Support of Youth by the Incarnated and the Disincarnated

The action of Spirits gathered in the invisible world consists in encouraging the new youth, more determined in its social, peaceful, and humanitarian action, but also in its struggle for justice and freedom, giving these reincarnated young people strength during their nightly disincorporation (sic) so that they may be better prepared to fight and rebel.

Within our association, missions of thought are also carried out to help this youth find its path, channel itself, and fulfill the choices that motivated its reincarnation, because youth often feels uncomfortable within our societies; a youth that frequently

feels powerless or, more precisely, imprisoned because it cannot act. It seeks its path and its role. It seeks, indeed, the road that can lead it to full realization. The thoughts of the invisible world and of Spiritists are there to help and sustain this youth in search of freedom.

Message from the Spirits to the Youth

To conclude, let us give the floor to a Spirit who, in its message, speaks directly to this youth reincarnated in consciousness:

“Youth, dare to live with all your strength and take part in every struggle, if they are just. My spirit, like so many others, will be there to support you. Whether it is fighting poverty, illness, racism, hatred; whether it is living to be free, happy in the love of God, as a prophet said more than 2,000 years ago. Whatever it may be, you are in the truth, without form, without ornament, and without additional definition. Be happy, live, commit yourself, fulfill yourself, and above all reject all impositions; never fear those who say otherwise, for they live beneath themselves.”

ARTS AND CULTURE: When Inspiration Reveals Itself

Ivette Ayala, Puerto Rico

Sometimes inspiration is not



constructed: it reveals itself. It arrives without warning, without prior structure, as if it already existed somewhere and simply passed through our consciousness. It does not respond to the logic of effort nor to the discipline of linear thought. It appears. It erupts. It imposes itself. And the creator, in that instant, does not direct: listens.

For us, as Spiritists, the fact of receiving messages or communications should not surprise us, because this is one of the disciplines most extensively studied. However, it must also be acknowledged that some artists, whether Spiritists or

not, have claimed to perceive or receive their inspirations as spiritual communication. This phenomenon has been documented by various geniuses who left us their musical, literary, or artistic legacy through painting.

Throughout history, many creators have affirmed that their work did not arise solely from their conscious mind, but from a higher source, divine inspiration, or a kind of inner “dictation.” This phenomenon appears across different eras and disciplines. Here we mention some of the most representative cases:

MUSIC: “Inspiration as Revelation”

Wolfgang Amadeus Mozart

He said that compositions came to him complete, as if they already existed: he did not “build” them but rather heard them internally all at once.

Ludwig van Beethoven

He spoke of a higher force that compelled him to create, even during his deafness. He regarded music as a revelation higher than philosophy.

Johann Sebastian Bach

He viewed his music as a way of glorifying God. Many of his works are signed with “Soli Deo Gloria” (“To God alone the glory”).

Franz Schubert

He felt that music flowed through him effortlessly, as though it came from another plane.

LITERATURE: “The Voice That Dictates”

William Blake

He claimed to receive visions and conversations with spiritual beings. He said his poems were dictated by entities. (He was also a painter, not only a poet.) He spoke of seeing angels, beings, and

complete scenes, and affirmed that his visual works were extensions of those visions. He insisted that he did not imagine... he saw.

Rainer Maria Rilke

He described moments in which poetry “passed through him,” as though he were merely a channel.

Gustave Flaubert

Though more rational in temperament, he spoke of states in which phrases emerged with a force beyond his control.

Victor Hugo

During his exile, he practiced Spiritist sessions and claimed that some ideas came from those communications.

And in our own Caribbean, composer Rafael Hernández Marín confessed that he did not write his songs: they were dictated to him. It is said that Hernández did not feel that he “wrote” songs in the traditional sense, but rather that melodies and lyrics were dictated to him, reflecting a spiritual connection or an extreme artistic sensitivity.

PAINTERS Who Spoke of “Received” Inspiration

Hilma af Klint — Direct Spiritual Vision

She is one of the clearest and best-documented cases.

- She claimed her works were dictated by “spiritual masters.”
- She painted in almost medium-sized states.
- She explicitly stated: “The paintings were painted directly through me.”

Vincent van Gogh — Trance and Inner Impulse

- He did not explicitly speak of “spiritual dictation.”
- But he did describe an irresistible inner force.
- He painted in states of intensity in which he felt that something passed through him. Here, inspiration feels more like emotional or energetic possession.

From the visions of Hilma af Klint to Surrealist automatism, painting has often been a territory where the artist does not impose form

but reveals it. The languages change — spiritual, psychological, emotional — but the experience is the same: the creator allows it to happen.

Some spoke of the divine. Others of intuition or deep states of consciousness. But in all of them there appears the same certainty: the creator, at certain moments, ceases to be the author and becomes the receiver.

