

g. The Theofascist Politics of Frithjof Schuon

Politics and religion fit together hand in glove, or rather, closer than that, like two sides of the same coin. It would be useful to explore the close relation of these politics and religion in the cult leader Frithjof Schuon, as I knew him and his cult rather well, much better than I know Evola and Lings. So, I will further develop ideas I began to explain in earlier chapters. My main purpose here is to show how a cult leader like Schuon might typify abuse of power in many organizations. I use him as an example of religious delusion and how it gets seamlessly morphed into a system of social injustice.

We learned from Evola that after the defeat of fascism during World War II, fascism went underground. It went into religion and into corporations. In Evola's estimation, and because it had to hide, fascism became "apoliteia" or seemingly apolitical while yet becoming global and it did this by seeking a "transcendent unity of the religions". The "transcendent unity of the religions" is really just a cover phrase for a political movement whose force is to support the hierarchy and the upper classes so that injustice will prevail. It is a political phrase for a political movement.

I have to laugh when I come across statements by Schuon's followers that he was not political. The cult around Schuon was well practiced in lying about and covering up what he really was. Schuon's third "wife" Maude Murray left a detailed record of how Schuon coached his followers to lie. But, some of them were rather dim and simply did not understand what their 'great master' was really up to. Schuon was a very political animal and was always trying to

engineer other people's perception of him. He required extreme adulation by his followers. Indeed, getting into the cult required that one know somethings about religion, but the main thing was the ability to adapt to an environment where praise and adulation of Schuon would occur. If one could not do this, one was accused of being "satanic", "underestimating the Shaykh", or some other nonsense. Actually, real questions about Schuon's sometimes unethical, selfish, criminal and mean behaviors were railroaded in just this way. This is typical cult behavior as R.J. Lifton shows. The political center of the cult becomes the leader's personality and everything in it is directed toward him. In the Schuon cult, the main method of induction is the appeal to the follower's pride. According the Desmond Meraz the Schuon cult believes that Schuon's nudist followers keeps the entire cosmos going:

"The experience of Primordiality afforded by the Shaykh [Schuon] to a small group of disciples in Bloomington causes powerful reverberations throughout the cosmos, serves as an antidote to modern perversions, purifies the world, and serves as a prefiguration of paradise. ¹

This is funny. They are aged now and this must be a rather paunchy and saggy group of hippies, doctors, lawyers and computer geeks. In the past they gathered nude around Schuon, but nothing was said about taking their clothes off being essential to the support of the universe. Now they claim to be holding up the cosmos for us perverted and impure people. They are the pure, of course, in their own estimation, who had young girls and boys at their nudist gatherings and who lied endlessly to get out of court. These droopy geriatrics are hardly the "pure". Us "profane" people do not understand the hidden power of taking off our clothes and saying a formula over and over. But jokes aside, this sort of multilayered lying is precisely the kind of Magical Thinking helpful in keeping the cult going. These claims have no truth in them, as these

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http://desmontes.blogspot.com/2015/07/the-confusing-case-of-frithjof-schuon_21.html

paunchy cultists hardly hold up the universe for us. The followers have a perpetual need to quote and praise Schuon which is the main purpose of the Schuon cult. It is all myth creation and the lure of fiction, the willingness to be deluded, and romancing the great leader.

The induction strategy of the Schuon cult depends on the nude master being seen as a god figure, which requires considerable lying on the part of the officers of the cult. They have to make heroic and palatable this rather small man, who was prone to anger, jealousy, and had great need of power and delusions of grandeur. They must sell him the last prophet at the end of time.

²

One of the things that really repulsed me about Schuon before I got to know him very well, was the following. When I had only been in Bloomington a few months, “Mrs. Schuon” and others began to ask me to be a chauffeur for visitors to the cult from other countries. I took them to Schuon’s house and many other places. I spent a lot of time with some of these people and got to know them. A few disciples of Schuon had come from South Africa and I drove them everywhere, had dinners with them and we talked a lot. They favored the

² There is an interesting website called [The Occidental Exile](#), which shows the author rightly, confused and disappointed by the immorality of the Schuon cult. The author, Desmond Meraz, starts to seriously question Schuon’s behavior and his books. He does not know how right he is to do that, but then he gets a letter from the cult telling him ‘Satan’ is haunting him if he does not accept Schuon. They are a Manichean sect obsessed with satan. He writes that the cult says to him “who am I to question such exalted teachers, paragons of virtue and intelligence”. Actually, Schuon was not someone he should want to emulate. The cult nurtures the delusion that he was the most exalted of men, but that too is a lie.

