

غلط‌نامه و اصلاحات چاپ اول
«مریمیه: از فریتیوف شوان تا سید حسین نصر»
(انتشارات تیس، ۱۳۹۳)

اکنون که نسخه پی. دی. اف. متن نسخه چاپی کتاب «مریمیه: از فریتیوف شوان تا سید حسین نصر» (انتشارات تیس، چاپ اول، ۱۳۹۳) منتشر می‌شود، لازم است برخی اشتباهات و اصلاحات را بعنوان ضمیمه آن منتشر کنم.

نه تنها شماره‌های مندرج در فهرست اعلام کتاب در بسیاری موارد منطبق با صفحات نیست بلکه در فهرست آغازین کتاب نیز شماره صفحات پس و پیش شده که امیدوارم در چاپ‌های بعدی اصلاح شود.

اسنادی که در کتاب درج شده در بسیاری موارد مهم‌تر از متن بود و جنبه تزئینی نداشت؛ مانند نامه‌های ویکتور دانه یا نامه ۱۳ صفحه‌ای «طفیل» و به همین دلیل با درج آن‌ها از ترجمه فارسی خودداری کردم. ولی در چاپ کتاب این اسناد چنان کوچک شده که قابل خواندن نیست. برای جبران این مشکل، در پیوست حاضر اسناد مهمی را که در متن چاپی کاملاً ناخواناست مجدداً با کیفیتی مناسب درج می‌کنم.

عنوان درست کتاب «مریمیه: از فریتیوف شوان تا سید حسین نصر» است نه «مریمیه؛ از فریتیوف شوان تا سید حسین نصر».

در متن کتاب همه جا واژه‌های «پرایماردیال»، «پرایماردیالیست»، «پرایماردیالیسم» یا «پریموردیال» و... به «پرایموردیال»، «پرایموردیالیسم»، «پرایموردیالیست» تبدیل شود.

در همه جای کتاب (مثلاً صفحه ۲۴۶) «ماشی‌یح» به «مشلیخ» تبدیل شود که به تلفظ عبری نزدیک‌تر است.

در صفحه ۹۹، سطر ۹ «مسلمانان» بشود «مسلمان‌اند».

در صفحه ۱۴۹، سطر ۲ جمله به این شکل اصلاح شود: «تنها اعتراض جدی که می‌شود به این مراسم وارد کرد».

در صفحه ۱۷۴، سطر ۸ به این شکل اصلاح شود: «مردی ضعیف تا حد بزدلی، بدبین...»

در صفحه ۱۷۷، سطر ۱۷ «ما هیچ‌گاه قلدور نخواهیم بود» بشود: «ما هیچ‌گاه قادر نخواهیم بود»

در صفحه ۱۹۰، سطرهای ۱ و ۲ درست این است: «ما به تحقیق درباره پیشینه سازمان شوان پرداختیم...»

در صفحه ۲۰۲، سطرهای ۴ و ۹ و در صفحه ۲۱۸ سطرهای ۱۰، ۱۵، ۱۹ «فوج» درست است نه «فرج».

در صفحه ۲۲۵ نوشتن:

شوان در رساله برهنگی قدسی... از زنی بنام لالا یوگیشواری، «قدیسه بزرگ کشمیری»، می‌گوید و برهنگی او. در اینترنت و منابع

مکتوب جستجو کردم و فردی بنام لالا یوگیشواری، یا نامی شبیه به آن، نیافتم.

فرد مورد نظر شوان لعل ایشوری است که زندگینامه او در آدرس زیر در ویکی‌پدیای انگلیسی درج شده:

Lalleshwari

From Wikipedia, the free encyclopedia

در صفحه ۲۶۳ نام «فرانک وایزرنر» به «فرانک ویزرنر» تبدیل شود که تلفظ درست نام فوق در لهجه آمریکایی است.

در صفحه ۲۷۴، سطر ۱۸ جمله به این شکل اصلاح شود: «که بتواند در سوئیس و نزدیک شوان بماند.»

در صفحه ۲۸۳، سطر ۱۲ «مرتبط به بحث‌های کتاب حاضر» بشود «مرتبط با بحث‌های کتاب حاضر».

در صفحه ۳۴۱ سطرهای ۱۶ و ۱۷ «صوفی می‌گشت» و «کوفی می‌گشت» تبدیل شود به «صوفی می‌گشت» و «کوفی می‌گشت».

بازنشر اسناد مهم مندرج در نسخه چاپی

بسم الله الرحمن الرحيم

Bloomington, 19 May 1977

Dear S. Kamil et al.:

I am writing you this letter on behalf of both S. Maryam and myself and trust you will see that it touches all the parties concerned.

Both S. Maryam and I are writing letters to the Shuybhi and S. Latifah to acknowledge therein our responsibility - without any reservations at all - for the events of last summer. We were moved to do so while in Kyoto, some weeks back, when we received a beautifully worded letter from S. Ibrahim at Fey, but circumstances forced us to postpone this till our return to the States, which is just as well, for upon return we found the dossier containing all the letters and relevant materials on the problem. I have no intention to go into the long contents of your letter nor to defend myself against your criticisms of my character and position as Nu'ib, for I see no profit in such a course, and in any case you have all spoken well and show no malice in your words and, above all, have my best interests at heart.

Our intention, rather, in writing this letter is to answer to you all publicly that our lack of discernment as regards S. Latifah is what led to the painful succession of events. The primary responsibility is mine; you are exempt from any responsibility, for you were merely following me. I am not ashamed of admitting that I have fallen, for this is not the first time it has happened; but I am ashamed that this time it involved so many fine persons such as yourselves and created such results, not only in Bloomington, but also in Laramie.

Neither S. Maryam nor I have any intention of abandoning the Tarīqah, so you need not fear on that score for us; but if we have no such intention, then we must affirm it, and that is why we are writing this letter to all of you.

والله اعلم بالصواب

Atto al-Talib

Maryam -

والله اعلم بالصواب

Bloomington 19 May 1977

Dear Sidi Kamal ad-Din:

I am writing you this letter on behalf of both S. Maryam and myself and trust you will see that it reaches all the parties concerned.

Both S. Maryam and I are writing letters to the Shaykh and S. Latifah to acknowledge therein our responsibility-- without any reservations at all-- for the events of last summer. We were moved to do so while in Kyoto, some weeks back, when we received a beautifully worded letter from S. Ibrahim at Fez, but circumstances forced us to postpone this till our return to the States, which is just as well, for yesterday we found the dossier containing all the letters and relevant materials on the problem. I have no intention to go into the long contents of your letter nor to defend myself against your criticisms of my character and position as Na'ib, for I see no profit in such a course, and in any case you have all spoken well and show no malice in your words and, above all, have my best wishes at heart.

Our intention rather, on writing this letter is to avow to you all publicly that our lack of discernment as regards S. Latifah is what led to the painful succession of events. The primary responsibility is mine; you are exempt from any responsibility, for you were merely following us. I am not ashamed of admitting that I have fallen, for this is not the first time it has happened; but I am ashamed that this time it involved so many fine persons such as yourselves and created such results not only in Bloomington but also in Lausanne.

Neither S. Maryam nor I have any intentions of abandoning the tariqah so you need not fear on that score for us, but if we have no such intentions we must affirm it, and that is why we are writing this letter to all of you.

Wa salam min hadha alfaqir ila rahmati rabbihi wa karamatihi

Abd al-Jabbar
Maryam

[One of many letters of apology

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bloomington, May 23, 1977

Dear S. Qadiri,

I truly regret my letter left you with the wrong impression. When I said that I did not want to respond to your criticisms of me, it was not because of any superiority I might feel, but rather because your remarks were valid and beyond litigation. To have passed them over in silence or to have quibbled on any point would have been, in my estimation, a sign of arrogance. Your dossier merely showed how urgent it was that I accept responsibility and that I apologize for having ^{you} misguiding. I wrote to the Shaikh that I accepted your criticism as valid; and I also said that I did not know when to begin to set things right and looked for his guidance. But your letter puzzled me: my account of responsibility covers, not only the Shaikh's remarks, but also yours. When I wrote to him, I said, if I remember correctly, that I was doing so, not out of a false recognition of mistakes and errors, but out of a desire to show admiration and love for him and S. Hatifah. I have asked S. Hatifah to forgive me for my abusive attitudes towards her, and perhaps Heaven will be good to me and grant me her forgiveness — I certainly hope so, even though I do not merit it. In apologizing to you, on the basis of your dossier, I am asking for your forgiveness too. Moreover, when S. Maryam and I apologize for what we have done, it seems to me that this should be taken at its face value without any attempt to set other things into the statement, for there are none: we mean what we say, for our hearts are broken over this whole affair and we wish to do what Heaven requires of us. If I wrote that you were not far from us that we might leave the tariqah, it was only in response to your statement that I rejoin the Path and set my house in order. Both S. Maryam and I truly wish to be reconciled with the fugara of Bloomington and we both pray that الله تعالى will show us how best to proceed: انه ذو البراري.

والسلام عليكم من هذا الفقير الى ربه

Afzal Jabbar

P.S. S. Maryam joins me in the sentiments expressed in this letter.

والله اعلم

May 23, 1977

Dear S. Qaddur,

I truly regret my letter left you with the wrong impression. When I said that I did not want to respond to your criticisms of me, it was not because of any superiority I might feel, but rather because your criticisms of me were valid and beyond litigation. To have passed them over in silence or to have quibbled on any point would have been in my estimation a sign of arrogance. Your dossier merely showed how urgent it was that I avow responsibility and that I must apologize for having misguided you. I wrote to the Shaykh that I accepted your criticisms as valid ; and I also said that I did not know where to begin to set things aright and looked for his guidance. But your letter puzzles me: my avowal of responsibility covers not only the Shaykh's remarks, but yours. When I wrote to him, I said, if I remember correctly, that I was doing so, not out of a facile recognition of mistakes and errors, but out of a desire to show admiration and love for him and S. Latifah. I have asked S. Latifah to forgive me for any abusive attacks towards her, and perhaps Heaven will be good to me and grant me her forgiveness-- I certainly hope so, even though I do not merit it. In apologizing to you, on the basis of the dossier, I am asking for your forgiveness too. Moreover, when S. Maryam and I apologize for what we have done, it seems to me that this should be taken at its face value without any attempt to read other things into the statement, for there are none: we mean what we say, for our hearts are broken over this whole affair and we wish to do what Heaven requires of us. If I wrote that you need not fear for us that we might leave the tariqah, it was only in response to your statements that I rejoin the Path and set my house in order. Both S. Maryam and I truly wish to be reconciled with the fuqara of Bloomington and we both pray that Allah Ta'la will show us how best to proceed. Innahu Hua al-Hady.