In contemporary art, the language changes, but the experience remains: some call it energy, others intuition, others vision. Yet behind all these names persists the same silent experience: the feeling that the work is not entirely born from the artist... but passes through him. Examples include:

Cy Twombly — Contemporary Automatism (the guided hand)

- His work resembles automatic writing.
- He worked from non-rational impulses, almost as if the hand “knew.”

MEDIUMISTIC INSPIRATION
– INNER VISION

Alex Grey

- He speaks of his works as visions received in expanded states of consciousness.
- He says he paints what “is shown” to him.

Luis Tamani

- Connected to Amazonian traditions.
- He affirms that his images arise from direct spiritual experiences.

There is something more. Sometimes inspiration does not only bring ideas, but also words that do not belong to ordinary language yet contain a broader meaning than any definition. Words that seem to emerge with an intention of their own. Words that are not sought... but arrive.

And then it happens. Without planning. Without a map. Without even knowing where the next line will lead. One sentence opens the door. And the rest... descends.

And speaking of these kinds of experiences, this is how the following poem was born:

🌿 On the path to life

On the path to life

There is a bridge

That, when crossed,
melts away past memories,

the pains,

the wrongs

And they linger, puffing

in the surroundings.

On the path to life

The passions, farewells,

the storms feed

And they crowd together, all pass

and take refuge

In the mind that stores memories.

On the path to life

There is a mystery

That transforms into a firm step

The purpose, the glory

The illusion of having lived

This story already.

On the path to life

There is a goodbye

Disguised as the future

Where everything

Is a minute, is a millennium

An instant is so eternal.

And you return, and I return

To live what is ours to live

To learn from the lesson,

To tie up all the story that clings

And that clothes itself in another body.

(this poem is an inspiration from the author)

Perhaps creation is not an act of construction, but of revelation. Perhaps it is not about producing, but allowing.

Because even today, in the intimacy of the act of writing, something occurs that escapes all rational explanation: there are those who begin a sentence without knowing where it will lead them, and upon finishing, discover something they did

not know they knew. Where did it come from? At what moment did it take shape?

Perhaps the artist does not invent, perhaps the artist re-

members. Or — and this possibility has accompanied humanity since the beginning — there exists a level of reality where ideas, melodies, and words already exist, waiting to be perceived.

To create, then, could be an act of openness. A gesture of listening. A conscious surrender before that which desires to manifest itself.

Thinking – CEPA BRASIL

Salomão Benchaya, President of CEPA Brazil, at its first administrative meeting, on 05.01.26



CEPA – International Spiritist Association is represented in Brazil by the Brazilian Association of Delegates and Friends of CEPA, founded in 2003 and inspired by Milton Medran Moreira, with the beautiful and suggestive name “CEPAmigos,” ten years after Jon Aizpúrua once again brought CEPA to Brazil through a collaboration initiated with Jaci Regis and his companions from the famous “Grupo de Santos.”

It is important that these events not be forgotten, as they historically marked a conceptual turning point in Brazilian Spiritism, one that would progressively consolidate itself in the years that followed.

The history of CEPA Brazil can be summarized through the figures of its administrators

and their dedicated teams. Sandra Regis, Jacira Jacinto da Silva, Alcione Moreno, Homero Ward da Rosa, Jaílson Lima de Mendonça, and Ricardo de Moraes Nunes have all left their mark on the shaping of a simple organization, yet one of profound and undeniable influence on the paths of the Spiritist movement.

CEPA’s pioneering spirit was embraced by CEPA Brazil, whose proposals today are widely disseminated, with impact and influence within the traditional Spiritist environment, having found resonance among Spiritist thinkers and intellectuals of varied ideological perspectives, who today participate and interact in our forums, whether in person or virtual, within an atmosphere of healthy and civilized debate.

Initiatives undertaken five years ago by CEPA, during the administration of Jacira da Silva, and later by CEPA Brazil, under the administration of Ricardo Nunes, generated a closer and more promising relationship with non-CEPA groups, leaders, and thinkers, forming the community known as the Friends of CEPA, affectionately coordinated by

Alcione Moreno. This created the conditions so that, during a period of distancing caused by the Covid-19 pandemic, in addition to the growing indignation over the adherence of Spiritist leaders to the far-right government that had taken hold, progressive Spiritists effectively organized themselves in 2024, encouraged by a proposal launched during a CEPA Brazil livestream, forming a “collective of collectives” — the MEP (Progressive Spiritist Movement) — officially established on October 3, 2025, with the participation of 24 groups, institutions, digital channels, and collectives.

The Work Plan for the 2026/27 administration, I regret to say, is not yet ready. There is no rush, as activities are being carried out normally. Furthermore, I believe that such a plan should result from a more careful analysis of the current global context, while also considering that the Progressive Spiritist Movement is already active and in need of support and collaboration; therefore, a duplication of functions between CEPA Brazil and MEP would not be productive.

