



The Diamond of the Perfect Wisdom

Leaf #16 from Centre Culturel Bouddhiste Jôdo-Shinsû Harry Pieper de Montpreveyres, CP 29, 1018 Lausanne. (jun 2025)

Internet as a weapon of mass destruction, like a virus spreading a war-driven delirium! (1)

“Conspiracy theorists” did not have to wait long to watch the marvellous dream of the Internet (from the very beginning a cock-and-bull story, to say the least!)—supposedly broadcasting Knowledge For All in every direction (so said its promoters, naturally focused first and foremost on humanity’s well-being!)—turn into one of the most sinister waking nightmares (2).

A tree is judged by its fruit...

In less than five years, a paltry caricature of the Spanish flu and a special military operation, both streamed worldwide via the Internet (in 2-D, thus robbing the “masses” of any sense of true depth—namely, the spiritual one), have driven whole populations to extreme alienation, apathy and corruption. So profound is their demoralisation that they can watch—staring without thinking or reacting, even feeling a kind of morbid excitement—a genocide (in the Holy Land!) live-streamed on their mobile phones, revealing a decadent, degraded, corrupted state of mind, perhaps worse than that of the spectators at the circus games of Antiquity.

Without lingering on Augustine’s reaction—as he was on the way to sainthood—clinging to a railing so as not to enter the circus and thus preserve the sacred character of his humanity: where today do we see any reaction aimed at preserving the sacred character of humanity among Western or strongly Westernised populations?

Whatever one may think of taking to the streets to be heard—something sages, saints and itinerant preachers have done everywhere and at all times, favouring the marketplace to make their voices heard—back in the seventies, during massive demonstrations, crowds united against the war in Vietnam.

Different times, different mores...

For several years now—amid tense politics and a strained social climate—geopolitics has been promoted by countless self-styled experts on the new Internet media to the lofty rank of a knowledge capable of sounding universal principles, a panacea supposedly able to remedy even the collapse of values at work in the standardized, hyper-modern Western civilisation that now spans the globe.

In truth—yesterday, today and tomorrow, always, because their foundation is timeless—only the universal paths of spiritual realisation, endowed with the transmission of metaphysical teaching and spiritual influence, can lay claim to knowledge par excellence: metaphysical, supramundane, transcendent knowledge that is one with the Realisation of Absolute Truth.

As for geopolitics—reaching neither cosmology nor metaphysics—how could its practitioners gain access to the principles required to truly understand the present state of the cosmos: to read those more-or-less clear reflections of the heavens that living cultures and spiritual traditions still offer, down to that most turbid shadow which is the desacralised, hyper-modern, standardised global Western civilisation?

In this West, stripped to the extreme of spirituality, the quasi-hypnotic state of suggestion—a waking dream—in which populations are immersed is quite extraordinary!

Within this peculiar civilisation, the primordial, unavoidable questions relating to the spiritual foundations of every society are never even raised, as though spontaneously... laying bare the deleterious effects of the assault on genuine—i.e., spiritual—intelligence, waged by every most subtle means (with the Internet as its spearhead) at the hands of those neo-animists, the “northern-tinged devotees of the puissant power underlying a total empire over nature.” The initiators and directors of the World Economic Forum in Davos, Switzerland, are at present its most clamorous zealots—exemplary representatives of the social-internationalist movement.

Yet some intellectuals, though manifestly enamoured of geopolitics, ground their thinking in conceptions deeper than those inherent to that discipline: religious, initiatic, metaphysical conceptions.

Such is the case with Alexander Dugin and Sheikh Imran Hossein, among others—the former aligned with Orthodoxy, the latter with Sunni Islam.

Beyond the ardent militancy of these two intellectuals, who stand against Western hegemonism and oppression in all its guises—colonial, liberal, neo-colonial, neo-liberal, etc.—and beyond their reflections on how to bring it to an end, Sheikh Imran Hossein, true to Islamic universalism, makes no secret of his respect for religions and paths of spiritual realisation that honour their own particular orthodoxy and calls for a sacred Orthodox-Muslim alliance. Alexander Dugin, for his part, advocates mutually enriching intercultural relations within a multipolar Eurasian policy that respects the great traditional cultural spheres of influence: Chinese/Tao-Confucian, Hindu, Sunni/Shia Islamic, Original Orthodox/Catholic Christian, African-multicultural, South-American multicultural, and so on.