Wa salam alaikum min hadha al-faqir ila rabbihi

Abd al-Jabbar

Ps. S. Maryam joins me in the sentiments expressed in this letter.

Wa Allahu al-must^oaan.

Both Frithjof Schuon and Hossein Nasr are well known Sufi writers. Through his numerous books, Schuon has established himself as both a champion of Islam as well as a recognised Sufi master. By defending tradition against modernity and spreading the ideas of Schuon, Nasr has become one of the most popular authors in the Muslim world. The *Festschrift* and *Essential Writings* provide a distillation of Schuon's ideas, and by extension the thought of Nasr, while Mark Koslow's account, mimeographed and distributed to selected individuals, provides complementary insights into their world.

Frithjof Schuon, Nasr tells us, is 'the foremost expositor of traditional doctrines' and 'a metaphysician of the highest order to be compared to the foremost metaphysicians of history'. But he is much more than a mere 'metaphysician': Schuon is a 'theologian, traditional philosopher and logician, master of the discipline of traditional religion, expositor of traditional art and civilisation, authority in the science of man and society, spiritual guide and critic of the modern world in not only its practical but also philosophical and scientific aspects'. His works are 'comprehensive and all embracing in the sense that they include practically the whole mountain of knowledge understood in the traditional sense, ranging from its metaphysical peak which touches the infinite expanse of the heavens to particular fields such as formal theology, anthropology and psychology'. His perspective is 'truly universal in the sense of embracing all orders of reality from the Divine to the human'. This sublime and superhuman being presents us with a

A Man for All Seasons?



Religion of the Heart:

Essays Presented to Frithjof Schuon
on his Eightieth Birthday

Edited by Seyyed Hossein Nasr and William Stoddart
Foundation of Traditional Studies, Washington D.C.,
1991. 544 pages. \$17.99

The Essential Writings of Frithjof Schuon

Edited by Seyyed Hossein Nasr, Element,
Shaftesbury, Dorset, 1991. 329 pages. £12.50

Account of the Schuon Cult

Mark Koslow
distributed by the Author

'fresh vision of the Truth'. In *Knowledge and the Sacred* (SUNY, 1989), Nasr is much more precise: 'Schuon seems like the cosmic intellect itself impregnated by the energy of divine grace surveying the whole of the reality surrounding man and elucidating all the concerns of human existence in the light of sacred knowledge' (p.107).

So, what do we know about this 'cosmic intellect'? Nasr admits that 'little is known of the life of this most remarkable spiritual teacher and metaphysician who has preferred to remain outside the gaze of public eye'. What he chooses to tell us, however, is even less than a potted biography at the back of a standard paperback. Born in Basle, Switzerland, in 1907, Schuon showed sign of genius right from the beginning. By the time he was a teenager he had mastered Greek philosophy and oriental metaphysics and consequently left school at the age of 16. He travelled to

Morocco and met the Sufi Shaikh Ahmad al Alawi. In 1968, he visited Turkey and saw 'the House of the Holy Virgin in Kusadasi, near Ephesus'. In North American Indians, he 'saw something of the nobility and majesty of the Primordial Tradition' and migrated to America in 1981.

From these influences emerge Schuon's teachings on the transcendental unity of all religions. The theory, as Nasr explains, goes like this: 'each religion lives within a world of form and yet is based upon and issues from the formless Essence. It also possesses an esoteric dimension which is in fact concerned with the inner reality above forms and an exoteric dimension which governs, orients and sanctifies the domain of multiplicity and forms within which human beings live and act. The unity of religion can only be found on the level of the formless, the inward, the esoteric.' However, these esoteric dimensions of

religion are not accessible to everyone; only 'saintly' folks who possess 'wisdom' have the capability of grasping the esoteric essence of religion, only such individuals are qualified to 'engage in...the enterprise...known as comparative religion'.

The key concept in Schuon's thought is 'tradition'. But by tradition is meant 'neither custom nor habit', nor 'what has been believed or practiced'; rather, 'it is a supraformal reality, hence impossible to define'. Tradition is 'all that has its origins in the Heavens, in revelation in its most universal sense, along with the unfolding in a particular spatio-temporal setting determined by the Source from which the tradition originates.' This supraformal traditional esotericism is there 'in Orphic mysteries, in the Kabbala, in the Dionysiaes, Erigenas, and Eckharts of Western Christianity, in the writings of the Sufis in the Islamic world'; it can also be found in 'the works of such men as Nagarjuna and Sankara, of Lao Tzu and Chuang Tzu'. But the most authentic expression of this 'metaphysical doctrine of an ultimate Divine Origin' is to be found in the 'intellectual tradition' known as 'Platonism and especially Neoplatonism'. Schuon, Nasr asserts, has elucidated this 'primal and principal reality of religion' in its 'most perfect and complete form'.

But there is another dimension of Schuon's thought that needs attention:

It is important to mention the central role that the one female prophetic being in this world, namely the Virgin Mary, plays in the spiritual universe of Schuon. He has written eloquently about her role not only in Christianity and even in Judaism through the house of Aaron, but in Islam where she is called the woman chosen by God among other women of the world. Schuon speaks of the Virgin's inviolable

purity and receptivity to the Divine Message, her primordial sanctity, her never failing mercy, her embodiment of Divine Wisdom and her beauty which saves and infuses the soul with paradisaical joy and beatitude as one who has himself experienced the Marian grace. It is in any case impossible to understand his spiritual universe without considering the importance of that feminine element of the Universal Logos of which Mary is the embodiment in the Abrahamic universe. (Essentials p22; emphasis added).

Schuon is certainly unique in having experienced the 'Marian grace'. But what is 'Marian grace'? And how and when did Schuon acquire the privilege of experiencing it? Neither Nasr, nor the 500 or so pages of Schuon's prose are forthcoming on this matter. But Nasr does tell us that apart from writing 'the most beautiful pages of living spirituality concerning the Virgin Mary in both Christianity and Islam', Schuon is also a world renowned painter: his paintings are 'replete with feminine American Indian figures or the Virgin who is the subject of all his non Indian paintings'.

That there is much more to the 'genius', who unlike any other 'single human being', surpasses all in 'both metaphysics and plastic arts', became quite evident in the Winter of 1991. The *Herald Times* of Bloomington, Indiana, reporting on the front page of its 15th October 1991 edition, declared:

The 84 year old leader of a religious sect living in Inverness Woods southeast of Bloomington has been indicted on felony charges of child molesting and sexual battery in connection with alleged sexual abuse of three teenage girls during the sects rites... Fritjof Schuon of 3700 Inverness Farms Road was the chief target of three indictments issued by a Monroe County grand jury...

Two days later, State Police Detective, Sgt Jim Richardson, told the *Herald Times* that during his

investigations he had interviewed 30 people in connection with the case and concluded that Schuon is a powerful, aloof man who was 'obsessed with nudity', and who led his followers who wore American Indian garb, in rituals during which he pressed himself against bare breasted women while placing his hands on their hips'. Search of Schuon's house had 'turned up photographs of nude and semi nude members of the group participating in ritual dance'. The same day, Schuon refuted the notion that he was the head of a cult but admitted that he was the Shaikh of a Sufi order called *Tariqa Mariamiah*, 'a spiritual society for prayer which exists for those Sufi followers of my principles' (17th October 1991). Defending Schuon, Nasr told the *Herald Times* of 20th October that 'he belongs to a different world. He is very much a premodern man'. On 21st November, the paper reported that Prosecutor Bob Millar dropped the Schuon indictment claiming lack of evidence. In a furore of accusations and counter accusations his deputy, David Hunter, submitted his resignation.

Whatever the merits or demerits of the indictment, the investigation revealed certain important features about Schuon. He has established an hitherto unknown tariqa revolving around Virgin Mary. Nudity plays an important part in the rituals (*zikr?*) of this tariqa. And despite the language and terminology, Schuon's innovation had little to do with Islam or Sufism.

The case against Schuon was brought by Mark Koslow, a former disciple and member of the *Tariqa Mariamiah*. Koslow was initiated into the tariqa in June 1989. 'I was given', he says, 'the fifth and sixth themes of meditation, the Alchemy and the Primordial



Life, Universe and Schuon:

'The paintings, minus the 'esoteric' private parts - the Indian god and Schuon as Shiva. An affidavit Koslow was going to use in court and the front page of Bloomington's Herald Times with the cult story.'

Dance, as well as the sexual alchemy in rapid succession. I studied painting with Schuon and painted 5 icons under his direction'. While a member of *tariqa*, Koslow believed that Schuon was 'a prophet, an Avatara and the equal or more of Solomon'. But his eventual disillusionment as well as involvement in a love triangle with Schuon and one of his wives forced Koslow to leave the sect. His 'Account of the Schuon Cult', says Koslow, has been written 'for cult members to help them get out'.

Koslow reveals a wealth of unsavoury detail; but most of what he has to say correlates directly with what Schuon has himself written and what Nasr has revealed in tantalising, albeit neatly camouflaged, glimpses. For example, Koslow says that Schuon is an authoritarian figure who claims to be able to read people on the basis of physiognomy. Both inside and outside the sect, people are classified according to the Hindu theory of caste: 'priestly types, warrior types, merchant types, manual labourers, casteless "chandala" or according to the gnostic categories as pneumatic, psychic and hylic'. But we can gather all this by simply reading Schuon's *Caste and Races*

(Perennial Books, 1982) where he suggests that caste is the cosmological principle of the universe and Hindu caste systems is based on 'natural properties of humankind'; that races have distinctive human and natural characteristics and that people's physical features reveal all. It is not unnatural for a man who believes in social hierarchy to be a divine principle to actually structure his own sect on a strict hierarchy. Koslow claims that Schuon insists that his disciples 'define history as leading up to Schuon'. Well, Nasr himself says so in so many words as I have shown above! Koslow says that Schuon insists that the members of his sect should only read his books - no other books are worthy of attention. Well, have you ever met a Guru who says otherwise?

The bible of *Tariqa Mariamiah* is 'Memories and Meditations' of Frithjof Schuon. Disciples get portions of the 'Memories' according to their station; and only the top officials have the complete book. But it is an ever expanding work that serves not only as a guide to behaviour of the sect but also for theory building. As Schuon's behaviour becomes more and more

Concerning the Government of the Tarīqah

Like all spiritual brotherhoods, the Tarīqah is a hierarchical society which includes a head and his representatives; such is the government of the Tarīqah; and it goes without saying that this government is where the head is, even though his representatives in other countries are also, and indirectly, part of the government, at least when they are acting functionaries or in charge, not when they are simply available. No society can live without laws or without rules, and the government is there to maintain order; consequently, the representatives of the head, including their permanent or occasional assistants, have duties and rights which no one may contest in theory or in practice on pain of offending the head, whom, precisely, they represent.