Of course, after the creation phase of MEP, in which we played a decisive role, we will

need to consolidate the work of CEPA Brazil as provided for in Article 2 of its Bylaws, promoting and/or supporting events, disseminating CEPA's proposals in Brazil, collaborating with CEPA's Executive Council, and fostering exchanges with Friends of CEPA and the other segments of the Spiritist movement.

In keeping with its progressive profile and in light of the delicate and conflict-ridden global situation, threatened by the advance of totalitarianism and the disregard for the conventions of International Law, CEPA Brazil will remain engaged in discussions of social

and political issues, including the struggle against inequality, social injustice, and oppression, and in favor of democracy and the other ethical values achieved by civilization.

I would like to conclude by saying that it gives me great pleasure to inform you of the new members of the Executive Board of CEPA Brazil – Brazilian Association of Delegates and Friends of CEPA:

Administrative Board:



PERISPIRIT: An Unknown Body?

Source: Revista Progreso A.I.P.E Asociación Internacional para el Progreso del Espiritismo

The second quarterly bulletin included a summarized transcription of one of the conferences organized by AIPE through its YouTube and Facebook channels on June 20 of this year, entitled “Perispirit: An Unknown Body?”, presented by Antonio Lledó, member of the Spiritist Group of Villena (Alicante).

Our essence is of a spiritual nature. Temporarily, we possess a physical body, and our Soul controls all the physical processes that occur within the material world. Allan Kardec defines the perispirit as a semi-material envelope. In incarnated beings, it serves as the connecting link between the Soul and the physical body, and in discarnate beings it forms the fluidic body around a center of intelligence, which is the Soul. The perispirit receives the impressions of the human soul and, through the nervous system and directed toward the brain, transmits those sensations, thoughts, and feelings, coordinating the organic systems of our biological body, which depend to a great extent on the impressions received from the perispirit, following the instructions that thoughts, feelings, and emotions transmit to our soul.

Spiritism demonstrates through mediumship the reality of the human soul after the death of the physical body.

For Kardec, the human being is a trilogy composed of two natures:

- A biological or animal nature that proceeds from evolution.



- A spiritual nature that originates from the nature of the spiritual soul.

These two natures are condensed into three qualities within the human being:

- A spiritual Soul, which has no form and is the intelligent principle.
- A physical body composed of cells.

- The perispirit, the intermediary body that unites the physical body with the soul.

Ancient civilizations were already familiar with this intermediary body. Different historical figures explained it using different terms:

- *Confucius* called it the aeri-form body
- Hippocrates – Enormon
- Pythagoras – The subtle chariot of the soul
- Aristotle – Subtle and ethereal body
- Paul of Tarsus – Spiritual body
- Tertullian – Vital body of the soul
- Origen – Aura
- Plotinus – Fiery body

Hippocrates expressed this phrase: “The natural forces within us are the ones that truly heal our illnesses.” This leads us to understand the relationship between spiritual energies and our perispirit.

Regarding the nature of our health and illnesses, Hippocrates, the father of medicine, already specified that those higher forces within us are what foster health or illness depending on how we direct those forces. It is the perispiritual energies that our thoughts and feelings develop, generating those that

directly affect us. Understanding this, we know that we ourselves direct, by our own will and according to the nature of our thoughts and feelings, these same forces through our perispirit. It is precisely these forces that condition our perispirit, our nature, our health, and our life, in addition to shaping the development of our physical life and our existence on the spiritual plane.

Within the perispirit there exists:

➤ The mental body, which forms the characteristics of the perispirit and extracts, through willpower, thoughts, and universal energy, the energy necessary to shape the perispirit. The mental body directs the orders transmitted by the Soul and guides the perispirit, influencing, through the Crown Chakra, all directives and impulses that shape the characteristics of the perispirit.

➤ The perispiritual body, which other philosophies call the astral or causal body, is the record where the spirit stores all the physical and spiritual experiences lived through all previous lives. This body emits a radiance if it belongs to a purified soul, because its perispiritual energies are elevated. However, if it belongs to a soul of low moral condition that harbours morbid or deleterious

thoughts and feelings, or is still dominated by passions, it naturally manifests a lower energy and appears heavy and dense; in other words, it reflects the nature of our evolution.

➤ The vital body is what gives life to the physical body and also enables life in organic beings (plants, animals, etc.). It possesses semi-material molecules and disintegrates when the moment of physical death occurs. The mental body and the perispiritual body accompany the Soul to the spiritual plane, but the vital body gradually disintegrates as the separation between the perispirit, and the physical body takes place, devitalizing the function of the organs and producing death, with the consequent separation of the Soul from the physical body.

The perispirit is regulated by seven main centers of force, known in the East as Chakras, in addition to many others. The Centers of Force are divided into three groups:

- ❖ Vegetative centers, which are related to life, such as the Genital Chakra.
- ❖ Emotional centers, such as the Cardiac and Laryngeal Chakras.
- ❖ Psychic centers, such as the Frontal and Crown Chakras.