Although the ideas of these two writers form a convergent and pertinent critique of the desacralised, hyper-modern, standardised global Western civilisation, neither of them evokes the decisive influence of Abrahamic monotheist cosmology on the formation of this civilisation, even though it is its very matrix. On this point, if they do not question their own respective traditions, how could they avoid collaborating in the morbid raising of a gigantic edifice whose collapse was calculated from its conception? (3)—at least they do not, like certain others of a different obedience, labour to galvanise their audience by eagerly wishing for the advent of prodigious catastrophes...

At this juncture two questions arise: I) Does placing apocalyptic concepts and representations at the heart of the cosmology of the three Abrahamic monotheisms progressively lead to the sudden outbreak of a self-destructive collective delirium capable of spreading beyond the original circles of believing practitioners? II) Is the spiritual debacle of the collective West leading it to bring to power social-internationalist infra-transhumanist neo-animists? —this is not the place to dwell on a European “policy” (no longer, strictly speaking, politics, reduced as it is to tyranny) that seeks to constitute not a vast sphere of traditional cultural influence—for it no longer has that capacity—but a civilisational space that, in every way, imposes a quantitative imperative. (4)

In such a civilisational morass, one can readily grasp the deadly dissolving power bound up with the generalised use of the Internet!

Excepting the deepest respect owed to religions and to the universal Paths of spiritual realisation—and to their followers; excepting the profound respect owed to supporters of a multipolar Eurasian policy advocating mutually enriching intercultural relations (these two groups that will doubtless contribute to the West's of genuine balance in the futur)—how can one deny that a significant share of people fortunate enough to live in still-traditional societies, sincerely practising a religion or leaping onto or travelling along a universal Path of spiritual realisation, are nonetheless not thereby assured of attaining supreme spiritual awakening, whatever name be given to it? By that very fact, do these people not undergo an added burden of suffering when life is already amply laden with it?

As for the political imperative of unifying the populations of a vast cultural sphere, the paramount means of doing so is assuredly spiritual.

With regard to the conditions that make it easier to reach the goal of any universal Path of spiritual realisation, is it not essential—fundamental, of universal interest—to offer the best (the realisation of Absolute Truth) to the worst (the person wholly incapable of spiritual practice) in the easiest manner (without effort, instantaneously, with no possibility of losing the acquisition)?

Is it not legitimate to wish to discover such conditions for spiritual realisation, whatever our cultural sphere of origin?

Well, this easy Path exists! It is spreading today in the West, and will doubtless spread far more widely. This panacea is none other than the True Pure Land School of Buddhism (5)!

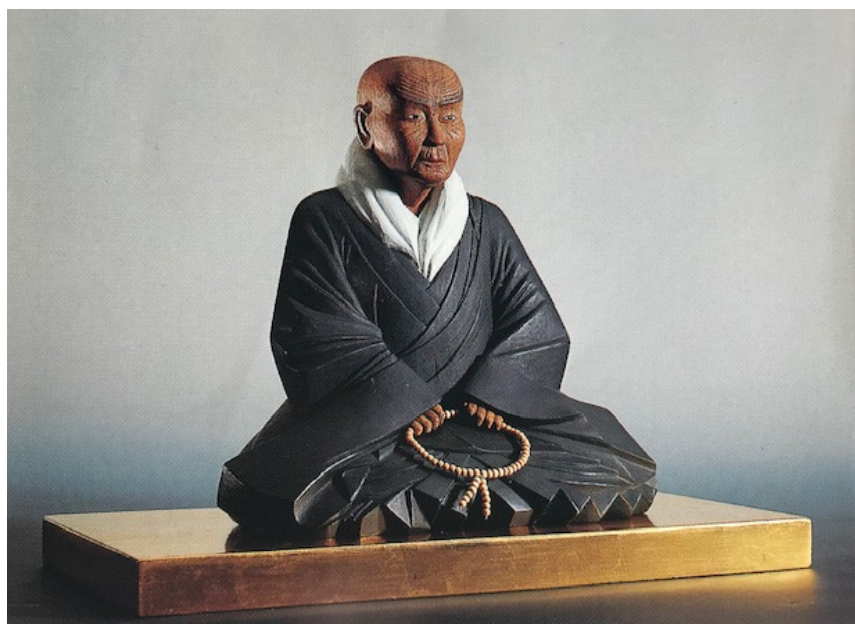
May everyone walking a universal Path of spiritual realisation carefully weigh the imperfection of their personal power and the limitations that flow from its use!

May all beings obtain Peace and Happiness! NAMO AMIDA BUTSU!