. It is sad to watch the author of this website be so honest and yet continue to opt for these delusions, even though he is clearly a decent fellow who deserves a chance to look at reality as it really is . But it is unlikely he can see through his own delusions unless he realizes the Platonist and Muhammadean ideologies he has accepted should also be questioned. The acceptance of evidence is a great strength. It is like having babies. One realizes that imposing religious delusions on these fresh and innocent beings is a kind of fraud. Babies are above all biological and physical beings who learn to think. These are the real “primordial” beings that will sustain the world to come. Schuon did not like babies or children much and involved children in these gatherings. The cult is still lying about this 25 years later. There is nothing to be confused about, if you look at the facts. . .

elimination of the Apartheid system. One night I had dinner with them and Stanley Jones, one of Schuon's rich neighbors and a functionary in the cult. He gave a sort of lecture to the South Africans that Schuon hated the anti-Apartheid movement in south Africa and supported the Apartheid system. The Apartheid system was one of the last vestiges of the colonial system of slavery in Africa. I was horrified. These followers seemed on the surface to accept such views as natural, which was also disturbing, as it seemed to reflect the internalization of the 'Master' ideology.

Indeed, this was the one of the factors that eventually led to my leaving the cult and testifying against Schuon in the case the police brought against him. It was unconscionable that Schuon would support apartheid. Only a monster could do that. The followers from South Africa had darkish skin and it disgusted me that he would insist on reproving such men for having anti-apartheid sentiments. They were themselves potential victims of this system of organized hate ³ I had a close friend from South Africa and understood the subject very well. Schuon's views of it were utterly ignorant. He feared 'atheist communism' in South Africa. He spoke with contempt of the "democratizing tendencies" that could blossom there. He hated democracy. Part of me knew then that this was a bad man

Schuon's system of thought is highly derivative of Guenon's, indeed, there would be no Schuon without Guenon. Schuon became a disciple of Guenon in his teens. Schuon, the epigone, invented very little in terms of ideas. What he did do is apply some of Guenon's ideas and develop them in bizarre directions, using them to colonize native American religions, for instance, as well as adapting Guenon and Coomaraswamy to creating an aesthetic that ended in being a sort of universal narcissism and a cult of "sacred nudity". ⁴ As far as I

³ One of these men was named Shaheed Carlse

⁴ Coomaraswamy's theory of art is destructive to art, partly because it really is a bitter longing for death and partly because it is a denial of nature. His theory also advocates a Platonic insistence that art serve traditional, impersonal and institutional powers and abjure individuality. He advocates for archaic Church and monarchist art. Very little art of any value has come out of the traditionalist movement,

know, Schuon did not have direct relations with the fascists as Guenon and Evola did. One of Schuon's best friends and disciples, Albert Cottat, did have close connections with the Nazis and helped some of them escape to Argentina. Schuon did end up supporting Japanese Fascism.

Upon his return from a very brief visit to India, Schuon appears to have rather inadvertently fallen into a position where he had to fight against the Nazis in World War II. But he was very young then. His thought at that time was almost entirely Guenonian. When Schuon starts defining himself later as a cult leader and writer, he sets up his cult along Guenonian lines. He moves to the extreme right as Guenon did, bypassing the Nazis following Guenon's model, moving farther to the right than even the Nazis. This gives his followers the erroneous notion that Guenon and Schuon have no relation to fascism or are apolitical, but that is incorrect. Schuon's ideas are derivative of Guenon. Guenon created spiritual theofascism, and theofascism is even more reactionary than secular Nazism, not less. Schuon applied Guenon's ideas while adding some of his own and created a cult where he claimed to be an infallible and unquestionable authority, a sort of self-appointed pope of all the religions. Cult leaders create their own societies and set themselves up as dictators.⁵ Schuon's claim to be infallible was enunciated in one of the cult's documents. Schuon, writing of himself says:

precisely because Icons are irrelevant in a society ruled by corporate icons and logos. Traditionalist art is merely a pretentious nostalgia for the art of repressive and inquisitorial empires. The old empires of Europe and India are hardly realistic alternatives to the destructive corporate empires of today, which really are successors to the abusive powers of Church and Throne. Religion can offer no real antidote to the excesses and harms of corporate culture. Religion augments corporatism. What little traditionalist art that came out of this movement ends up being an art of delusions of grandeur. Frithjof Schuon's "Icons" for instance are little more than personal fantasies of Schuon's own delusions of grandeur, picturing himself as a prophet or his having sexual relations with the Virgin Mary. In the context of our world a traditionalist art can be little more than a vapid, derivative imitation of Iconic models of the past or expression of a universalistic psychopathology, as it becomes in the work of Schuon

⁵ I much prefer to be a "fallibilist" as Karl Popper called himself. To be fallible is to admit the possibility of error and to be able to learn. To claim to be infallible is to claim rigid narrow mindedness and creative collapse. Such a man cannot grow or learn.