These centers exert an important force in regulating

the energies that the Soul transmits to the perispirit through the Chakras.

The properties of the perispirit are:

- ❖ Semi-material, formed by physical molecules and spiritual molecules.
- ❖ Invisible, though it can temporarily become visible (Kirlian photography, materialization phenomena, apport phenomena, etc.).
- ❖ Expandable, because it projects itself beyond the limits of our body (as in dreams).
- ❖ Hypersensitive, being impressionable to our thoughts, feelings, emotions, and actions, which are reflected in the perispirit. It can also be influenced by external magnetic energies (hypnotizers, magnetizers, etc.).
- ❖ Plasticity, as it changes with biological development (it is not the same when we are born as when we develop throughout physical life). Just like the physical body, it changes its appearance through biological changes, paranormal experiences, and mediumistic phenomena.
- ❖ Irradiation, since it forms a luminous aura around itself that expands or contracts according to thought.

The perispirit is individual; there is no perispirit identical to another. Every person has their own according to how they think, feel, and act. The

perispirit is the great sustainer of our life, and the physical body is a duplicate of the perispirit, which shapes the physical body from the moment of conception and gradually molds and modifies it.

Conclusions:

➤ The perispirit is the fluidic bond that unites the physical body with the Soul; it is the intermediary between Soul and body. While incarnated, it transmits all the information (thoughts, feelings, and emotions) from our Soul to the physical body and gathers information from our physical world (experiences and sensations), transmitting them to the Soul through the perispirit. In discarnate spirits, it is

the fluidic body, which neither thinks nor feels; it simply serves the Soul.

➤ The perispirit is linked to the evolution of the spirit and differs in each world because of the absorption of the perispiritual fluids of each planet.

➤ It is indispensable for life because it provides us with the physiological, biological, psychological, and spiritual characteristics that we must possess in a new life. It is essential for health because it conditions it in an extraordinary way and transforms it as we work, act, live, and transform ourselves throughout physical life.

➤ The nature of the perispirit depends on our degree of moral advancement. As we evolve spiritually and our level of consciousness increases,

the nature of our perispirit becomes more elevated and subtle, enabling us to perceive the reality of the spiritual world more clearly, to attain a state of peace and balance, and to remain in contact with spirits of light who help and unite through vibrational affinity with those who vibrate in the same harmony.

➤ In backward spirits, the perispirit is dense, impure, and heavy, preventing them from ascending to higher planes or remaining in contact with subtle energies.

➤ In pure spirits who work toward moral elevation, their vibrational tone rises, allowing them to achieve greater capacity to reach the subtle energies of the higher spiritual planes.

VALUABLE RESOURCES IN DISOBSESSION

Conference “Valuable Resources in Disobsession,” presented by Álvaro Latorre through the YouTube channel of CIMA Caracas (Venezuela), June 20, 2020.

Source: Progreso Magazine A.I.P.E International Association for the Progress of Spiritism This bulletin for the second quarter contains a summarized transcription of one of the conferences organized by AIPE through YouTube and Facebook channels on June 20, 2020

In order to speak about dis-
obsession, one must first speak
about obsession. Obsession is
the harmful influence that one
spirit exerts over another for
various reasons, using different
means that ultimately provoke
physical, psychological, and
spiritual imbalances in the vic-
tim, generating health and be-
havioral problems.

Obsession has different levels
of complexity:

- Simple obsession: many people at some point may have been victims of frivolous spirits that sometimes intermingle with our mental and spiritual world. Through a simple good thought, a good action, and the healthy daily dynamics of everyday life, this influence can be modified and changed.

However, if that disturbance within the individual spiritual field is not controlled, it may progress to a deeper level known as fascination.

- Fascination: occurs when the disturbing or obsessing spirit deceives the senses of the victim. If allowed to continue, something very common in mediumistic training processes, in mediums to whom the spirit communicates in order to inflate their ego, telling them they are unique, that they were sent by spirituality to fulfill special missions — if the person plays along, that disturbance continues deepening until it reaches the most intense and profound level called:

Subjugation.

- Subjugation: occurs when the spirit controls and commands all the victim's actions, placing the victim in a condition of slavery, dictating and exerting a very strong influence over everything the person must do in life (eating, hygiene, etc.).

Through the theoretical and practical teachings of Allan Kardec, Léon Denis, Gabriel Delanne, Jon Aizpúrua, among others, we have inherited a vast theoretical foundation to confront this process. Based on

those teachings, Spiritist groups from different parts of the world have worked on and assisted particular cases corresponding to the dynamics of their own communities. These spiritual manifestations are often linked to collective processes within those societies.

Disobsession, as Spiritism presents it and as it is thoroughly documented in the doctrine, is a true therapy, a very serious one, requiring highly structured resources in order to address the process effectively.