It goes without saying that the head of the Tarīqah, the Shaykh, is the supreme authority "by divine right"; clearly, it is not for the fugārā to circumscribe his competence or to occupy themselves with his psychology! If the Shaykh wishes to involve himself in an affair, it is because he has the competence and the right, and possibly the duty, to do so, otherwise he would not. Similarly, when the Shaykh grants his confidence to a faqīr by entrusting him as his representative, he knows what he is doing and no one has the right to doubt his judgement; one must respect and honor the Shaykh in his representatives in charge and in the exercise of their functions. No consideration of age or natural gifts could change this in any way; an ordinary faqīr may be an eminent man, but he always remains subordinate to the government of the Tarīqah, hence to its functionaries in charge, and he must never oppose their rights or their dignity.

To be Muqaddam next to the Shaykh, and consequently at the center of the Order, necessarily implies the indispensable qualifications and a perfect honorability; his being nominated by the Shaykh must, after all, mean something. Moreover, the role of Muqaddam next to the Shaykh and at the center of that State which a Brotherhood is, is so important that it amounts to a special function; no one should lose sight of the fact that the Muqaddam of Inverness is in permanent contact with the Shaykh--since the Shaykh's arrival in America--that he leads all the majālis in the Shaykh's presence and that he assists at most audiences as an English or Spanish interpreter; in a word, that he is a man who has the Shaykh's confidence and is the right hand of the Master of the Tarīqah.

Experience--at times cruel--has shown that age or seniority prove nothing in themselves, more especially as everything is relative; in an adult--for one does not give a function to a child--the only things that count are intelligence, character and certain gifts; it is only on this basis that age can be a crown. And that a given role devolve upon a given individual is not only a question of qualification--otherwise every gifted man would have a function--it is also a question of destiny, of which God alone is judge.

The office of Muqaddam is not irrevocable; moreover, this rank may be lost through the fault of the individual, for it goes without saying that a functionary who betrays the thought and interests of the Shaykh ceases to be his representative; not when there is simply ignorance, but when there is flagrant opposition without any possible excuse. This results from the nature of things.

No Revolt in Islam

In Islam, revolt against a temporal or spiritual authority is not allowed, except in cases of evident heresy. At-Taḥawī, one of the greatest theologians of Sunnite Islam (Xth century), teaches in his "Testimony of Faith of the Faithful to the Sunnah and the Ummah": "We agree to pray behind a believer who is a sinner as well as behind a believer who is righteous . . . We declare illicit any revolt against our spiritual and temporal rulers, even when they are unjust; we do not curse them nor do we refuse to obey them, but on the contrary we consider obedience to them as a divine order, as something included within the framework of obedience to God. We pray for them that they may be granted peace and prosperity." It should be noted that all imperfections fall outside the category of "injustice", and it is essential to understand this.

The first step towards revolt is unjustified criticism. It is necessary essentially to distinguish between the critical sense, which stems from discernment, and the propensity towards criticism, which stems from pride.

The first function of the critical sense is self-criticism; and its very nature demands that it be accompanied by the virtues of humility, charity, gratitude, patience; this without ever losing sight of the fact that "there is no right superior to that of truth."

As for the propensity towards criticism, it is a destructive perversion; under its sway, one only criticizes others, and one forgets that "with what measure ye mete, it shall be measured to you again."

والحمد لله وحده
وبه نستعين

Le fond du problème

S. Abd-Jabbâr, malgré une certaine force extérieure et des dons brillants, malgré aussi quelques belles qualités, est intérieurement un homme faible, passif jusqu'à la lâcheté, mélancolique, pessimiste et susceptible; sa femme constate qu'il en souffre et elle a l'instinct maternel d'être sa protectrice. Comme il a un grain de manie de la persécution et de masochisme, sa femme, au lieu de chercher à le guérir, renforce le mal en se dressant instinctivement contre quiconque semble contrarier son protégé, qui est pour elle un héros et une idole; d'où sa haine légitimement absurde et humainement monstrueuse contre S^{te} Latifah, et d'où un combat Donquichottesque contre des moulins à vent.

Quand S^{te} Latifah est assise, on lui reproche de ne pas être debout; quand elle est debout, on lui reproche de ne pas être assise; quand elle est immobile, on lui reproche de ne pas marcher; quand elle marche, on lui reproche de ne pas être immobile. C'est de la haine, et en plus une haine parfaitement gratuite; et d'autant plus monstrueuse qu'elle vise une personne supérieure et vénérable.

S^{te} M. nous reproche de ne pas être sévère avec S^{te} Latifah, de ne pas la protéger contre elle-même, de ne pas la dominer et la discipliner; or ces reproches, ridicules et injurieux dans le cas de S^{te} Latifah, s'appliquent rigoureusement à S. Abd J. en ce qui concerne sa propre femme. Tout le malheur qui s'est produit à Bloomington vient donc d'une situation psychologique privée entre époux; comme si S^{te} Latifah en particulier et la Tarîqah en général étaient responsables du climat psychologique dans le ménage des D.!

Admettons qu'il y a là, au niveau passionnel et sur le plan conjugal, des circonstances atténuantes, compte tenu de la petitesse humaine; mais ce n'est pas une raison de ruiner la Tarîqah!

Les traits morbides, chez S. Abd J., sont a priori cachés par ses brillantes qualités; le Sh. n'a jamais rien avec S. Abd J. et n'a jamais eu le temps de le connaître à fond;

الحمد لله وحده

Ya Sidi Tufayl,

A calumny is "a malicious uttering of false charges or misrepresentations calculated to damage another's reputation" (Webster).

The many accusations you quote in the main body of your letter (as well as in your post script) come to exactly this.

If these do not amount to calumny, then the word has no meaning. The fact that you can not see such quotations as malicious utterances, but only as "opinions based on highly visible facts" proves the necessity of the warning of my letter of October 20th.

When you were still a potential aspirant of the Shaykh's Tariqah, and were first exposed to such aberrant interpretations and falsehoods, there remained the possibility of asking with humility the Shaykh or one of his representatives for answers to your questions. But now that you have chosen to believe these calumniators and to leave us, you cut yourself off from that possibility. In addition, the incredible lack of proportion, the pride and the insolence of your letter prove you do not deserve any answer at all.

To this I should add: it was bad enough to promise to me not to repeat these invented stories to others and then to show your letter to S. Zahid; and now, it is just as bad, if not worse, to lie to me in your recent letter pretending you had not done so and then to say with impudence that you "can't help but wonder what makes [me] so certain that [you had]"

We do not want to have anything to do with you any more and you had better leave us in peace.

Qaddur

و به نستعين

November 13, 1988

بِسْمِ اللَّهِ

Bloomington
November 20, 1988

Dear Sidi Qaddûr,

Thank you for your ~~letter~~ letter of November 13. Although you expressly don't want to have anything to do with me anymore, I feel obliged to reply to some of your points.

In showing my letter to S. Zâhid, I was only correcting your lack of correctness (which consisted of talking of my letter to Sidi Zâhid and, based upon its contents, accusing me of being a calumniator without showing him the letter) in order to save your reputation as a righteous man who respects the principle audiatur et altera pars. (Sometimes, however, this principle, which is "one of the most basic precepts of justice", becomes in your hands, as one written account has informed us: accusetur, saepe convocetur, interrogetur et humilietur altera pars.)

"As for calumny, it consists in hawking round inaccurate and unfavourable facts and in interpreting unfavourably things that are susceptible of a favourable meaning, making no distinction between what is certain, probable, possible, doubtful, improbable and impossible. Calumny consists, not of accidental mistakes, but of a systematic passion." (F.S.)

To start with the "accused party": Shaykh Isa is, in fact, hawking round innaccurate and unfavourable facts, I must even say "false charges" and "misrepresentations calculated to damage" the reputation of eminent and intimate Friends of God and in doing so, he is obviously "forgetting the greater the dignity of the person calumniated, the greater the responsibility in the face of Allâh ta'âla".² Who could possibly deny that Shaykh Isa is interpreting, in some of his later books, unfavorably certain teachings of major Sufi masters (Ibn 'Arabî; Al-Ghazâlî; Attar; Sadr ad-Dîn Qûnyawî and others) that are susceptible of a favorable meaning and had, in fact, been interpreted so for centuries? The general impression that Shaykh Isa receives from his reading of some translated works of Sufi literature is that it is full of "abuses of scriptural interpretations and of metaphysico-mystical speculations, deriving from an ill-defined and ill-disciplined inspirationism", that this "esoterism is insufficiently conscious of its true nature", that this is "moralizing

1 It is a well-known practice in communist countries that the authorities publish slandering and condemning criticisms of unpublished books.

2 " Allâh - may He be glorified and magnified! - has said: whoever has humiliated one of My Elect, has provoked Me to a duel." (Hadîth Qudsi)

metaphysics" soiled by certain "preoccupations which enclose the intelligence and sensibility within the phenomenal order", that "very often the Mahometology of the Sufis amounts in practice to a divinization", that orthodox Sufi metaphysics "leads us to the Lutheran conception of the irremediable corruption of human nature", that it has too many "ambiguities", "pitfalls", "problems", "enigmas", "paradoxes", "extravagances", "confessional speculations", "impasses", and "deficiencies", that "there were many Sufis who left no writings and who were strangers to the pitfalls that we have just described; their radiance has remained practically anonymous or has been merged with that of known personages. Indeed it may be that certain minds...outside of the exigencies of a 'horizontal' tradition made of underlying theology and dialectical habits, may have voluntarily abstained from formulating their thought in such an ambiance".³ If all this does not amount to a "systematic passion", then the expression has no meaning.

