

A recent epistle from the 59th Emperor of FAR+C (Daniel Caro) – Part 2 - In English Translated

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Reincarnation or Resurrection? The answer to Alchemy
Part II

<< Let us sweep our house and the Master will come. >>

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We know that the Stone (whether those of the Philosophers or the Philosopher's Stone) is made up of three elements, sulfur, mercury, salt. Nothing foreign being added to it from the beginning to the end of the Magisterium, this trinity is therefore "unique" and always the same ("What is at the end is like what is at the beginning").

We can then see that several times during the Magisterium this whole, unique and always the same, will "die" and "reborn" several times, each of these "reincarnations" constituting progress: thus the (mining) Stone dies a first time when it is crushed (mortification) during the Preparation and undergoes the separation of the body (sulfur and terrestrialities) from the soul and the spirit (mercury and salt). These three elements, already more purified, then return in a new form at the beginning of Solve, when the Salt is added to the Ethiops (sulphur and mercury): under the action of the fire this whole "dies" a second time, transforms into vapors in which a new form (granules) is created, a form reuniting within itself the soul, the spirit and the body, together purer than the previous one. It is then again a "death" in the "Putrefaction" phase (well named), when these granules fall and are buried in the compost (sulfurous earth, composed of unamalgamated sulfur and terrestrial elements). This death is followed by a new rebirth under another appearance with the stage of the White Stone, with an appearance similar to what the Gospels tell us about Christ when he reveals his future divinity to his disciples: cf. Matthew: 11, 10-15: "resplendent face", "clothes white as light".

At the stage of the "false prophet" (Red Stone but still devoid of transmutatory power), it is yet another "death" for the Stone, crushed again in order to be able to start a Magisterium (Multiplication) which will further perfect it, after having undergone new "deaths", as many times as necessary to bring it to its maximum state of perfection and efficiency.

From "death" to "death", and from rebirth to rebirth, it strengthens and becomes "the same and another": composed of the same elements as at the beginning (sulfur, mercury, salt - body, soul, spirit) but more and more pure and ready to be the resurrected "glorious body". This is indeed the art of Alchemy: "Return ONE into THREE to make it ONE again".

To conclude on reincarnation, let us give the floor to Kamala Jnana in her "Dictionary of Alchemical Philosophy": "We can maintain without fear that the Great Work is the material proof of a series of human reincarnations. »

And in fact, if reincarnation is the return of the same entity ("soul") in different bodies, the Magisterium fully illustrates it.

But the Magisterium is not just a series of reincarnations, each corresponding to a greater purification without any fallback into a previous state of defilement or imperfection. Also manifested there, and this is its goal, is the phenomenon of the "Resurrection": having reached its point of perfection, the Stone becomes a "glorious body" endowed, like that of Christ after his Resurrection, with powers that the former body did not have: radiant, luminous, sheltered from Time, with the virtues of healing and transmutation, because the mission of this new body is not to delight in its perfection, but to serve and help others: just as man must bring to others the revelation they await and promote their elevation, their purification, in the same way the Philosopher's Stone is also made to "serve", strengthen, heal, metamorphose so-called "vile" metals into "or", in other words, symbolically, to free others from the impure that was in them and to make them rise in turn. The Stone, like Christ, like an Adept who has reached the end of his path, is responsible for diffusing and transmitting the Good entrusted to him. By serving humanity, she serves God and his work, following the example of Christ who, although he "ascended into heaven" nonetheless remains among men: "Behold, I am with you until the end of the centuries.

For the Roman Church, we have seen that the goal of reincarnation is to free oneself from the body to keep only a pure, disembodied soul and spirit. This is not what takes place: in the Magisterium, following several reincarnations, there is indeed "Resurrection" and "Resurrection of the flesh", because what is obtained in the end is not only the "soul and spirit" of the Stone but also its "body. This new Stone, which has become Philosopher's Stone, is still "body, soul and spirit" (Sulfur, Mercury, Salt) as was the initial body, that of the Philosophers' Stone, but these three elements have been purified, sublimated, metamorphosed, "saved". They became ONE in THREE like the divine Trinity (Father, Son, Holy Spirit), image of what each of us can become if we follow the same path as the Stone, because our alchemy is philosophical, spiritual: at each stage theoretical and practical of the Great Work must correspond to an awareness, an aspiration for better, a purification, an elevation, a "conversion" of our Being, to become one of these gods that we are destined to become, as the Christ: "I said: You are all gods".

