

**THE ENLIGHTENER**  
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Even if Socrates' famous maxim "know thyself!" is appealing, for most of us, it is not obvious to understand it or realize how. First, it is necessary to be aware of the common key objective: the advancement of world peace, which is clearly the goal of all religions. Still, the question remains how do we get there together?

For those who recognize the law of causality, all thoughts, actions or spoken words will invariably produce effects and consequences. It is, however, difficult to fully unravel sequences and phenomena.

It is indeed reassuring and virtuous to trust in God as a foundation; true God born from true God, the creator of all things. Since the inclination towards freewill is an integral part of our life in this world, a few people or associations from different places attempted overtime, with more or less satisfaction, to understand how and why such a cause produce such effect.

They would sometimes organize council reunions, when the development of a doctrine was necessary as happened after the appearance of a prophet or an enlightened teacher such as Buddha. They re-transcribed numerous Sutras (Sanskrit, meaning Teaching). One of the compilations might become the true bible of Buddhism: "Lotus Sutra" (the swamp flower that blooms and bears fruit simultaneously reflects the law of cause and effect).

Since the present book is also conditioned by the law of causality, it would be pointless, even wrong, to claim to have fathomed sources and rivers; the same as it would be unfair to attribute the mysteries to only a few favored ones. Therefore by indulgence, this "King of the Sutras" provides to those who understand its works and virtues by the simple fact of pronouncing the title. The mantra adopted by our Enlightener, "Namu Myohorengue Kyo", is recited as closely as possible to its original meaning: to turn to the heart of the lotus— Buddhism Nichiren, Japan.

This practice of consonants and syllables contributing to bringing life can be qualified as "Tantrism," which is quite often used in religious orders and even in secular practices such as Yoga.

The simple fact of repeating, glorifying, invoking the name, the role of the foster father or the heart of the sutra, helps to open and express devotion. At the same time it is capturing the joy brought by the Mystic Law as illustrated in "Allah Hu Akbar" (God Alone is Great) in Islam; 'Hallelujah' (Praise God) in Judeo-Christianity; and "Aum padme namu" (Turn to the Lotus) in Tibetan Buddhism. These litanies soothe, stimulate and motivate faith, study and practice (meditation, prayer, ritual).

From an external point of view, it would be naive and simplistic to consider these phonemes as only soothing or enrapturing. Since the beginning of time, mantras are more comparable to remedies or conditioning. Their efficiency acts together with both asceticism and education. They are based on enlightenment, listening and discerning different ways of life.

Here is an example of a crucial classification : “The Ten Aspects of Life in Lotus Sutra: 1) appearance, 2) nature, 3) entity, 4) power, 5) influence, 6) internal cause, 7) relation, 8) latent effect, 9) manifest effect, and 10) their consistency from the beginning to the end.”

These categories or “suchness” are permanent and unalterable aspects of life. Cognition, the knowledge of the elements encompassing the ins and outs of any life, is indeed considered important, but not necessarily vital. The essential element is "the intelligence of the heart."

Each stratum and allegory of the Lotus Sutra, written in prose and then in verse, is there to prepare, classify, understand and discern human qualities and flaws. It is the manifestation of their internal and external causes. The cure, the relief and the joy must appear to the individual through internal enlightenment geared towards compassion. In other words, the drive of Buddhism means “sharing passion.”

The sutra in chapter XVI, “The Essence of the Life Span,” ends with the parable of “the good doctor.” In principle it proposes that he must choose between his medicine that must be relied upon in order for him to be saved, or, doubt his words. The latter is exposing him to bad teachings prone to distract him.

Obviously, one should put things in perspective as it is impossible or even useless for the average man to be in control of everything. Buddhism is a compromise. In addition to its educational and ascetic rites, it often relies on multiple traditional or contemporary practices, to convey his doctrine; with modern science being used as a back-up.

The rules of transmission depend on proselytism linked to circumstances and existential crises. The responses are rigorous and compassionate at the same time. They are capable of helping men to escape from the causal cycle made of three poisons: ignorance, greed, and anger.