Concerning my case: the main body of my letter hardly contained any stories, not to mention "invented stories". On the contrary, these analyses or evaluations contain references to many facts, which were carefully verified for years,⁴ then written and quoted with scholarly clarity and full responsibility in the face of Allâh ta'âla. In the post scriptum one can find two possible calumnies: the reference made by me to

³ Here he could be paraphrasing either Marcion, Luther, Calvin, Henry Olcott, Rudolf Steiner, Dayânanda Saraswati or Krishnamûrti. Now Shaykh Isa himself teaches us the age old 'doctrine', which in a more exaggerated variation he had once criticized in an earlier book: "The Buddhas and Christs we know are heroes of second grade compared with those greater ones of which the world knows nothing". (Vivekânanda)

⁴ For a description of that process of the careful, accurate and quasi-simultaneous verification of facts, you can consult the second paragraph of the famous "Confidential Letter" of Sidi Imrân: "My own position...I have described it to you at length in quite a number of letters and papers which I have sent you." - and also the letter of Sidi Ilyas of July 27, 1987: "For two years now, I have been receiving reports of extremely distressing and perplexing developments in Bloomington which were initially attributed to faults and failings in some leading functionaries...I refer to what Sidi Abû Bakr has called the 'reign of terror' in Bloomington, reliably reported to him by many, many fuqara, all of whom have every reason not to want to see such things, either in your representatives or in you. On every occasion when reports of this nature have reached my ears, I have sooner or later consulted Sidi Abû Bakr about them. In case after case, the factual parts of the reports were confirmed, and often other examples given, many of them from many years ago."

the attempts at the seduction of Sa. Murayyim and the wife of Signor Palavicino. Concerning these two cases, my venerable informants were two muqaddams, invoking the authority of two other muqaddams: S. Mulay Rashid and S. 'Abd al-Quddus. The latter, in his avataristic fervor, even added a personal commentary to the fact that Shaykh Isa was taking some of his disciples wives: "If the Shaykh were to take my wife in front of my eyes, I would consider it as a great favor".

"The incredible lack of proportion, the pride and the insolence of [my] letter prove [I] do not deserve any answer at all."

Let it be so. You, however, deserve a small lesson on the sense of proportions, for example on the theme of the bodhisattvahood of Shaykh Isa.

On the day of his arrival, you invited S. Siraj to dinner with you and during that occasion you declared that Shaykh Isa was a realized bodhisattva and had been one long before going to Mostaghanem where he went only to look for a channel through which he could manifest his mission.

Now, we see the young bodhisattva sitting in his cell in Mostaghanem, meditating on the inner relationship between the three major forms of Semitic Monotheism. The clever analysis, however, contains some surprising expressions: "the Christ, as avatic superman"; "Mohammed admitted Christ into Islam as a prophet"; "the Gospels contain a clear, full and intelligible doctrine, while the Koran contains no doctrine..."

Two years later we can see him back in Mostaghanem entering into the Tariqah 'Alawiyyah by the Shaykh 'Addah who is giving him the Name, the Khalwah, and instructions: "Sidi 'Addah ben Tunis, sitting beside the tomb of Shaykh Ahmad, gave me the Shaykh's instructions. I was then appointed muqaddam and thenceforward had the right - and the duty - to invoke the Supreme Name. But I later neglected this sacred right and this sacred duty and thought much too much of my earthly love, because it was my world and my ego - my ego, which did not want to die and yet was partly already dead. Then one morning as I was about to travel to work at Thann, the Supreme Name again came upon me...From then on I often fulfilled my sacred duty, but not yet daily.5 Soon after this a new transformation took place...I knew that I myself was now Shaykh, not that I might be so, but that I had to be so. I became Shaykh too early, but there was indeed no choice in the matter; had I become Shaykh later, it would have been too late."

In 1943, he writes of what occurred the previous year, nine years after receiving permission to invoke the Supreme Name: "the whole world around me turned into my friend. From those

5 "It is a great shame for a superior when, through his prayers, it is accorded to his disciple that which he himself does not yet possess." (St. John Climacus)

days onwards - I began at that time to invoke the Name three times daily, using the Six Themes of Meditation - it was as if I had entered into the cosmic body of my friend, I was within her as if within the womb."

And in 1944, he describes a spiritual experience which also occurred in 1942, twelve years after his meeting with the Shaykh al-'Alawi:⁶ "Then came the liberating, great enlightenment, the Supreme Name took possession of me...and my soul rejoiced in the Supreme Name, which at last, at last I invoked day after day."

"What I dreaded was a nearness to God that dissolved the human and that spoke through all things; the thought of obtaining, in place of the beloved, this nearness to God was for me a cruel pang in the heart."

In place of a commentary on a bodhisattva who appoints himself muqaddam, breaks with his master,⁶ Shaykh 'Addah, qualifying him 'only' as a khalifah, then appointing himself Shaykh while hardly capable of fulfilling the duties and attaining the qualities of an ordinary faqir, while readily forgetting that "whoever does not have a Master, the Shaytan is his Master" - in place of a commentary, let me quote a somewhat similar passage from a letter of Martin Luther addressed to Melancthon from the Castle of Wartburg: "It is now eight days that I neither write anything nor pray, nor study, partly by reasons of temptations of the flesh, partly because vexed by other cares. I sit here in idleness and pray, alas! little, and sigh not for the Church of God. Much more am I consumed by the fires of my unbridled flesh. In a word, I who should burn of the spirit, am consumed by the flesh and by lasciviousness". [I know, Luther is neither a bodhisattva nor a broken-hearted romantic. Nonetheless he speaks "under the pressure of an archetypal perspective" and one has to take "into consideration the powerful personality of the mystic of Wittenberg"¹.

"There remained the possibility of asking with humility the Shaykh or one of his representatives for answers to [my] questions."

Here again, I have to divide my reply into two parts: the first, a quotation, analyzes "the possibility of asking with humility the Shaykh for answers" about the crisis of his community; the second part will describe some of my own experiences with his representatives in Bloomington.

1. Quotation from a confidential letter dated 15 July 1987:

"Some time back, I heard that the muqaddams and others outside of Bloomington had arrived amongst themselves at the

6 Shaykh Abû Sa'id: "Celui qui n'est pas formé par un maître ne vaut rien. Et si un homme parvient aux plus hauts degrés et étapes spirituels, au point que les choses, par-delà la perception sensible, se découvrent à lui, il ne serait apte à rien, si cet homme était sans maître ni guide spirituel." (M. Monawwar: Les étapes mystiques du shaykh Abû Sa'id, p. 63)

conclusion to do nothing whatsoever to rock the American boat. The plea was advanced that, if anything like a confrontation with the Shaykh by them was undertaken, this would be to no avail and might even result in the Shaykh's peremptorily removing the na'ibs, the mugaddams, and the imams outside of Bloomington in America and in Europe from their posts, with the lamentable result that the chiefs at Inverness Farms would be the only ones left to represent Maryamism after the head's departure from this vale of tears. The theory that, with the mugaddams and others en place everywhere now, one could ride out the present stormy weather in the tariqah; and then, after the Shaykh passes away, these more traditional chiefs would inherit the leadership of the order, leaving the mafia in Bloomington to perish on the vine, whatever their illusions of successorship to the Shaykh might be. In any case, one must not confront the Shaykh with the malaise in his order, one must be prudent, one must tread softly so as not to stir up any hidden ghosts: no good would come of this.

I myself agree that no good will come of confronting the Shaykh by way of reforming his tariqah, and that, instead of a reform, the confrontation might produce a debacle that would even lead to the demolition of his tariqah. The Shaykh has all the unpredictability - and I must even say mule-headedness - of a prima donna of the first water, and there is no telling, given his violent rages and abnormally hysterical outbursts when fired up, what he would do. He might leave the ship of the tariqah sailing through calm waters; he might pilot it straight for the shoals, there to founder and sink ingloriously as a chastisement to those who dared to demand reforms. One understands why everyone backs off from confronting the Shaykh on this matter of reformation.

But what about the rights of the truth as such? Have things reached such a pass that we cannot serve the Truth any longer for fear that this might indispose Shaykh Isa and make him do things fearful in themselves or injurious to the well-being of the tariqah? And why should he himself be exempt from acknowledging the rights of the Truth?"

2. My personal experiences:

In January 1986, during my first and only audience that Shaykh Isa granted me, I expressed my gratitude for all the benefits we Hungarians in Budapest had drawn from the reading of his early books alongside of those of Guénon, Coomaraswamy and Titus Burckhardt and also a Hungarian author, who opened the traditionalist perspective for us: Hamvas. Then I asked four or five questions which he refused to answer or gave such answers as "this is a scientific question". After that, to loosen the tense atmosphere with a question concerning a period coinciding with his youth, I situated Stephan George, one of the greatest German poets as his precursor and remarked that it seemed to me that the George-Kreis was like a prefiguration of the Tariqah Maryamiyyah in the German world. To support the validity of this, I had in mind quite a number of points: their secretive elitism, their cult of beauty, sharp and quasi-prophetical condemnation of the modern world, their late German type of

aristocracy, etc., etc. At the very moment I pronounced the name of Stephan George, he interrupted me and with an expression of contempt on his face he said: "C'étaient des fous, Leopold Ziegler, Graf Keyserling, Mallarmé, c'étaient des fous." (All right, but the question was about George, Gundolf, Klages, Hoffmansthal, Schuler, Pannwitz and others, and some of them lived up to the mid-sixties.) Since I blamed myself for bringing up a question of this kind, my surprise wasn't small when a year later I saw him writing on European geniuses, and devoting half of a page to Oscar Wilde or Lenau while he could not say a word to me on George, to whom these two can not even be compared, and who would certainly never have offered such an unripened verse as: "Er ist Allah. Und Er hört uns nicht."

Then I asked him in what sense does, as he had written, "Emerson's work reveal a certain influence coming from the Red Indians". Shaykh Isa replied that it had been incorrect on his part to make that statement because further readings had made it clear that Emerson, who was an English gentleman, did not understand the Red Indians, in fact he hated them.

Then I asked the same question that I asked almost three years later during a "public audience": "Est-ce que l'orientation universaliste de la Tariqah Maryamiyyah implique la fréquentation des Livres Sacrés ou un Livre Sacré?" The answer on both occasions was: "Absolutely not".

At this point, I was exhausted by the tense and unfriendly atmosphere and could not produce any more questions. So Shaykh Isa turned to Sa. Tawhidah: "Ya Saydah, do you have any questions?" She asked something concerning the Indians of the Plains and those of the Forests. He turned to Sidi Junayd and said: "This is still not a spiritual question but at least much better than we have heard until now."

Then he allowed us to see the paintings and the "treasure room". During the little break, S. Junayd cheered us up a little saying, "Don't worry too much, he is in this mood often, it's not that serious" and told us about how the Shaykh got mad at him once and threw his tasbeih on the floor. When we returned, the conversation turned to Taoism, Vedanta and the Upanishads.

Finally I made the following remark: "Ya Shaykh, as we visit the houses of fuqara in Bloomington, I have the impression that you have created a new civilization". A big smile appeared on his face and he said: "Others have also told me that, several times". - "And why is it necessary to create a new civilization in these late times?" - I asked. - "Because there is nothing anymore, it is a desert and somebody has to fill this emptiness, if not me, then another one".