Reverend Gaston Bezençon



Bouddha Amida



Shinran Shōnin (1173 -1263)

Notes

1) The Diamond of the Perfect Wisdom No. 16 is a modest and unofficial contribution (submitted after the registration deadline) to the reflections of the Jōdo Shinshū community members gathered for the 2025 IABC conference in September in Oxford, which will focus on the theme “Peace and Harmony”

2) An icon-maker working within a regular line of transmission—here, a sculptor of Buddhas—learns that four components underlie the sacred art he practises: a spiritual doctrine, forms, techniques and materials. With time, comprehension of the doctrine (which confers legitimacy, harmony, regularity and sound foundation on the whole) tends to be lost, while the forms, techniques and materials endure. The forms are then corrupted, though the techniques and materials still endure. Next, the techniques degenerate while the materials persist—until the materials, too, become corrupted. This process naturally unfolds at various rhythms and in various combinations. Seen as a dark and turbid reflection prolonging that perspective, the digital communication technologies bound up with the Internet—by their very structure and, above all, their effect—border on the worst counter-icons imaginable, once these “infra-transhumanist” phenomena are examined in the light of the principles that preside over reproducing the Buddha’s image.

3) Reference is made to Daniel’s dream.

4) Yet it is toward just such a morass—comparable to late-antique society at its darkest hour, should nothing arise to counterbalance the decay—that the Federal Council is busy showing Switzerland, scorning the neutrality that is its most precious heritage and betraying (by means of some referendum tainted with a European sauce) a populace that in reality is deeply attached to it. It is worth recalling that, scarcely ten years after the bicentenary commemorations of the Congresses of Vienna and Paris, the Federal Council suddenly “forgot” that the federal state, Switzerland’s borders and her perpetual neutrality are owed to a Russian Tsar, Alexander I, and to his plenipotentiary minister, Count Ioannis-Antonios Kapodistrias, who also secured the independence of the Canton of Vaud from Bern. What a strange idea of gratitude today’s Federal Councillors entertain—stranger still their notion of perpetuity! Always eager to collaborate, they would do well to note that, after this “forgetting,” some of their shrewdest critics have begun comparing them not to sages but to garden gnomes—though deprived even of the virtues those folk-tale figures possess.

5) At the heart of the teaching of the True Pure Land School—traditionally founded by Shinran Shōnin—lies the Other Power (Jap. Tariki) of Amida Buddha, transferred through the Thought/Utterance of His Name, the Nembutsu (recited “Namo Amida Butsu!”, or more colloquially “Nam’An Da Bou!”: “Homage to the Buddha of Infinite Light and Life!”) in accordance with the 18th Vow of the Great Sutra of Infinite Life (Jap. Dai Muryōju-kyō), even if uttered but once. This is Buddhism’s easy practice, the Path on which one becomes a Buddha in ordinary life—“a Buddhism for all,” to borrow the late Rev. Jean Eracle’s apt phrase.

All other spiritual Paths (the True Pure Land School alone excepted) share a single structure: teaching, faith, practice, realisation (Jap. kyō, shin, gyō, shō). A teaching is offered; a person first grants it faith (takes it into consideration); then practises it, and finally obtains—or fails to obtain—the requisite realisation. This scheme, defining the Path of the Sages (Jap. Shōdō-mon), makes reliance on human personal power (Jap. jiriki) indispensable, while hinting at that power’s intrinsic limits—hence the Goal of the Path is difficult to attain, hypothetical.

The True Pure Land School—arguably the most representative of the Pure Land Path (Jap. Jōdo-mon)—is unique in adopting a wholly different structure: teaching, practice, faith, realisation (Jap. Kyō, Gyō, Shin, Shō)—a pattern free of any trace of personal power. Each of its four elements rests entirely on Amida Buddha’s immeasurable Other Power:

I) the transfer, in line with the 18th Vow of Universal Salvation, to those who thereby,

II) utter with a Sincere Heart the Name of Amida Buddha,

III) of the Serene, pure Faith of that Buddha and of all the merits He amassed during His long Bodhisattva career—a career crowned by the Realisation of the Western Pure Land; a Pure Land where all beings, having awakened the Desire for Birth,

IV) are born and at once realise the Supreme Awakening.

Such is Buddhism’s easy practice: a simple, supremely sudden Path that makes no distinctions among beings—evil or good, weak or strong, foolish or wise, ignorant or learned, poor or rich, women or men, unbeliever or devout. It is a sure practice through which one does not fall back from Supreme and Perfect Enlightenment.