One shouldn't be mistaken; this kind of doctrine remains a simple scaffold or a means. The purpose, which still must be realized, is to live his freedom and accomplish his labor.

Jean-Charles is our Enlightener, even if he is fully aware of his unfortunate expectations regarding his companion's reactions. Nevertheless, his heart has endured a serious set-back.

In search of being fulfilled, not only by completing his historical research, but also by living fully the present and organizing the future, Jean-Charles relied on "Dharma," i.e., the Mystic law in action.

This notion may appear uncertain, even paradoxical, in the light of the rational provisions listed above, but there is no universal dogma in Buddhist designs. Many trends appeared since the historical Buddha who was born in India around the 5th century BC.

The Buddhist school Jean-Charles referred to is the one founded by the Japanese reformist monk Nichiren in the 13th century. He adopted a return to orthodoxy when he saw the deterioration of Buddhism. He rejected firmly the other trends. This was in stark contrast with the quietism of other Japanese sects.

Nichiren proceeded to send a well-documented letter to the government asking them to take the necessary steps to quickly go back to the basic Buddhist precepts. It was indeed a bold and incredible affront which condemned him to decapitation. A “cosmic light” mysteriously

saved him from the executioner's sword and he was sentenced to exile. Therefore we received many documents from this part of the world.

The intrinsic job of a monk is to worship the mighty power of the original Buddha, without necessarily defining it. This is so as the Awakenings appear at different times, according to mankind's predisposition. Nichiren's recognition by his followers as a universal Buddha became common knowledge. In his lifetime, Buddha himself anticipated this by teaching the "Sowing of Buddhism," as opposed to the traditional "Harvesting of Buddhism."

Nichiren's Buddhism could be compared to Christianity, which has spread mainly among the humble class, the working class. The simplicity of the practice of Nichiren's Buddhism rests largely on reciting the mantra: *Namu Myohorenguekyo* while focusing on the words "Myoho," the heart of the Lotus Sutra.

In another period on the other side of Japan, during his historical researches, Jean-Charles came across the significance and value of the names of various ethnic groups in Europe. Initially, he was mainly interested in the story of the site of Alesia, which led him to link the Mandubiens, citizens of this city (*Bello Gallico*, Lv VII, Chapter 68), and Buddhism.

Back then during the oral tradition, words were reversed to reverse meaning. For example, BUD (from Buddha) means "the awakening" while DUB means "sleep or death." The Mandubien name is therefore related to the old world religion of "Sun Worship" and Buddhism manifests its essence.

This is the reason why the Judeo-Christian College rejected it and Alesia. This, a religious center of all Celtic regions, disappeared. The Creation of Alesia by Diodorus Siculus: "After Herakles had gathered his troops, he advanced to the Celtic and roamed it all over, abolishing customs contrary to the law, such as murdering foreigners. Men galore of all nations came voluntarily to join his army, so he founded a very large city. (...) He mingled his fellow citizens to the natives. The latter being the most numerous, all inhabitants became barbarians. Until such time, the Celts honor this town as their home and their Celtic metropolis."

Jean-Charles, avid to know more, owes his knowledge of Nichiren and Lotus Sutra, to a transient client stopping by his hostel.

By studying this discipline through ceremonial and monotonous recitation, and harmonious Chinese characters from the Lotus Sutra, Jean-Charles imperceptibly realized that religious belief is built on profound teaching.

Through contact with some followers, he discovered that Buddhism was not a "religion without God," as is often interpreted by outsiders, but was indeed a school of thought and practice where mystical experience is fully lived.

But Jean-Charles' complete adhesion relies mainly on drawing a parallelism, if not fulfilling Western spirituality, which he discovered in this unusual doctrine. This is how he described it in his written statement. The statement was requested by a Japanese school, eager to know how his message was interpreted by the French. Here is an excerpt:

"In the introduction, I took the liberty to personally highlight on one hand the similarity between Christianity (settled in the bed of ancient paganism) that shaped Western thoughts and

on the other the Nichiren Buddhism. Both in their 'works and virtues' include the involvement of 'sublimity' in their notion of 'reason'. Christ advocated love and Nichiren achieved the synthesis of both through a sublime logic. Hence, it is in this sense that one must understand the need to go back to integrity as advocated by this humble Japanese monk in his letter to the provisional Governor at the time. The Samurai, proud leaders of the feudal era, were summoned by this small tonsured monk to comply with the correct teachings of the original Buddha, in order to take the right decisions to transform the environment and restore peace in the country."

