

A recent epistle from the 59th Emperor of FAR+C (Daniel Caro) - Part 1 - In English Translated

12/11/2023 (Thing promised, due)

Reincarnation(s) or Resurrection? The answer to Alchemy
(The publication will be done in 2 stages)

First part:

Incompatibility and concordances

*

For anyone who is not an absolute materialist, the question of our future after death arises. After having admitted it for almost six centuries, the Church, since the Council of Constantinople (553), has refused the idea of successive reincarnations in favor of Resurrection at the end of a single life. But are Reincarnation and Resurrection incompatible? Alchemy can answer this question since, as the Warning of the "Legenda des F.A.R+C" (1970) reminds us, "the operational chronological process makes it possible to authenticate all truth, whether human, cosmic, religious or metaphysical.

Without pretension to theology or originality, let us first recall what they are:

- Reincarnation: a soul, pre-existing the body, is incarnated and reincarnated in different bodies over the course of several earthly lives until it reaches its perfection as a pure spirit definitively freed from a body and, if this perfection is achieved, regain the ONE from which she was separated by her faults...

This belief is manifested in both the Old Testament and the New Testament, as well as in the writings of several Church Fathers. The following quotes attest to this:

Old Testament, Book of Wisdom, 8.19-20:

- "I was a naturally happy child, I had received as a share a good soul, or rather, because I was good, I had come into an undefiled body."

Gospel according to Saint Matthew, 17, 9-13:

- 17:9 As they were coming down from the mountain, Jesus commanded them: Tell no man about this vision, until the Son of Man be raised from the dead.

-17:10 The disciples asked him this question: Why then do the scribes say that Elijah must come first?

-17:11 He answered: It is true that Elijah must come, and restore all things.

-17:12 But I tell you that Elijah has already come, and they did not recognize him, and they did to him as they pleased. Likewise the Son of Man will suffer at their hands.

-17:13 The disciples then understood that he was speaking to them about John the Baptist.

Or again, when "Jesus began to say to the crowds, about John": "And, if you want to believe me, it is he who is the Elijah who was to come" (Matthew, 11, 14)

Origen, a Father of the Church (between 112 and 254): "Each soul comes into this world, strengthened by the victories or weakened by the failures of its previous lives".

Gregory of Nyssa, another Father of the Church (335-395): "It is a natural necessity for the soul to purify itself through multiple lives."

Saint Augustine (354-430): "Did I not live in another body before entering my mother's womb".

But in the 6th century the Church, during the Council of Constantinople under the Emperor Justinian, therefore opposed Reincarnation and preferred the idea of Resurrection.

- Resurrection: a soul created and incarnated in a single body for a single earthly life. At the end of this unique earthly life, this soul experiences a first particular judgment (Hell, Purgatory or Paradise), then a second, at the Last Judgment ("He will return to judge the living and the dead"), following which the The elect will be resurrected in a "glorious body" (mentioned by Saint Paul), and of which Christ gave the example during his Transfiguration before his disciples, reported in the 3 synoptic Gospels, such as that of Matthew (17-2):

"Six days later Jesus took with him Peter, James, and John his brother, and led them up a high mountain apart. He was transfigured before them; his face shone like the sun, and his clothes became white like the light."

And during the 40 days separating his resurrection from his Ascension, remaining on earth to multiply the "assured proofs" of his Resurrection, Christ on several occasions manifests this metamorphosis of his resurrected body:

-Thus Mary Magdalene does not recognize him immediately ("Saying this, she turned around and saw Jesus standing; but she did not know that it was Jesus" (John, 20-14)

-Neither did his disciples on the road to Emmaus ("Then their eyes were opened and they recognized him; but he disappeared before them", Luke24-31)

-He appears before the apostles while the doors of the room where they were standing were closed (John, 20-19)

-Or near the Sea of Tiberias: "When morning came, Jesus found himself on the shore, but the disciples did not know that it was Jesus" (John 21-4)

In short, a "transfigured" body, with possibilities unknown to the ancient terrestrial body.