The mediumistic laboratory, besides bringing peace to those beings who have lost it and helping them return to their normal condition, confirms all the pillars of Spiritist doctrine and stimulates study, change, and understanding that in this life we are incarnated to move forward along the path of progress and evolution.

Disobsession begins by interviewing the family member or relatives of the affected person. If the victim can maintain a conversation, they are invited to an initial meeting. From there, it is verified whether the person has had medical consultation or is under chemical treatment, which must be respected because physicians

are the ones qualified to treat the organic aspect. In this evaluation meeting, it is determined whether the person is under the influence of one or several spirits; if so, mediumistic disobsession activities are initiated.

If it is shown that the problem does not correspond to an obsessive process but rather has a psychiatric cause, the individual is referred to their physician so the situation may be properly evaluated.

Once it is determined that the person is under the effect of a spiritual influence, meetings are scheduled. Prior to the first meeting, it is important to provide basic introductory instruction both to the family accompanying the individual and to the victim, because bringing them to the mediumistic table without preparation may produce a very strong impact.

It is necessary to explain to them that reincarnation exists and that we have lived before, having had successes and failures, and that in those failures we have caused harm. If, at the mediumistic table, the obsessing spirit appears reproaching and demanding revenge, it becomes essential to have a well-structured team at the mediumistic table (speaking mediums, writing mediums, and clairvoyants). Great

preparation and moral grounding are required to deal with these obsessing spirits.

In mediumistic investigation, cases are often found in which today's victim was yesterday's victimizer; therefore, help must be extended to both the obsessing spirit and the obsessed individual.

At the first meeting, when contact is established with the obsessing spirit or spirits, they are allowed to speak when they are capable of doing so without aggression. After several meetings, the obsessed person is encouraged to ask for forgiveness. If the obsessing spirit is resistant to asking forgiveness or forgiving, several meetings may be necessary.

Once both the obsessed and the obsessing spirit manage to radiate those fields of light through forgiveness, the process concludes and each continues their own path of progress.

There are cases involving spirits who abused power and harmed entire groups (as in the era of slavery), and who return through several existences struggling with that condition. These are very long processes requiring many meetings and much work. However, when there is collaboration from the parties in-

involved and the necessary resources are available, agreements can be reached allowing the spirit to withdraw. When the obsessing spirit refuses and, despite the guidance of spiritual helpers, nothing further can be done, the work focuses on strengthening the victim morally — helping the person rise above human passions, encouraging reading, study, and activities that transform the auric field. Once the individual vibrates at a healthier frequency, those influences can no longer affect them.

There are obsessive processes that extend over several existences, leaving lesions and generating conditioned reflexes. Sometimes, even after the obsessing spirit withdraws, discomfort remains and the obsessed person unconsciously remains attached to the obsessing spirit.

Each case requires a particular treatment and provides a new experience.

There are different types of obsession:

- Obsession of a spirit over an incarnated person: one of the most typical forms, frequent in abortion processes. Mothers who abort their children, whatever the reason, are not aware of the harm they cause to that spirit, because the incarnating

spirit begins to experience the tragedy of abortion from the moment the parents make the decision.

- There are spirits who recount at mediumistic tables the tragedy and suffering experienced when parts of their body are torn away, or the effects caused by abortive procedures. This situation often causes many aborted spirits to become obsessors of the parents, especially the mother. Through this perspective, explanations are sometimes found for why women who seek and long to have children receive no help from any system: within obsessive processes there may be spirits opposing and interfering in order to frustrate the possibility of pregnancy. Therefore, abortion is viewed as the killing of a living being who came with a life project.

- Obsession of one spirit over another spirit: for example, when promises made during material life are not fulfilled in the spiritual plane, and upon meeting again in the spiritual world the spirit demands what had been promised.

- Obsession of an incarnated person over a spirit: very common when a loved one dies and family members cannot control their emotions, pain, or sense of loss, mourning year after year, binding the spirit and maintaining it in a condition of

pain and suffering. The incarnated person radiates pain and suffering to the spirit, which intensifies it and transmits it back, creating a cycle of harm and suffering generated through ignorance and the misuse of feelings.

- Obsession of one incarnated person over another incarnated person: these obsessions are more common than they appear, yet less studied and less often brought to mediumistic centers because they are confused with ordinary interpersonal problems. They are typical in romantic relationships where there is a victim and a victimizer according to the situations lived within the relationship. They also occur between parents and children or in workplaces involving bosses. Therefore, they are less reported and analyzed than they should be.

- *Self-obsession: the obsession one creates within oneself.*

In disobsession there are two valuable resources: forgiveness and moralization. We must learn to forgive in order to rise above human passions and difficulties. Moralization elevates us and prevents spirits vibrating negatively from affecting or harming us.

The lecture concludes with a phrase by Léon Denis from the book After Death:

“Remember that life is short; while it lasts, strive to acquire what you came to seek in this world: true self-improvement.”