Far from opposing or excluding each other as the Roman Church maintains, reincarnation and resurrection appear on the contrary to be united and complementary: reincarnation prepares and authorizes resurrection.

And what satisfaction the Magisterium still offers us by also showing us that all men will be saved, that the resurrection is promised to all, will come true for all, and not only for the "good" or the "elect". More or less quickly of course, because to continue the parallel with the Magisterium, just as certain beings do not need numerous reincarnations to find the celestial entity, the Stone will take more or less time to achieve its perfection. depending on the chosen path: wet, dry or priestly, the latter allowing some to achieve it in a single day. But in all cases, the process is the same, just more or less accelerated, and the "end" is the same.

All saved, all resurrected with a glorious body? One could object that this is not the case since there remains a residue at the bottom of the balloon, called “superfluous”, which we get rid of. Would he represent the part of the “bad guys”, men damned for eternity? Only the “good” would be saved? No, because this residue cannot be assimilated to a man or a living being, it is only made up of fragments of terrestrialities and the part of the sulfur which has not amalgamated with mercury and salt, in other words this residue is only a body, is only inert matter: if it represented men, to this body would be added a soul and a spirit (mercury, salt), this body would be a Temple, defiled, but sheltering soul and spirit were they also corrupted, and this is not the case with the superfluous. Only the realized Stone represents all of Humanity, uniting in itself body (sulfur), soul (mercury) and spirit (salt).

Thus, well understood and well carried out to its conclusion, the Magisterium assures us: we will all be saved. In line with what Pierre Phoebus/Roger Caro wrote in “The Bible says it, science explains it, alchemy proves it”...

The Magisterium is the Voice of Hope, as is that of Christ: falls, deaths and rebirths can multiply before reaching the end of the journey, but it is reassuring to know that everyone will reach the goal, with a consequence: death is no longer to be feared, the Adept knows that one day all men will be saved, as his Stone was. »

We see that we are far from the only objective set by some for alchemy: to make gold and/or find the universal panacea which would allow them to live eternally on Earth in their current physical body. The Magisterium is also and above all a means of access to the Knowledge of what awaits us, if we follow the example of our Peter, and if we know how to perfect ourselves as we were able to perfect it.

It's up to us to follow the same path: first recognize our weaknesses and imperfections (this is Mortification); then becoming aware of our triple composition (body, soul, spirit), this is Separation; free ourselves little by little from the matrix in which we are stuck (the beginning of Solve): riches, powers, honors, advancement, decorations, and all kinds of reputation and consideration which are only illusions and which subject us (Plato , precursor of Christianity, had already shown this with his Myth of the Cave); begin to perfect ourselves by fighting against these trappings which hold us back and lead us astray (the baths of Naaman).. It is on this condition that we can then rise towards the divine Essence.

Jesus Christ is a striking example of this renunciation of social “prestige”: born in a stable, entering Jerusalem on a donkey, dying crucified like a common criminal before (re)becoming God. In his image, our mining is humble, ordinary, and our salt is obtained from ashes and other common and widely distributed elements... However, it is these elements without grandeur that will allow him to become a philosopher's stone.

Let us give thanks to the Power which has given such laws and such assurance to men of good will if they follow, following the example of the Stone, the stages of this perfection of being promised to them in its resurrection and its dimension on -natural...

Let us then see in this very long development an encouragement to get rid of our selfishness and our fears, that of death in particular: “What I am most afraid of is fear”

wrote Montaigne in his Essays, which Franklin D. Roosevelt will take up in his own way: "There is only one thing that we must fear and that is... Fear". The Magisterium, by allowing us to access hidden realities, helps to free us from them.

A long time ago, when I was a scout, I was part of the Eagle Patrol whose motto was "To the peaks". "Let us be like the Eagle who flies towards the sun to get rid of his bad feathers." Like him, let us know how to rise, shedding ourselves of our faults, our faults and our vices. Each progress, each victory of the Spirit over the demands of matter is a stone from the tomb that we reject, a resurrection.

"For wide is the gate, and broad is the way, which leads to destruction, and there are many who enter in by it. But narrow is the gate, narrow is the way that leads to Life, and there are few who find it" (Matthew, 7: 13-14).

These words concerning salvation could also be suitable for the Magisterium...

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