For the Church, human life therefore does not repeat itself. It is on this earth that man can refuse the friendship of God, it is there that this friendship has been renewed in Christ and that everyone is free to welcome or refuse what is offered to them by the message evangelical. On this choice made in a single life depends condemnation or salvation.

The reasons for the Church's opposition to the idea of reincarnation were (and remain) of two kinds: political and theological.

Political: because, from the 6th century, the Church became a structured Institution, and its hierarchy, with the encouragement of the Emperor Justinian, wanted the faithful to rely on the clergy and its directives to achieve their Salvation. However, proponents of reincarnation are seen as potential rebels since they have no need to obey anyone other than themselves to achieve this Salvation.

Theological:

-Reincarnation is opposed to the way of salvation offered by Christ. It is Christ who frees us, he is the "Redeemer" ("Christ died for our sins"), the one who, before resurrecting, experienced a life and death similar to ours, which allows each of us to be able to be resurrected in the same way. Thus in the Epistle of Saint Paul to the Corinthians (I-XV, 20), Christ is presented as being "the first fruits of those who are dead". Just as the first fruits announced the harvest to come, by his resurrection Christ announces the future resurrection of those who trust in him.

It is therefore the love of God which is manifested by the gift of divine grace which allows us to be saved. It is through this free gift that salvation and forgiveness are offered to Man, and this without waiting for this Man to have reached perfection only by his own strength through a slow and random process. It is simply a matter of Man responding to this divine love, and he has the freedom to respond to this love or to refuse it.

For the Church in fact, in reincarnation, man is not free because he carries what he did before, is limited by it, is punished or rewarded for it, in a sense he therefore finds himself less responsible for his choices.

We see the objection: from the perspective of a single life, man's freedom is also limited, by "original sin" for the negative aspect, and by the gift of Grace, a powerful adjutant, for the positive aspect...). Not to mention heredity and the socio-historical context in which we are born and live and which weigh on our freedom without us always being aware of it...

For the Church, the idea of reincarnation is also opposed to what a "Christian" human being is: ("If you knew what you were worth" (Saint Paul). A Christian is an incarnate soul, body and soul are not two natures, but their union forms a single nature, and it is this double nature in which the material world (body) and the spiritual world (soul) are united which gives the Christian human being its value and its unity and which, with grace allows Man to attain the dignity of son of God. From his creation, man is destined, in his duality, to his "supernatural" end. The body is therefore not a prison that must be gotten rid of is not a source of sin, as the proponents of reincarnation present it, it is the

Temple created to receive the Spirit. Let us in fact admit that if the body makes a mistake, the The mind has something to do with it, and is even the main responsible! It is from within, it is indeed from the hearts of men that bad thoughts, adulteries, homicides, thefts, avarice, wickedness, deceitfulness, dissolution, backbiting, pride, madness, as well as injustices, exoduses, wars inflicted on man by man and sometimes justified "morally, what psychoanalysts call "the mystifications of morality": all these evils come from within the man and defile him.

The Church therefore rejects the idea of a self which must get rid of the body to achieve its perfection, the idea of a body/prison, a corrupt material envelope which prevents the soul from rising.

Finally, for the Church, Salvation is not a matter of solitary but collective quest, and does not require perfection: "Do not look at my sins, but at the faith of your Church"; "I believe in the communion of saints, in the remission of sins" (Credo). the Church is a community, living in solidarity in space and time between all the faithful living or dead united in the love of Christ.

In summary, for the Church since the 6th century, we did not exist before being born and our nature is that of a being composed of soul and body, this body participating in the dignity of the image of God. The body is "human" because animated by the spiritual soul, it is not to be despised and will be resurrected on the last day.

*

Are Reincarnation and Resurrection irreconcilable?

Let us first observe that the choice of the Resurrection alone leads to a theological impasse: if souls have not had previous existences, if souls are created at the same time as the body which will make them Christian beings , how can we explain or even justify the inequalities existing at birth: physical handicaps, mental handicaps, social handicaps (rich and poor, access or not to knowledge, etc.), premature deaths of infants, etc. Because of original sin? But we all have this original task, why then are some so heavily disadvantaged compared to others?