Ultimately, disobsession does not only involve freeing the human being from disturbing influences, but also learning to rebuild oneself morally through love, forgiveness, and inner harmony.

In that spirit, we share this poem by Raquel Outeiriño.

A USEFUL PIECE OF ADVICE

Listen to this advice,
please listen carefully,
and stop being selfish
so your work may be better!

Use more wisely
the time you are wasting,
because life slips away
and afterward comes sorrow.

Sow worthwhile deeds,
for that fruit is better,
and later the harvest
will be of great value.

For a long time it has been
said
that the world keeps worsen-
ing,
it destroys itself through vice
and brings about suffering.

What use is wandering astray
if afterward one must suffer?
Yet in this way one learns
how life should truly be lived.

Whoever lives in harmony
has a happy life;

with a peaceful conscience
one also rests while sleeping.

We must learn how to live
with laughter and with joy.
And by working with love
life becomes easier to bear.

Life can be good,
just as it can be terrible;
it depends on how it is ap-
proached,
for good or for ill.

The following is the original
text in Spanish:

UN CONSEJO PROVECHOSO

Escuchen este consejo,
¡escúchenlo por favor
y dejen de ser mezquinos

para hacer mejor labor!

El tiempo que están perdiendo
aprovéchenlo mejor,
porque pierden la existencia
y después viene el dolor.

Siembren obras provechosas
porque ese fruto es mejor,
que después la recogida
será de mucho valor.

Hace tiempo que se dice
que el mundo va a peor,
se destruye con el vicio
y se provoca el dolor.

De qué sirve el extravío
si después hay que sufrir,

pero así se reconoce

cómo se debe de vivir.

El que vive en armonía
tiene la vida feliz,
con la conciencia tranquila
también descansa al dormir.

Hay que aprender a vivir
con risa y con alegría.

Y al trabajar con amor
se lleva mejor la vida.

La vida puede ser buena,
como puede ser fatal,
depende cómo se enfoque
para bien o para mal.

HOW TO TALK TO CHILDREN ABOUT DEATH AND SEXUALITY: What Psychology Teaches and What Spiritism Contributes

By: Wilson Garcia

April 19, 2026

Talking about difficult subjects with children is one of the greatest challenges of motherhood and fatherhood. Death, sexuality, parental separation, fears, and loss are issues that we often prefer to postpone or explain only partially. But does silence truly protect children?

Child psychology specialists are emphatic: no. Avoiding important conversations can generate even more confusion, anxiety, and insecurity in children. And, interestingly, this current psychological guidance echoes a pedagogical tradition that goes back a long way: the educational proposal of Spiritism.

In this article, we will explore what psychological science and the Spiritist perspective have to say about how to approach death and sexuality with children, and how these two viewpoints can complement one another in the task

of educating for life — and for what lies beyond it.

Around the age of nine, children already understand that death is irreversible. It is at this stage that questions — and fears — begin to arise. A recent article in *El País* reinforces that adults should not avoid the subject. Clear explanations, appropriate to the child's age and sensitivity, are essential so that they may process loss without trauma.

Spiritism, since Allan Kardec, has proposed exactly that: speaking about death naturally. Not as an ending, but as a transformation. In *The Spirits' Book*, Kardec explains that death is merely the interruption of organic life — the spirit continues its evolutionary journey.

This vision does not eliminate the pain of loss, but it offers a horizon of meaning. When a child understands that life continues in another form,

the fear of absolute disappearance fades away. What remains is longing, yes, but also the certainty that love survives.

The Spiritist philosopher Léon Denis already said that understanding immortality transforms the way we live. And the Brazilian educator José Herculano Pires took this idea even further: in his book *Education for Death*, he criticizes modern culture for hiding this subject from children.

According to him, death should be part of human education just as much as birth. Denying it creates a taboo that later turns into anguish and despair in the face of grief.

When explained with serenity, death helps children understand that:

- life has cycles;
- emotional bonds go beyond the physical body;
- memory and love keep alive

the presence of those who have departed.

It is not about softening pain, but about avoiding despair.

Another delicate subject is sexuality. The *El País* article highlights that speaking about the body, intimacy, and personal boundaries from an early age is essential for a child's autonomy and protection against abuse.

In Spiritism, sexuality is seen as a natural dimension of the human experience, linked to affection, reproduction, and the evolution of the spirit. Contemporary Spiritist authors reinforce that sexual education should be based on three pillars:

- respect for one's own body and the body of others;
- responsibility in relationships;
- human dignity.

Children need to learn from an early age that their body belongs to them and that they have the right to say "no" in any uncomfortable situation. This guidance is fully aligned with psychological recommendations for the prevention of abuse.

Perhaps the most important point of convergence between psychology and Spiritism is listening.