After a few polite closing phrases, we withdrew from his presence. When we were already downstairs we could hear him quite clearly shouting to S. Junayd how unhappy he was with the Hungarians (Istvan made him uncomfortable too). And it was true: Shaykh Isa was obviously unsatisfied with me as a disciple just as I was unsatisfied with him as a Master.

The day before, we had to go to see S. Junayd to be prepared by him for the audience. The atmosphere was friendly and human, the beautiful Sa. Bâtinah was attentive and self-effacing.

During the evening, among other things, S. Junayd said to me: "Le Shaykh s'en fiche d'Ibn 'Arabi" and also "Plotin n'est qu'un subtiliste, on ne peut même pas le comparer au Shaykh".

During our first and only meeting with Sidi 'Abd al-Haqq and his wife, I felt miserable, somewhat suffocating; I thought I would have felt the same spending an evening in the company of Calvin or Robespierre. To be objective I have to add that after the evening neither Istvan nor Sa. Tawhidah shared my feelings about this "homme d'élite", but they recognized a certain sectarian tone in the Haqqids manner of talking.

Much later, I started to hear about these two muqaddams all kinds of things, and confidential documents were shown to me. One of them contained the following statement: "As for Polit and his cronies - if half the things they are reported to have said were indeed said, then I find it impossible to doubt that they are apostates to Islam and to be treated as such".

About important meetings with two other representatives of Shaykh Isa, I wrote the following passage in a letter, dated February 12, 1986 to Sidi 'Abd al-Hayy : "...l'image de deux grandes figures reste vivement dans la mémoire: celle de Sidi 'Abd al-'Ali, l'homme de la probité, du faqr et de la sérénité, et celle de Sidi 'Abd al-Qayyûm, un chevalier de l'époque de Dante, l'homme de l'intensité et d'acuité intellectuelle. Tous les deux nous ont ramenés dans la première moitié de ce siècle où des forces spirituelles se sont concentrées autour de deux grands intellectuels: A.K. Coomaraswamy et Sheikh 'Abd el-Wahid; et où la baraqah du Sheikh Ahmed al-'Alawi rayonnait dans la Méditerranée, et même jusqu'à New York..."

A few weeks after we returned to Long Island in January 1986, one day, during a heated conversation with Saydah Latifah, S. 'Abd al-Qayyûm said: "Even the Hungarians affirm that the 'Government of the Tariqah' operates like the KGB". Now, I had never shared that opinion and although he must have been aware of the possible consequences of that charge, which he so irresponsibly put on my neck, he never called or sent me a short note of clarification.

I obviously had many contacts with Sa. Latifah during these three last years. Being in her company, I had the general impression that she was a beautiful and extraordinary woman; rather a dreamer with an artistic nature than a realist. She was kind and generous to us. During the first audience she granted us, I told her how impressed I was with the virile beauty of S. 'Abd al-Qayyûm while he was leading the hadra. She replied by saying: "Ce monsieur en face n'est pas un bon faqr", and then she told us at length the life story of Sa. Murayyim, described the greatness of S. Junayd, his gift of receiving spiritual songs by heavenly inspirations, his exceptional intelligence etc., the Shaykh's mission regarding the Red Indian world and his diminishing relations with it. Not even once did she mention Sidi 'Abd al-Hayy , which was quite disturbing to us. On another occasion she exclaimed: "Oh, mon petit Sidi Abu Bakr, il est un saint homme mais il est trop attaché à l'Islam". She also said: "Oh, Sidi Mulay Rasid, c'est un monstre, un supermonstre". At that moment she probably did not remember what Shaykh Isa

once wrote about "the Sherifs in Islam".⁷ Once she told me in the garden where I was working: "Ever since the Shaykh published his article on Luther, Satan is waging a war against the Tariqah, because he is jealous, he does not like that the Shaykh's perspective has opened to the Protestant world".

In the summer of 1988, I had an audience with her. She expressed her sorrow about the leaving of the Hungarians and she asked me again about the possible causes of Istvan's departure, to which I sincerely told her what I remembered: that Istvan, at the moment he left the Tariqah, considered Shaykh Isa as the most perfect manifestation of the Antichrist yet, a great impostor who surrounds himself with saints like S. Ibrahim and other eminent and venerable followers who testify for him, that into the tissue of his orthodox doctrinal work are ingeniously woven dangerous ideas of classical gnosticism and, speaking with Guénon: "Il est peut d'impostures qui ne reposent pas sur une imitation ou, si l'on préfère, sur une déformation de la réalité, et c'est d'ailleurs le mélange du vrai et du faux qui, lorsqu'il est habilement fait, les rend plus dangereuses et plus difficile à démasquer". He said he was going to examine his own views further but, for the moment, the authority of the orthodox traditions commended him to "leave that which make you doubt for that which does not make you doubt". (Hadith) In the summer of 1988, just before the interview in question, I received a letter from my dear friend which contained the following passage: "Although we had already discovered in Bloomington that Schuonism is false, only later did I gradually realize what an insidious disease it is in reality". The answer that Sa. Latifah gave me to all this was: "The truth of the Shaykh's writings is blindingly evident. This young man was carried away by Satan through his incredible pride. I wish lightening would strike him for the harm he has caused".

Half a year after Istvan's departure, in order to verify his statements, my brother had made a thoroughgoing investigation of historical gnosticism and in a sixteen page letter he made a comparison between several doctrinal points of Shaykh Isa and those of these famous 'sages' of Antiquity. When I mentioned to Sa. Latifah that my brother had only taken into consideration the information which came from the Holy Fathers of the Church and mostly Saint Irenaeus, she exclaimed: "Oh, Saint Irenaeus did not know anything!"

When you, dear Sidi Qaddûr, readily qualify your older Maryami brothers as "calumniators" and "fabricators", a priori denying their sincerity and their concern for objectivity; when you qualify their words as "aberrant interpretations and

7 "...one has to accept their eventual shortcomings as one accepts divine decrees, with patience and if possible even with gratitude; their blessing is beneficial, their curse brings ill-luck..." (The Noble Virtues: Some Lessons Of Shinto)

falsehoods" which are "full of calumnies and distortions", you do not take into consideration enough that we believers are all under the inevitable obligation to act according to the well-known saying of our beloved Prophet ﷺ, in which he described three categories of corrective action: "Whosoever of you sees an evil action, let him change it with his hand; and if he is not able to do so, then with his tongue; and if he is not able to do so, then with his heart - and that is the weakest of faith". Among the relatively few examples of the first category, of acting directly and face to face, we have the spontaneous reaction of the earlier Bloomington zawiyah to the less than exemplary behaviour of Sa. Latifah during a visit ("Project 13") and also the famous interview of Sidi 'Abd al-Wāhid when he directly tried to inform Shaykh Isa of the harmful existence of some disharmonious elements in the "Government of the Tariqah" ("car il suffit d'une idée fausse ou d'une tendance dysharmonieuse pour tout compromettre" [F.S.]). In the second category belong the all of the confidential talks, phone conversations, letters and documents such as the Omarids' story and "My Story" by Sidi Safwān. The third category does not need commentary.

But where can we classify those among the believers who enjoy and celebrate errors, injustices, periodical innovations in the tariqah of God; who call the reign of terror, paradise; who name adultery marriage or simply friendship; who call the blusterings of the undisciplined nafs the winds of the Holy Ghost; arbitrary and aberrant behaviour, necessary and blissful manifestations of the "true nature" of an avatāra; the skillful confusion of the psychic and the spiritual, gnosis; who readily qualify some arrogant dillettantes pneumatics, "who see deeply into the sky"; their manipulative and fabulating subjectivity, objectivity; their syncretism (refashioned teachings of Guénon, the abused himmah of the Shaykh al-Alawī and "other essential elements" mixed together), universalism and Religio Perennis - where could we possibly classify this elite of believers?!

Finally, to give proper honor to your two letters which you addressed to me and "the other people who are spreading such calumnies", I would like to announce that you Maryami governors are not alone, that "honorable ancestors" had similar problems all through their lives, that they continually had to deal with "liars" and "calumniators", and that their reaction against them was always surprisingly similar to yours. They survived. That should cheer you up a little.

"I noticed that certain people, after having once demonstrated the greatest devotion to our president (Mrs. Besant) have today completely changed their attitude and started to criticize and calumniate her. This is an evil of which the karma will be much worse than if it were a question of a person to whom they don't owe anything. I don't want to say that one does not have the right to change one's views...but if, after breaking with our president, a man takes it upon himself to attack her, as so many people have done, he commits a very grave fault of which the karma will be extremely heavy. It is always serious to be vindictive and a liar, but when this is towards someone who has offered you the cup of life, these faults become

a crime, the effects of which are appalling." (Charles W. Leadbeater)

December 1

Today as I walked through the campus of the university, in the pure and bright air, an overwhelming wave of gratitude towards Almighty God took possession of my heart, and with tears of joy in my eyes I thanked Him for reopening for some of us, through one of His humble servants, the door of the tradition which is that of the eternally present, holy communion of the Friends of God, this door which was imperceptibly and so ingloriously closed by Shaykh Isa.

I felt myself like somebody who for several years had been an admirer and disciple of Michelangelo, who preferred to represent reality in its archetypal, direct, and naked aspect. For the first time in his life this young disciple finds himself in the atelier of an unknown sculptor of Konarak, Borobudur or Angkor Wat, and at the border of that ocean of beauty, being invited to contemplate the blessed forms spontaneously flowing from under the chisel of the serene, self-effaced Oriental Master, he does not wish to return to the atelier of the unsmiling, self-affirming Western genius who, in consequence of his "many sided" character, attempted to combine and possess - with the thirst and strength of a Titan - all the major artistic possibilities.

December 15


As the days pass silently and smoothly, the importance of the "Religio Perennis movement" in my life is fading gradually, and that saeva indignatio which lacerated my heart one or two months ago does not hurt me any more. The melting power of the Religion practiced in its purity and totality, according to the example of the "Heirs of the Inward and the Outward", has had such an effect on my soul that I am afraid that if I wait a few more days, I won't be able to finish this letter, having lost all interest in submerging my mind once more into the troubled waters of the Tariqah Maryamiyyah.

I am in fact very relieved at being freed from the insupportable state of living in continual shame of my 'Master'. In leaving the 'Tariqah of the Beautiful Naked Woman' with the sick and sectarian atmosphere⁸ of its "mistletoe esoterism",

⁸ There were three manifestations of the "divided house" syndrome which made me the most ashamed and the most perplexed: 1) when I saw Shaykh Isa endlessly criticizing the writings of those Sufi masters to whom it was evident that Sufism is not to

I am taking refuge in the Tariqah 'Alawiyyah whose founder thus chanted:

"O Lord, I implore your help by the People of the Silsilah,
 o You, the Generous,
 O Lord, I beseech You by the People of the Tariqah, Keepers of
 the depths of the Haqiqah.
 You have made them Keepers of the Haqiqah; they have protected
 and shown the Tariqah.
 Until it reaches us pure, delicious, whole and precious."