For our Enlightener, the word sublimity has several meanings and cannot correspond to a single intellectual prowess obtained by advanced meditation techniques. Faith exaltation or flash of genius is reserved for a few insiders or sanctified ones. One must have self-knowledge to take refuge in it or adopt it. As for connection with others, the higher the virtues or revitalized hypotheses, the more harmony is realized between human beings; all in "free competition."

However, this provision remains theoretical. In practice down through the ages and in today's world, multiple spiritual trends have expanded. For the mystical explorer the main virtue remains to have recourse to providence. Inductive science being neutral is mainly used to back up or invalidate the attempts and experiences of each other. Ethical issues belong to social sciences and humanities and therefore to religious voices.

To realize this encounter, Jean-Charles relied on subliminal evidence capable of answering his questions along with his historical research. He let himself be carried away by the capricious flows of his existence. He needed to experiment.

When Sophie offered to travel with him to Greece, he saw in this opportunity a signal of the Mystic Law. He persuaded himself that the time was ripe to move. Since he rarely traveled that far, such a perspective was like the star of Bethlehem and the magi.

However, it would be incorrect to believe Jean-Charles was that naïve. Confident in his faith, the trip was an opportunity and a great adventure. In today's world of information, seeing the Daphne monastery was not all that necessary for him.

Above all, he wanted to share and live his mission with this intriguing and charming partner. He saw in her a complementary spirit; a druid able to understand him and transmit what was to be discovered through her circle of acquaintances. It was clear that the signal did take place.

The arrival of this woman in his life predisposed him to thinking he was Heracles chasing the Arcadian Deer. He could imagine following her to the land of the Hyperboreans, the earthly paradise. He would admire her, feed on her wild beauty, discover, share dreams, secrets, and wonders. On his return, she would come to drink at the original source where he would be waiting patiently. In the end the beautiful woman would safely, without any struggle, fall asleep on his shoulder... She would have lived her illusion and revealed the true light to the hero.

Yet, Jean-Charles was unaware to what extent the projects he thought he would create with this woman would depend on her personality and behavior. In view of the findings and interpretation, the differences of opinion and sensitivities, our man did not remain master of the

situation and was caught by surprise. Attracted by Sophie's life, he hoped to explore her interests and visions, while sharing his own to reach a communion.

No matter how noble the intent, the lesson clearly stipulated that if it is easy to receive it is more difficult to keep and will not be enough. After his companion's behavior, he had to use all his internal resources not to despair.

While he believed he found the much-sought-after sublimation with this woman, almost everything collapsed. Something mysterious that he can't explain appealed to him: an unspeakable joy deep inside enveloped his body and mind. "The Enlightener" went beyond unspeakable dreams and into a passage bursting with confidence and love.

He is certain he crossed a new threshold of consciousness expanding his horizons. Even Sophie's behavior is no longer a failure to him, but rather a plan of intellectual goodness from which he boosts all his confidence. To love and empathize without any hope of it being returned appears to him larger and simpler rather than trying to persuade others of their errors to no avail.

He does not question his Buddhist concepts. They allow him to preserve and not to yield to the desire to get too close to the flame. It must be the same way Saint Irenaeus felt towards the Gnostics.

When he recalled the words and intonation of his partner, the temptation to let himself be scathed was terrible. He was at the point of wondering if he bypassed some life opportunities. He would have loved to abandon himself to a warm and confident encounter in her, his beloved. She knew how to express herself so well. He wanted to blend with this creature, this alter ego and see a true partner of the divine come to life.

Then the dream vanished as a result of the "Super-conscious." It revealed to him that the sublime moment would be better preserved if he took a different path. In time he would empathize with her, enjoy her glitter, her warmth and refer to it without the need of an alliance. . A hermetic true-to-life sentence of John the Evangelist came back to him, "He, who loves his life, will lose!"