El País emphasizes that parents should first listen to what the child feels and thinks before offering any explanation. Education is not a monologue — it is a dialogue.

Kardec already pointed in this direction: moral education is not achieved through imposition, but through progressive clarification. Children do not need prefabricated speeches. They need:

- emotional security;
- truth appropriate to their level of understanding;
- affectionate presence.

When we truly listen, we create a safe space for children to trust us — and that makes all the difference.

By uniting these two perspectives, we form a broader vision of childhood education. Children learn that existence involves birth, growth, loss, and transformation. And Spiritism adds to this vision the idea that life is not limited to the body.

The immortality of the soul, when presented with simplicity and respect for freedom of thought, offers children a

sense of continuity. Death ceases to be an abyss and comes to be understood as a transition.

This does not eliminate suffering, but it transforms the way we face it.

Talking about death or sexuality with children does not take away their innocence. It prepares them to understand the world with serenity, confidence, and responsibility.

If adults avoid these conversations, children will continue asking questions — but they may seek answers in less trustworthy places.

That is why both contemporary psychology and the Spiritist tradition remind us of something essential:

Education is not merely about transmitting information. It is about forming consciences capable of facing life with lucidity, sensitivity, and hope.

And, deep down, when we talk with children about the most difficult subjects, we are not only explaining the world — we are helping them build the meaning of their own existence.

FIRST NATIONAL SPIRITIST CONGRESS OF CUBA (1920): Doctrinal Consolidation, Federative Organization, and Social Projection

By: *Walter Pérez Vila*

Sociedad Espírita Faro de Luz, Holguín, Cuba

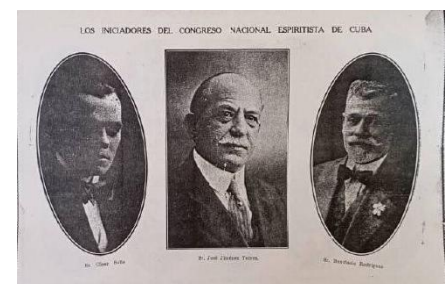


The celebration of the First National Spiritist Congress of Cuba, held between March 30 and April 2, 1920, at the Payret Theater in Havana, constitutes a landmark event in the history of Spiritism on the Island. This event not only represented the culmination of six decades of doctrinal dissemination following the introduction of Kardecian thought in Cuba around 1860, but also the crystallization of a movement seeking to legit-

imize itself as a cultural, philosophical, and social force within the republican context. The initiative of figures such as César Solís, José Jiménez Torres, and Bonifacio Rodríguez, together with the work of the Central Organizing Board, shaped a gathering that brought together representatives from numerous Spiritist centers across the country, creating a space for debate, reflection, and strategic planning.

The organizational structure of the Congress reveals the breadth of its appeal and the diversity of its interests. The Women's Section, composed of 23 members and led by Estrella Rodríguez, played a fundamental role, not only because of its logistical and doctrinal contributions, but also because it symbolized the ac-

tive incorporation of Spiritist women into leadership and propaganda tasks, anticipating a process of internal democratization within the movement. The Provincial Section, with 16 members, stood out for the presence of the veteran Eulogio Prieto, Cuba's representative at international congresses, and the young Armando Labrada, who would later emerge as a leading figure of Cuban Spiritism in subsequent decades.



Other sections — Propaganda, Treasury, and General Interests — completed an organizational framework that

ensured plurality of functions and efficiency in administration. According to historical records and later testimonies, 562 delegates participated, representing 113 Spiritist societies and 336 individual representations.

The development of the sessions, with opening speeches and lectures by personalities such as Dr. Torrecilla of Camagüey, Julio Gálvez Otero, and



Francisco María González, demonstrated the determination to provide Cuban Spiritism with a solid doctrinal body and a legitimate public projection. The closing session, marked by González's speech, synthesized the spirit of the event by emphasizing that the Congress should be understood not as an end in itself, but as the beginning of a new stage of organization and ethical expansion. The declaration of gratitude to the press and the proclamation of the Congress's "resounding victory" reflected the awareness of having achieved significant social recognition.

The approved conclusions reaffirmed continuity with the international congresses of Barcelona (1888), Madrid (1892), and Mexico (1906), proclaiming essential principles such as the existence of God, the plurality of inhabited worlds, the pre-existence and persistence of the Spirit, the survival of the soul, and the law of evolution through reincarnation. These postulates, defined as "substantiality," were complemented by the characterization of Spiritism as an experimental and progressive science, a contemporary form of revelation, and a crucial stage in human progress. In this sense, the Congress legitimized Spiritist Philosophy as a rational response to the moral and social problems of the era, emphasizing its non-dogmatic character and its permanent invitation to study.