With the years, I have become more and more aware that Shaykh Isa Nûr ad-Dîn could not be a fully realized Master, he could have never arrived at "the end of the happy journey". More and more evidence has justified my suspicion that I was in the presence of the highest level dilettantism that ever existed on the earth. The Shaykh al-'Alawî  called such partially realized 'masters', false masters or usurpers regardless of their formal orthodoxy and initiatic regularity. The Christ had a similar attitude towards the Pharisees and the Scribes, while recognizing their formal orthodoxy. Wonderfully written books do not necessarily prove realization. They don't correspond with "fruits" or "good deeds", but with "tongue" and "words":

Though I speak with the tongues of men and of
 angels ... and though I have the gift of prophecy
 and understand all mysteries, and all knowledge;
 and though I have all faith ... and have not
 love, I am nothing. (ICor 13)

The orthodox Sufi tradition, based on the Koran and the Sunnah, gives us full warning against this type of spiritual leader:

This kind of person has got a tongue but no heart; he speaks on wisdom but does not act according to it. He calls people to God but himself flees from Him. He abhors defects in others but he himself persists in a similar defect in himself. He shows to others his piety but contends with God by committing major sins.

be found in books; 2) when I saw the older fuqara confidentially discuss the question of whether their Master was a hysterical, but orthodox "prima donna" or only a "faute de mieux", a "Master on paper", "not a good example", a "shame for us", a "Master to be sacrificed" etc; 3) when the Invernessians openly separated themselves from orthodoxy: "These points constitute a guarantee for those seeking orthodoxy, but they are hardly criteria for choosing the Tariqah Maryamiyyah over another. On the contrary, if these are all that an aspirant wants, he had best go elsewhere." (S. Qaddûr) "Orthodoxy contains and guarantees infinitely precious values which man could never draw from himself." (Shaykh Isa)

And when he is alone he is like a wolf in clothes. Here is a person against whom the Prophet has warned. He has said: "the thing to be most afraid of and which I am afraid of in respect of my followers is the evil learned men". We seek the refuge of God from such learned men. So you should keep away from such a man and run away from him, lest you should be carried away by the sweetness of his talk and then the fire of his sin will burn you and the filth of his inside and heart should kill you." ('Abd al-Qâdir Jîlânî)

Moreover Satan, to impress you, rehearses the excellence of knowledge, the high rank of scholars and the Traditions about knowledge from the Prophet and others. He thus diverts your attention from sayings of the Prophet such as the following: "Whoever increases in knowledge and does not increase in guidance, only increases in distance from God"; "The most severe punishment on the day of Resurrection is that of the scholar to whom God gave no benefit from his knowledge"; "O God, I take refuge with Thee from knowledge which does not benefit, from the heart which does not humble itself, from the act which is not lifted up to God, and from the prayer which is not heard"; "During my night journey I passed some groups of people whose lips were cut by fiery scissors, and I said to them: Who are you?, and they replied: We used to command others to do good and yet ourselves did not do it, and to prohibit others from doing evil and yet ourselves did it."

Beware then, unfortunate man, of listening to his fair words, lest he lower you into the well by the rope of his deception. Woe to the ignorant man, when he has not learned even once, and woe to the learned man when he has not put into practice what he learned a thousand times!...

The aim of the Dajjâl is to lead men astray. The scholar is similar. If he turns men from this world by what he says, yet he calls them to it by what he does. A man's conduct speaks more eloquently than his words. Human nature is more inclined to share in what is done than to follow what is said. The corruption caused by the acts of this misguided man is greater than the improvement effected by his words, for the ignorant man does not venture to set his desire on this world till the scholars have done so. Thus this man's knowledge has become a cause of God's servants to disobey Him. (Al-Ghazâlî)

The nature and criteria of the authentic spiritual master have also been described many times. Let me give you here only one example, from the pen of Abû Madyan:

"Le Shaykh, c'est celui qui te guide par ses moeurs, qui te forme par son silence et éclaire ton âme par son rayonnement.

Le Shaykh, c'est celui qui t'unifie par sa présence et qui, en son absence, te protège par les effets de sa lumière."

Sufism is a way of spiritual realization, which is why it is not to be found in books. In its Shâdhili form, it is often the most direct way possible, leading to the complete and total

Bloomington
December 12, 1988

Dear Sidi Tufayl,

Thank you for your letter of the 4th inst., together with the documents enclosed therein.

S. Qaddur's letter of the 13th of November is an example of the classic ad hominem arguments of the Maryamis: To prove someone wrong, one ignores his remarks, statements, or facts and merely attacks him personally as a liar and a calumniator. If one were to say that two and two equal four, then this would be quite wrong because one has not first of all cleared it with the Shaykh or his representatives. It becomes true only when they say so. What S. Qaddur and other Avatarists are implying is that one cannot know the truth outside of Shaykh Isa's judgment. But that is pure solipsism, for it subjects us to the opinions of Shaykh Isa and his representatives as if only they knew what the truth might be. We can never have objective criteria independent of either him or his lieutenants. The conclusion is inevitable: Neither the Koran nor the Sunnah can supply us with standards by which to judge persons or things or even Shaykh Isa and his representatives. We all fall, therefore, into perpetual arguments in a circle: we cannot know that anything is true until we ask Shaykh Isa and his circle of chiefs; but, then, how do we know that what they are saying is true? Well, that is simple enough: we merely ask them if it is true that what they are saying is true, and they will tell us. In all Avatarism, there are always ad hominem arguments and circular reasoning. When the young Avatara named Maharishi-ji was surrounded some years ago by critics of his teachings on love, some of the Avatara's disciples grabbed one of the critics, took him to one side, insulted him violently, and then beat him over the head with lead pipes, while repeating, "Do you not see that he is the Avatara of Love?"

Good luck with your long letter to Jones. I am afraid that it will have no effect. A new propaganda line is now emerging out at Inverness Farms, and that is to deny that the Shaykh had any carnal relations with his Shaktis: everything was Platonic. The letter of Catherine Perry to you seems to suggest this new official "explanation": there is the statement in it that one cannot know whether the Shaykh had sexual intentions or not, and so on. Everyone now is going to forget the past by simply painting over old memories in a new ascetical color that puts things aright.

It was a pleasure meeting your wife the other night. I wish you both a fine holiday season!

Salawāt,
ʿAbd al-Jabbār
Victor Danner

realization of the "Supreme Identity". The attempt to add "other essential elements" to the "pure, delicious, intact and precious" Tariqah of Allāh ta'āla clearly shows that the personage in question has missed the point and at best does not know what is he talking about. Here it is of little importance that he is gifted with the brilliant rhetoric of a German genius and even supported by heavenly (?) apparitions (Descartes had an important vision of the Blessed Virgin, and Pascal was granted with a visitation of the Christ). Lacking this single most important accomplishment, the genuine realisation of the Supreme State, he remains a splendid and miraculous dilettante.

Qu'a-t-il trouvé celui qui T'a perdu?

Et qu'a-t-il perdu celui qui T'a trouvé? (Ibn 'Atā' Allāh)

My letter certainly contains small mistakes and you probably won't fail to notice them. I am asking forgiveness from Almighty God for these involuntary offences against objectivity. In these pages, I simply wanted to translate a firm certitude of my heart into the contingent language of demonstrations, arguments, applications of principles etc. Not being a writer and only poorly mastering English (which I never studied), I certainly failed at certain points in this delicate process of translation. But even if you were to judge the whole of my letter inconsistent, and my arguments not worth taking into consideration, and I were to agree with you on each of your refutations, the evidence of the heart would remain irrefutable, this same evidence which already found a much more perfect expression in the final letter of Mrs Danner "to the 'Shaykh' and to the 'fuqara'", and the long letter of S. Ismail to S. Abu Bakr.

Let me recapitulate the contents of these pages and finish my letter with these beautiful words of Sophocles:

Wisdom is by far the greatest part of joy
and reverence toward the gods must be safeguarded.
The mighty words of the proud are paid in full
with mighty blows of fate, and at long last
those blows will teach us wisdom.

Salâmât,

Tu fayl

Frithjof Schuon was invited to Bloomington by Stanley Jones and perhaps other followers, when it was realized that Schuon wanted to leave Switzerland. There was already a group of disciples here and thus, Bloomington seemed the logical place.

He claimed to be a spiritual master within the Islamic tradition and used the legitimacy of Sufism to further his own ends. After gaining many disciples through his writings, he gradually broke with Islam and Islamic mysticism (Sufism) to go his own way. He chose to combine various religious traditions in an eclecticism that actually perverted the Truth in order to manipulate his followers and if need be, intimidate those who may question him.

His writings on comparative religion and metaphysics reveal a keen mind that appealed to a diverse but select audience. It was through his books that people were drawn to Schuon, yet ironically it has been through his behaviour that many have left. The discrepancy between his writings and conduct bear evidence of an arrogant megalomaniac who believes himself to be an avatara (a divine incarnation) and therefore above any sacred law.

He has willfully and wantonly destroyed marriages, smeared reputations, driven some followers to nervous breakdowns, harassed members, and engaged in adultery and child molestation. Because of his self-inflated view of his role and position, he is not only immoral but amoral. Consequently he seems to have no awareness of proper conduct and hence no remorse or shame for his actions or the pain he has inflicted on others.

By a kind of casuistry he manages to twist circumstances and situations to suit the moment and uses pseudo-metaphysical arguments to have the final say. Moreover, he threatens those who may disagree with him with a feigned illness should they upset him.

Schuon appears to be a kind of schizophrenic who after many years of being surrounded by brainwashed sycophants has lost touch with reality--and by extension so have some members of his group, particularly those closest to him. "By their fruits, ye shall know them," and Schuon's mark on them is unmistakable.

As for those who choose to leave, they are explained away as not being intellectual enough to understand his teachings, doctrine and method. They have "lost their intelligence" as it were, or they have betrayed their master. The fault always lies with the follower and never with Schuon. Even the most flagrant violations of behavior are either blamed on one of his closest companions or denied. Lying is characteristic of the members of the group and eventually leads to mistrust among them.

FEATHERED SNAKE

Corruptio Optimi Hominis



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From the Sublime to the Ridiculous
The Rise and Fall of a Modern Cult Leader

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(For Private Edition)

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CHAPTER XI: The Modern Cult of the Feathered Snake.

How the Schuon cult fits exactly with all the standard features of other notorious modern cults investigated by renown journalists, religious academicians, and psychologists.