And what happens to the souls of those who, at the end of their only earthly life, are condemned to Hell or Purgatory while awaiting the Last Judgment? They must necessarily have the possibility of amending themselves, of consenting to God and his message of love, and this, without a body. Otherwise, why a second Judgment? And this possibility of saving oneself even after having been condemned the first time attests that for the Christian a soul can exist without a body, and without being incarnate, mend its ways or persevere in its errors until the Last Judgment. Is this incompatible with what proponents of reincarnation think: a soul can exist outside of a body?

Another question: those who are saved will therefore have a “glorious body”, but the others? Why then fight the idea of a soul achieving a perfection ridding it of a body, but accept the idea of souls without bodies, bad and condemned for eternity?

Sticking to the Resurrection alone seems to lead to contradictions that are difficult to resolve, to say the least, by the human mind....

Furthermore, the idea of Reincarnation is in no way incompatible with the Christian faith and the divine message renewed by the sacrifice of Christ.

Being reincarnated, and even being born with a disability, is not necessarily a sign that you have a karmic past to atone for. In other words, a being can be reincarnated without having to purge faults committed in previous lives, but only to help others, such as “Elijah/John the Baptist” for example preparing the coming of Christ. “Elected”, “missioned”, “saints” can “return” for a saving role and not by expiation.

Reincarnation is not a solitary adventure either: living only for one's salvation is, on the contrary, a path to perdition; without being an elected official or a missionary, and whatever one's religion or lack of religion, putting into action the message of divine love, putting oneself at the service of one's brothers, enlightening them, relieving their ills, is the only path to Hi. “He who does nothing for others does nothing for himself” (Goethe). “Love is an intermediary between what is mortal and what is immortal... Intermediary between God and Men” (Plato, Symposium). “To rise to the radiant world of Ideas, and above them to their essence... it is difficult to find a better collaborator than Love” (Plato, Symposium). This is also the message, the teaching and the example given to us by this Force of universal love that is Christ: “I give you a new commandment: to love one another. As I have loved you, you also love one another. By this everyone will know that you are my disciples: if you have love for one another” (John, 13, 34-35).

In reincarnation, the body is not necessarily a prison that the soul must get rid of: it can help the soul, and the sufferings of this body are taken into account for salvation. Christ gave the example...

Better yet, we can consider that all life, all reincarnation of each of us is in the service of the divine plan and participates in the future realization of this plan: a handicap of whatever nature, a death deemed unjust, Misfortunes, individual or collective, apart from being taken into account for salvation, present us with a choice: there will be those who will mock, despise, turn away, even participate in oppression, and those who will understand, will love, will do their best to alleviate or overcome evil; there will be those who will revolt, will deny and on the contrary those whose faith will not be weakened, or will even emerge strengthened (“I put my hope in the Lord, I want to believe in his word”, Psalm 129, De Profundis).

For Bossuet and his providential vision of the world, which he developed in his "Discourse on Universal History" (1681), even a criminal or a bloodthirsty tyrant plays his role in the divine plan whose "end" is beneficial, such as "Satan" the "Tempter" testing the abilities of a being to give in to evil or to resist it. Wasn't Attila called "the scourge of God"? "Misfortune is good for something" says the Jansenist Gordon at the end of Voltaire's "Ingénu".

In short, an earthly life does not necessarily cause us to relapse or annihilate through new faults the achievements of previous lives, and this to infinity, making it impossible to one day achieve Salvation.

During our multiple lives, whether we move up or down socially, our spiritual entity progresses, each stage, each life is a "better", a "plus" (not necessarily by being exemplary ourselves, but by what our existence has allowed others to achieve and which will serve their salvation).

And to know this Salvation, a single life, which will lead to their Resurrection, will be enough for some. For others, it will take a large number: in all cases, during our single earthly life or all our lives, it is what we have shown towards our brothers which will be taken into account, and this, whether we are Catholic, Christian, any other religion or even an atheist.