On the social level, the approved aspirations reflected a program of cultural and ethical reform that transcended the limits of the Spiritist movement itself: freedom of thought and association, comprehensive and secular education for both sexes, secularization of cemeteries, abolition of the death penalty, creation of leagues against ignorance, and promotion of international arbitration as a

path toward peace. Such proposals reveal the vocation of Cuban Spiritism to insert itself into the modernizing debates of the Republic, linking its philosophy with the democratization of culture and social justice. The creation of mutual aid societies, cooperatives, and permanent peace leagues demonstrates the intention to articulate a project of social transformation inspired by fraternity and universal solidarity.

The tacit proposals of Cuba — such as the creation of a Pan-Spiritist League, a public Spiritist library, a national journal for dissemination, and a permanent committee for doctrinal defense — reveal the intention to articulate a federative network capable of sustaining the unity and prestige of the movement. At the same time, reforms in Spiritist practice aimed to purify mediumistic activity, combat fanaticism and fraud, and connect Spiritist teaching with the natural and experimental sciences, confirming the aspiration to place Spiritism in dialogue with contemporary academic knowledge. Finally, the agreed organizational structure established the creation of a National Center with twelve specialized sections (scientific, philosophical, therapeutic, charity, federation, external affairs, among

others), accompanied by a General Regulation of a unifying nature. This institutional design sought to guarantee discipline, doctrinal coherence, and organizational efficiency, projecting Spiritism as a federated and modern movement. The approval of the motion declaring March 31 as “Spiritist Day” in Cuba, in homage to the discarnation of Allan Kardec, symbolized the desire to inscribe the memory of the master into the collective identity of Cuban Spiritism.

In conclusion, the Congress of 1920 signified the historical maturation of Spiritist Philosophy in Cuba by consolidating its institutional structure, defining its doctrinal principles, formulating a program of social aspirations, and pro-



jecting its practice toward science and culture. Beyond its immediate resonance, this event marked the transition of Cuban Spiritism toward a stage of federative organization and public legitimization, inscribing it within the international tradition of the Kardecian movement and within the modernizing debates of the Republic. Thus, the Congress of the Payret stands as the culminating point of the 1860–1920 period, bringing to a dignified and visionary close the initial cycle of Spiritist Philosophy on the Island.

WALTER PEREZ VILA: Academic and Scientific Trajectory in Relation to Spiritism in Cuba

Walter Pérez Vila is a researcher and fifth-year History undergraduate student



at the University of Holguín, Cuba, whose scientific and doctrinal work focuses on the historical and philosophical study of Spiritism in Cuba. His undergraduate thesis, entitled “Spiritist Philosophy in Cuba (1860–1920),” constitutes an original contribution to national historiography by recovering the rationalist and humanist roots of Spiritist thought on the island during both the colonial and republican periods.

Throughout his university education, Pérez Vila has actively participated in scientific and cultural events of national and international relevance. At the XX Forum of Science and Technology (2022), organized by the Provincial Center for Cultural Heritage of Holguín, he presented the paper “Spiritist Philosophy in Cuba during the First Half of the 20th Century,” receiving official recognition for his research contribution. That same year, he participated as both speaker and published author (ISBN 978-959-7338-05) at the XIV National History Event of the University of Holguín, where he presented the philosophical and social foundations of Cuban Spiritism. In 2023, his work was once again distinguished at the XXXVIII Workshop of Heritage Researchers, held at the Provincial Museum La Periquera, for his contribution to preserving the cultural memory of Spiritism.

His intellectual production extends internationally. In 2025, the Kardecist Cultural Institute of Santos (Brazil) published his article “Cuba in Its Spiritist Literature: Expressions of Identity, Modernity, and Secular Spirituality (1860–1960),” translated into Portu-

guese and presented as a historical study of the Cuban Spiritist movement before the Revolution. In this work, Pérez Vila analyzes the doctrinal and philosophical literature of Spiritism in Cuba as an expression of national identity and secular spirituality, highlighting its role in the modernization of Latin American thought.

Likewise, he has collaborated with the CCEPA (Spiritist Cultural Center of Porto Alegre), where he published the essay “Spiritism between the Pearl and the Mud: A Reflection Based on Léon Denis and Kardecian Philosophy.” In this text, he reflects on the moral and philosophical responsibility of those who cultivate Spiritist doctrine, drawing inspiration from the teachings of Léon Denis and Allan Kardec.

In the editorial sphere, Pérez Vila appears as an author in *Revista Evolución – Venezuela Espírita* (No. 24, December 2025), with the article “Cuba in Spiritist Literature (1860–1960),” in which he explores in greater depth the relationship between literature, identity, and rational spirituality in Cuban history.

His career is characterized by the integration of history, philosophy, and culture, approaching Spiritism not only as a moral doctrine, but also as an intellectual and social phenomenon that contributed to the scientific and ethical progress of the country. Walter Pérez Vila represents a new generation of Cuban Spiritist researchers who combine academic rigor with doctrinal fidelity, projecting Kardecian thought as part of Cuba's cultural and spiritual heritage.