Chapter XII: A Picture is Worth a Thousand Words.

A visual contrast between portraits of venerable sages and Indian wise men and the ego photomania of a modern cult leader. Cartoons are added for comedy relief.

With a Kafkaesque-Fellinian background the story unfolds into an ugly collection of broken families, divorces, the teen-age suicide of a boy indoctrinated and initiated into the "Tariqah" at the age of ten as the returning *mahdi* by one of the cult's most fiendish characters. The ruin of a number of lives. Drunkenness among the elite. Wife swapping. Commitment of members to psychiatric wards. Statutory rape and wife beating. Finally, the pathetic spectacle of the 85-year old "Master's" sexual monomaniac, squeezing one by one a circle of nude wives of his disciples against his naked body while wearing the imposing full-feathered Sioux war bonnet.

This book also reveals the story of those followers of the Schuon cult who *Professing themselves to be wise, [they] became fools* [Romans 1:22], and of a few who finally liberated themselves from one of the most dangerous spiritual mirages to appear in modern times. There are others, too, who are sitting on the fence: **Huston Smith**, *Thomas J. Watson Professor of Religion, Emeritus, Syracuse University*; **S.H. Nasr**, *University Professor of Islamic Studies, George Washington University*; **William Stoddard**; **Dr. Martin Lings**; **P. Joseph Cahill**, *Chairman, Department of Religious Studies, University of Alberta*; **James S. Cutsinger**, *American Academy of Religion*; **Professor William Chittick**, *University of Stony Brook, Long Island, New York*; **Jacob Needleman**, *Professor of Comparative Religion, University of San Francisco* – academicians confronted with potential damage to their reputations and careers in the event of a national exposure of Frithjof Schuon as the modern cult leader he is.

Design for Back Cover of Feathered Snake
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Bonita, California
August 13, 1992

Dear Huston Smith,

To be absolutely fair in the treatment of all concerned in my book Feathered Snake, I will publish our exchange of correspondence. I am ready to keep my promise to publish your response to the specific points in the present, thus giving you the final word in this brief exchange.

St. Francis of Assisi chose not to inveigh against a sordid Rome. On the other hand, Christ's denunciation of the Pharisees and Dante's attacks on the hypocrites were definitely exposés, to use the modernist term for denouncing evil. Evil, as many sages have told us, shrinks most readily when exposed to the light of truth. That is why so many prophets and sages made exposés their genre. God Himself does not shy away from making exposés one of His means of warning sinners through examples, as is amply illustrated in the Bible and the Koran.

If there is one thing that attracted many good people to Schuon's writing it was his insistent lip service to the principle: "There is no right higher than the Truth." Making strong protest, standing for the truth, and exposing evil and injustice may appear as a "vendetta," however when good men – especially those who have been our brothers in the search for the true path – call for assistance in the struggle against evil, the virtues impose more than a superficial glance, for if I am wrong, you must help me, and if right, you must help yourself and others.

Mr. Schuon is your Shaykh and you are Sidi Jallal'Addin, according to the vow you took upon entering the so-called *Tariqah Maryamiyah*. Your position must not be ambivalent on pain of being false. On the one hand you deny Mr. Schuon's infallibility, which he has clearly proclaimed, and on the other you say that an effort to expose evil is a "vendetta."

Mr. Schuon himself openly invoked "vendetta," quoting Dante from his ivory tower on the video produced by the Schuon organization after being exposed before a Grand Jury for sexually molesting children. Right now the "virtuous Master" is engaged in directing a vendetta against my person and my small poor family with three law suits served upon us in less than two weeks. These are financed by the

RAMA P. COOMARASWAMY, M.D., FACS

**201 OTTER ROCK DRIVE,
GREENWICH, CONN., 06830**

May 16, 1992

Dear Mr. Davids:

Mark Koslow has been kind enough to forward a copy of your letter to me and I write to inform you that the next edition of the Selected Letters will be deleting the passage in question - a passage written by my co-editor and one which I had not read with care because of my confidence in him at a time when he was to arrange the publication of the book by Mercer Press. Mercer Press however decided not to publish it and the manuscript was sent on intact to IGNCA without change. The next edition will simply carry a shortened bibliography of AKC. The second edition will also have an introduction by Dr. Vatsyayan in place of the one by Whitall Perry.

Gai Eaton and Dr. Danner (prior to his death, RIP), both of whom I know and knew well, have separated themselves from Schuon and joined different legitimate tariqas. This several years ago.

Both Dr. Wolfgang Smith and myself have separated ourselves from Schuon. For myself, despite a former close relationship with him, and despite the fact that I still respect some of his writings, I have never been willing to depart from the teaching of the traditional Church on even a minor point. This has over the years, even when we were in closer contact, led to disagreements about his Avatarism; as well as his opinions on Protestantism and the Eucharist. Jean Borella's discussion of Schuon's understanding of the Trinity and other issues is also pertinent.

I refused to answer Mr. Jesus Garcia Varela's letters for the simple reason that I see no advantage in engaging in a controversy with this individual, or for that matter, with any other member of the Bloomington crowd.

I hope this clarifies my position.

Sacred Nudity

On my way to Morocco in 1965, when I was suffering from asthma and feeling ill to the point of death--owing to causes of a moral order--there occurred on the ship what I have already described: I experienced a blessed contact with the Heavenly Virgin. And this had as its immediate result the almost irresistible urge to be naked like her little child; from this event onwards I went naked as often as possible, indeed most of the time, except when I was in the street, or receiving people, or saying the prayers; nevertheless I sometimes desired to wear a very simple white robe, as if I needed to rest from the wine of this grace. During that time there was for me only my nakedness together with the invocation and the nearness of the Virgin; it was as if the contact with the Virgin had sanctified my body. I recognized in nudity the garment of inwardness and the sign of kinship with all of God's creation.

After some time, however, owing to the influence of the surroundings, I more or less gave up this nudity, and in consequence the flow of grace that had accompanied it diminished. Until, a few years later--in the summer of 1973--this mystery came upon me again, and it did so in connection with the irresistible awareness that I am not a man like other men. The particular meaning of this is: just as in the Divine Name there is a simultaneous manifestation of Divine Truth and Divine Presence, so--or analogously--must one distinguish, in the sanctified man, between the teaching of the Truth and a radiance that emanates from the body; and this applies to all degrees of participation in the one Logos.

This mystery resides in my very nature--the mystery of experiencing bodily and existentially things which one knows inwardly through God's grace--and it had already manifested itself in the past from time to time. Once one is conscious of this mystery, one would like to say: wherever I am naked with the remembrance of God, there is my home; and "if there be a Paradise on earth, it is here". To this grace, moreover, belongs the capacity to recognize in every natural Beauty--and above all in human beauty--a theophany; for what is true of the sanctified human body is also true in natural mode, and thus on another plane, of all beauty created by God.

While still living at Chemin de Lucinge, and even before then, I was sometimes half-naked when receiving friends, because a barakah inherent in me

On the Subject of the "Indian Days"

In 1959, the Sioux decided to adopt the Shaykh and Saydah Latifah into their tribe. During the ceremony of adoption the Shaykh and S. Latifah had to dance in a circle together with the Indians who presided at the ceremony, namely, Fast Horse of the Lakota, Medicine Crow of the Absároke, and Shawaway of the Yakima. The dance constituted the rite of adoption.

This was the first time that a Shaykh had been adopted by a tribe of Red Indians, and it was also the first time that a Shaykh had participated in an Indian dance, and this must have a meaning. It means first of all that what the Shaykh did the fugarā also can do in circumstances that allow it.

A dance is always an identification with an archetype, hence in the final analysis with a Divine Name. Now the human prototype of the elementary Indian dance is the spiritual essence of the Indian soul or, symbolically speaking, it is the eagle rising towards the sun in limitless space. In Divinis: Power and Infinitude.

Why can the fugarā have the right to perform an Indian dance? In order to participate in the dance which the Shaykh had to perform during his adoption. What is the significance of this adoption? The attachment to a branch of the primordial Tradition, hence an affirmation of esoterism. By this attachment, not only does the Indian world bestow a gift upon the Shaykh, but the Shaykh also bestows a gift upon the Indian world.

Here in America we find ourselves on the immemorial soil of the Red race, and we must not forget it. In organizing the "Indian Days" we salute this immemorial world; the "friendship dance"--which the Indians perform during every friendly encounter--is a greeting to the Indians both living and dead, as well as a way of reviving that all but vanished world, if only symbolically. What would the great chiefs of a century or two ago have said if they had seen our "Indian Days", while knowing who we are? They would have been more than consoled.

During the "Indian Days", not every faqīr is obliged to participate in a dance; nor is every faqīrah; that is obvious. But those who wish to, ought to be able to execute the "greeting dance" and the "friendship dance"; this would be enough. And it would be normal for the women--those who wish to do so--to perform several dances afterwards, for a festivity is a festivity. "Dances of gratitude", it could be said, having as their

motive: الْحَمْدُ لِلَّهِ وَالشُّكْرُ لَهُ. And this fundamental ḥaqīqah of the sophia perennis should not be forgotten:

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوْا فَمِنْ رَّجْعِهِ إِلَهِ، إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