We undoubtedly know that my father believed in reincarnation and in saving karma: let us quote an extract from the speech (1957-1958) given to his group (and reported on pages 233-234 in Ce fut Roger Caro):

"...I will take this opportunity once again to tell you that you should not consider me as a superman, as an exceptional being. Alone I am nothing, all alone, I represent nothing. I am prone to the same faults as everyone else, and as such I am prone to the same sins. I have no personal merit, other than perhaps having a lighter Karma than yours, because I was reincarnated more times or before you, quite simply.

The merit that I have today, you will have tomorrow, so I have no reason to boast about having left before you. What counts is the finish, it's the goal, and for whoever crosses the finish line in the 7th zone, it's always a Victory."

And he thought that "ultimately", everyone would be saved because "God is good and cannot want the eternal loss of a single one of his creatures":

-Isaiah LVII, 16: "I will not punish forever because spirits and souls have come from me.

»

-Psalms LXXXII, 6-7: "You are ALL sons of the Most High"

-John X, 31-33: "It is not for a good work that we stone you, but for blasphemy, and because you, being a man, make yourself God. Jesus answered them: "Is it not written in the Law: I said you are gods? »

This is why my father does not hesitate to write, in “Bible, Science, Alchemy” (p.70): “If they have completed their Karma, religious or atheists will be sure of being seated at the right hand of the Father . »

Thus conceived, Reincarnation is not incompatible with Resurrection, on the contrary, it prepares it, it authorizes it. At the end of a single earthly existence for some, or several earthly existences for others, it will be the Resurrection.

SO,

“Go, take up your burden, and carry it courageously to the assigned end... These sublimities that I have just given you a glimpse of are not a myth, you are only the momentary exile and you will see them and you will see them. will live again one day provided that, in the bitter struggles of the Earth, you try to be the one who loves and not the one who hates; he who cries and not he who sings, he who prays and not he who threatens; he who advises and not he who afflicts; the one who supports and not the one who overwhelms; the victim perhaps, but not the executioner. » (Lancelin, Comment on Meurt, comment on Nait, 1912 work largely devoted to reincarnation.)

Believer of any religion, agnostic or atheist, it doesn't matter: just get started. Christ's “Rise and walk” to Lazarus is addressed to everyone. This is the meaning of Jesus' priestly prayer: “Holy Father, keep them in your Name, those whom you have given me, that they may be One, as we are One... so that they also may be in us ... May I be in them and You in me, so that they may be Perfect in Unity.” (John, 17, 11)

It is a walk during which there are many obstacles and where we have to carry our Cross, which is often heavy. Let us accept this Cross and follow the example: at the top of the path, there is Resurrection and Life.

But to rise, to improve, to purify oneself, to reach the summit, to reach Harmony, to be One with the universe and its Creator is not obtained by distancing ourselves from life here below, by non-action (as is the case for the Buddha); on the contrary, Christ asks for the greatest, most selfless action towards his neighbor (including towards the “bad”, not only towards the “good”). We must participate in divine Creation, promote here below the realization of what the “Our Father” evokes: “May your Kingdom come, may your will be done on Earth as it is in Heaven”. For a Christian, it must be an imperative to prepare for this advent, each according to his possibilities, according to the place and role assigned to him...

Because Christ is not “over there” or “elsewhere”, he will not come “later” or “one day”: “I am with you every day until the end of time” he said. -he said (Matthew, 28, 20). It is there, within us, for each of us to become aware of, respond to it and bring it to life, for our greatest good.

And these words are for all of us, for all men, as they were also in the early days of Christianity. At the time, people resented the fact that pagans could be recipients of Christ's words in the same way as Jews. It was the apostle Paul, considered the apostle of the nations, who defended and imposed this novelty:

“There is no longer either Jew or Greek; there is no longer either slave or free man; there are no longer man and woman; for you are all one in Christ Jesus” (Saint Paul, Epistle to the Galatians: 3, 28)

*

In the next part we will see how the Magisterium illustrates and proves the truth of both reincarnation and resurrection, the Stone being the image of the perfection of our being which, through successive reincarnations, is promised to its Resurrection.