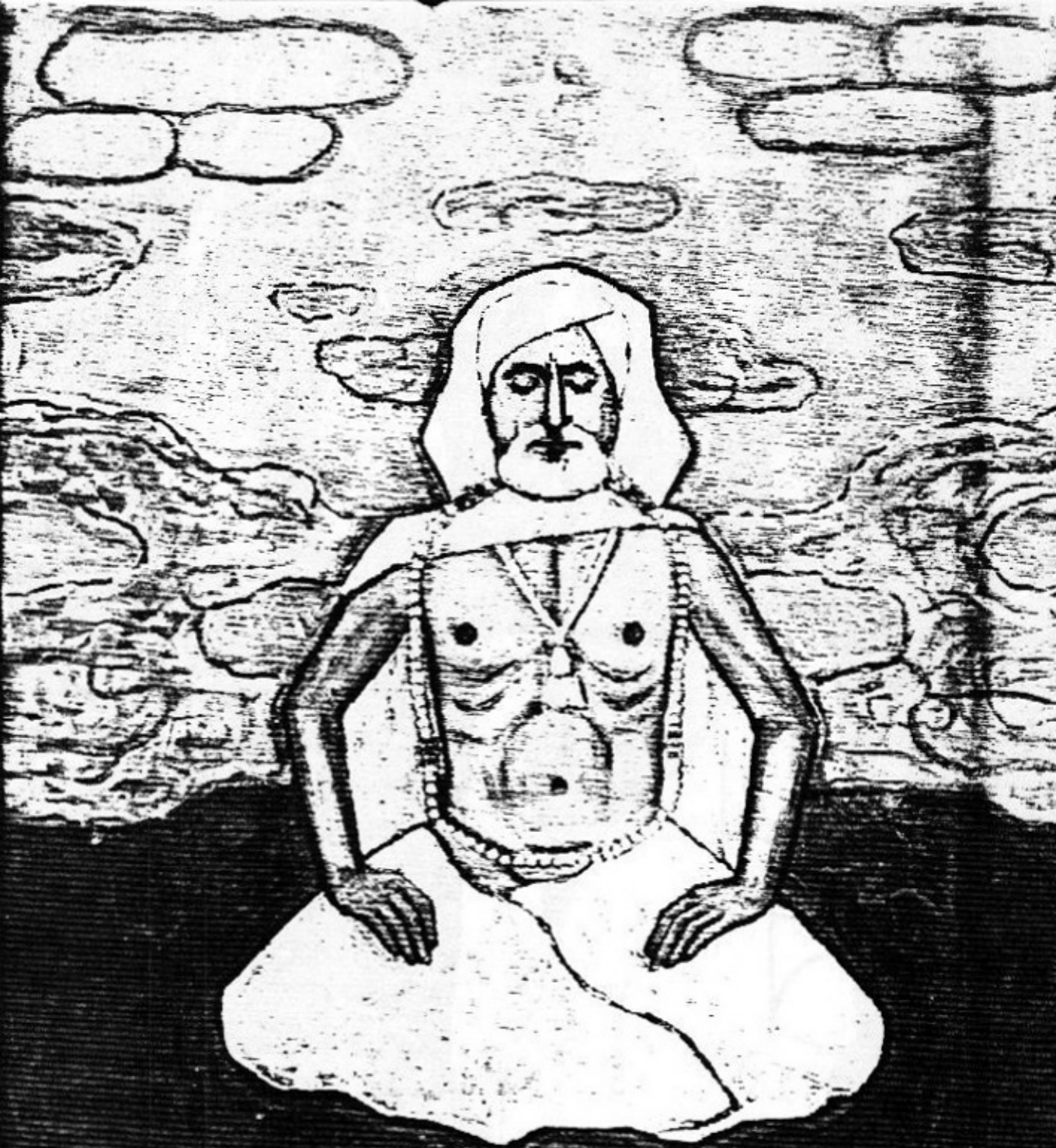
One also has to consider the following: several members of the Tarigah have had dreams--not ordinary dreams--and even visions coming from the Indian world or bearing an Indian symbolism; and this independently of the Shaykh's influence and sometimes even before they knew what the Shaykh had to say about his own relationship with the traditional world of the Red man. And this is as meaningful and as providential as the coming of the Shaykh to the New World; and to say "America" is to say "Indians".

The essential religion of the Red Indians is the idea of the Great Spirit, at once transcendent and immanent, and then the worship of the Six Directions of Space, which summarizes all speculative and operative metaphysics.

وَاللَّهُ الْأَشْأَاءُ الْحُسْنَى فَادْعُوهُ بِهَا

(The Red Cloud family denies Schvon was adopted into their tribe, and even if he were, they told me they would have nothing to do with them now -- they consider that he abuses their religion, and find his paintings of the Buffalo Calf Woman disgusting.

Raymond De Mallie - an anthropologist told me "erstaz" ceremonies of adoption were common with the Sioux in the '50's and 60's but meant nothing - and certainly do not give Schvon the right to improvise on Indian rituals.



ولید کر اللہ اکبر

Krishna; the Bodhisattvic universality of sympathy; the affinity with the primordial and the Red Indian; the providential connection with Sayyidatnā Maryam; and also in the Semitic world, the affinities with Abraham, David, Christ and Muhammad, are only too real; and the different "faces" of the Logos reverberate again in the Shaykh, and are manifested in different ways. Unquestionably, his disciples are aware of this and wish to participate in these spiritual treasures. Besides, there cannot but be an affinity between a destined disciple and his master, to some extent, and that is why his disciples are drawn providentially to that master, love what the master loves, and wish to follow him as closely as possible and participate in his reality.

A celestial manifestation of this magnitude cannot be evaluated as one would an ordinary saint and spiritual master, or be forced into a narrow and artificially conceived mold; his work, hence his mandate, pertain necessarily to universality, and by definition possess intrinsic orthodoxy and authority. "Extremes meet": the Shaykh is like the link joining the primordial with the last, and for that reason embodying a vision that embraces the whole circle. He ^{manifests} ~~is at~~ the Center ^{as such} which, while it unites every spoke, also determines their respective directions, their formal uniqueness, but also, by that very fact, their limits. Consequently, the Way with the Shaykh must be just as it is, and just as he has explained it in dozens of texts, and just as he expresses it in many other ways.

"Whoso hath highest love for God, and for the Guru as for God, to that Mahatman the truths here taught shine in full." (Svetashvatara Up. VI, 23).

The Message of the Icons

In the most direct of the Tantric icons of the Blessed Virgin ~~the~~ one is irresistably attracted to her and she in return enters into ones heart, the viewer and the image are one. For centuries the Blessed Virgin has been saving souls and at this moment she offers her most precious gift by giving us her body in a powerfully direct way. Beginning with her adoption of our Shaykh on the voyage to Morocco in 1965, the Blessed Virgin has chosen a most intimate way of revealing herself. One could even say that she is her Revelation. These icons are an exact replication of her message to the Shaykh on the ship, both in standing and in kneeling and they have been given to us. Our participation is a powerful descent of her mercy and a glorious ascent into Paradise.

Naming honor returns

By Avis Little Eagle
Times Staff

PINE RIDGE — The tradition of honoring non-Indians with Indian names and adopting them into tribes can lead to embarrassing situations for tribal members.

The Red Cloud family of Pine Ridge found just such an embarrassing situation this spring when it was brought to their attention that a group of people in Bloomington, Ind., has created its own religious society and is performing sacred ceremonies derived in part from sacred Lakota spiritual beliefs.

Analysis

James Red Cloud, an ancestor of the Red Cloud family, welcomed the Schuons into the Oglala Sioux Tribe, and gave Indian names to Frithjof Schuon and his wife Catherine.

The couple's Bloomington group, known as "Tariqah Mariamiah," is a "spiritual society" for prayer, according to Frithjof Schuon, the leader. He is known around the world as an author of comparative religion. This group combines elements of Islam, Hinduism and American Indian spirituality.

Mr. Schuon said he has a preference for the "Red Indian" religion, but his followers are not forced to follow his preferences. The group denies performing any American Indian rites.

In one of the group's rituals, Mr. Schuon allegedly stands in the middle of a circle of nude or scantily clad females. He embraces them and believes his body is sacred and "radiates grace," according to former society member, Mark Koslow. He became disillusioned



Michael Pollack photograph used with permission. Frithjof Schuon is a renowned philosopher of comparative religion. He is married to Catherine Schuon and also has three "spiritual wives." He is a leader of a prayer group that re-enacts the legend of the White Buffalo Calf Woman, who brought the Pipe to the Sioux people.

with the society after he came to believe Mr. Schuon to be likening himself to Christ and Mohammed.

Mr. Schuon is one of the many authors who has written of Native cultures — profiting nicely from his publications. Many tribal members are offended by such authors, who are non-Native and, in the end, do not lend credible economic, social or legitimate benefit to tribes they write about. These authors often write detrimental things about tribes, sometimes exposing sacred things that are meant for tribal members alone.

Often authors who are not tribal members write cold accounts that misinform the general public to the detriment of the tribe. Edgar Red Cloud, son of the family, said his family was considering a lawsuit against Mr. Schuon because his family had been shamed by the society's carrying on. He does not want the Red Cloud family name associated with the group that portrays the Sacred White Buffalo Calf Woman as a naked white woman wearing a war bonnet.

The Schuons have photographs of Edgar Red Cloud and Charles Red Cloud taken in 1959 when they adopted the Schuons into the Lakota Nation. They also have a shield signed by the "officials" who adopted the couple.

Mr. Schuon's group re-enacts the coming of the White Buffalo Calf Woman to the Sioux people. The Pte San Win is a sacred being who brought the Sacred White Buffalo Calf Pipe to the people, telling them, "Behold this Pipe. Always remember how sacred it is, and treat it as such."



Michael Pollack photograph used with permission of Sharlyn Romaine, a spiritual wife of Frithjof Schuon. Ms. Romaine plays the role of the White Buffalo Calf Woman in the prayer society's re-enactment of the coming of the Pte San Win to the Sioux people. She is clothed only in a war bonnet during the re-enactment.

ورانتا

دکتر سید حسین نصر



بقلم فرید هوف شووان (۱)

دکتر سید حسین نصر در تهران تولد یافت و تحصیلات مقدماتی و قسمتی از تحصیلات متوسطه را در زادگاه خود مخصوصاً زیر نظر والد خود مرحوم دکتر سید ولی الله نصر انجام داده و سپس برای ادامه تحصیل رهسپار آمریکا شد و در آنجا بقیه مدارج تحصیلی را طی کرده درجه لیسانس را در فیزیک و فلسفه علوم از دانشگاه ام. آی. تی. (M. I. T.) و فوق لیسانس و دکتری را در تاریخ علوم و فلسفه از دانشگاه هاروارد (Harvard) اخذ کرد و ضمناً در مالک اروپائی مخصوصاً فرانسه و سویس نیز تحصیل نمود. و سپس بدایران مراجعت کرده و از سال ۱۳۳۷ دانشیار تاریخ علوم و رئیس کتابخانه دانشکده ادبیات می باشد. دکتر نصر در کنگره های

بسیار در آمریکا و اروپا و مالک عربی و هندوستان و پاکستان شرکت کرده و در سال ۱۹۶۲ در مرکز تحقیق در ادیان جهانی در دانشگاه هاروارد به تدریس پرداخت و در بسیاری از دانشگاه های دیگر خارجی مانند دانشگاه پرینستون و ملک کیل و اسمیت در آمریکا و سوربن در فرانسه و دانشگاه های هند و پاکستان تدریس و سخنرانی کرده است و در کنگره هایی مانند کنگره نیومیلیین در مراکش برای تقریب مسیحیت و اسلام و کنگره ملاصدرا و بیست و ششمین کنگره شرق شناسی در هندوستان و سه جلسه از کنگره فلسفی پاکستان شرکت جسته است.

علاقه خاص او به علوم و فلسفه اسلامی و نیز تحقیق تطبیقی در عرفان و ادیان و رابطه بین اسلام و ادیان دیگر جهان است.

برخی از تأییدات دکتر نصر بدین قرار است :

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