A Shaykh al-Barakah [i.e. Shaykh by grace ---Schuon himself] is infallible not only as regards intellectual and spiritual things, but also as regards all other things for which he claims infallibility. And this claim is itself necessarily infallible. Infallibility is the essence of authority. And the essence of good order is respect for authority. Next to the supreme authority every man ought to feel as a servant....Similarly, one must accept those who the Shaykh presents as persons worthy of respect....one does not have the right to oppose his judgment.⁶

This is a ridiculous tirade written by a man who wants to be a tyrant. Indeed the claim that even his claim to be infallible is infallible⁷ shows a man of rare insecurity, indeed, grandiose insecurity. The decadent Catholic Church instituted the doctrine of infallibility to clutch on to its failing power and Schuon echoes this in his effort to hold on to his power. It shows Schuon's madness with admirable clarity: The Inquisitors also insisted "no one had the right to oppose their judgment". "The Fuhrer is always right"--- was also a propaganda slogan used regularly by the Nazi's. Totalism proceeds by fiat and dogmatic imposition of views that cannot be questioned. Knowledge must be imposed, but when a system of knowledge/power comes under serious threat, its malice and murderous nature bares its teeth. I saw this in Schuon when the police were investigating him. The man who claimed to be the infallible embodiment of pure truth suddenly turned to a lying, deceitful and conniving

⁶ Text 108. This text was written in 1986, but was back numbered to appear it was written much earlier, according to Cyril Glasse.. It is included in Cyril Glasse's account of the cult, which was privately distributed. Glasse is right that it was backdated, as it has all the marks of being written in 86, when Schuon was upset people were not obeying his "wives".

⁷ The doctrine of infallibility has been declared by the catholic Church under Pius the XII in 1870. IN practice the doctrine of papal infallibility had been in place for centuries and some even trace it back to the early Roman Church. It is a doctrine meant to insure the power of the Church and its manifestly absurd character was hard to question given the punishing power of the Inquisition and other threats. It was a trumped up dogma created to declare the equally absurd "assumption of the virgin". the doctrine of infallibility was needed as a stop gap for the fact that the church had been failing for centuries, Schuon needed the idea because his cult was collapsing in the 1980's and declaring himself infallible was meant to forestall the inevitable collapse.

fraud willing to drop the truth at a moment's notice and get a whole crowd of people to lie for him to keep himself from being found out for what he really was. He was a coward and a fraud, a con man and a pretender. I saw this more deeply than anyone, except perhaps Maude, whose life was utterly ruined by this bad man.

Toward the end of World War II Germany changed its propaganda drive to declare Germany must have "World Power or Ruin". This is substantially the message of Guenon's book Reign of Quantity as well. He wishes at the same time to destroy the world that does not agree with him. Schuon demands total obedience and "respect for his authority" and followers must also respect those who he respects (his "wives" primarily) and "one does not have the right to oppose his judgment", he says. This shows Schuon's theofascism as a cult leader. While it is true that Schuon did not support Nazism, the whole system of thought and the structure of Schuon's cult was based entirely on spiritual totalitarianism, or theofascism.⁸

However, Schuon does discuss the Nazis in published and unpublished documents. For Schuon, the Nazis are too nationalistic; he wants more power than merely the nation. Schuon claims to speak for the entire world, insofar as the world is "traditional". "All that is traditional is ours", he writes. Schuon's book Transfiguration of Man contains an edited older essay called "Usurpations of Religious Feeling" in which he accuses nationalist patriotism, and thus Nazism, for not being religion, and complains that "people fail to see that

⁸ Guenon also claimed to be infallible in a certain way. He wrote

"Those who are qualified to speak in the name of a traditional doctrine are not required to enter into discussion with the "profane" or to engage in polemics: it is for them simply to expound the doctrine such as it is, for the sake of those capable of understanding it, and at the same time to denounce error wherever it arises... their function is not to engage in strife and in doing so to compromise the doctrine, but to pronounce the judgment which they have the right to pronounce if they are in effective possession of the principles which should inspire them infallibly." RG: Crisis of the Modern World p65

These are ridiculous directions on how to behave as if you were the Wizard of Oz. Puff yourself up, sound like you mean it, quote a scripture or two and hope they believe you. It is a con-man's game. Schuon derived his authoritarian notion of his own infallibility from Guenon.

religion alone, would be qualified, in principle, not to do impossible things, but to do what could and ought to be done".⁹ Thus he wants more not less control than the Nazi's had, exactly as Guenon had done: Evola also sought beyond the Nazi's into a "higher power". This is the basic premise of theofascism which all three men endorse whole heartedly.

Schuon is a theofascist, which is to say he was a theocratic Imperialist and complains in this essay that Nazism, because it is secular, has usurped the right to total power that belongs to religion alone. Schuon would like to return to the medieval tyranny of religion, and he mentions Caesar, Shintoist Japan, the "Middle Empire of China, the Holy Roman Empire and the Kingdom of France" as models of Traditionalist integrity.¹⁰ Actually these were all horrible regimes full of injustices. Schuon despises the Renaissance and the French Revolution. Of course Schuon is assuming that his own totalistic universal religion is the most "qualified" to do "what could and ought to be done", which would be to restore traditional tyrannies to their "divine right".¹¹

⁹ Schuon, Frithjof. The Transfiguration of Man. Bloomington Indiana. World Wisdom books. 1995. pg. 35 The above essay is an edited version of an essay published in Studies in Comparative Religion, which was the primary journal of the Schuon cult. This longer version of the essay is much more telling of Schuon's deeper beliefs. The essay was edited, apparently, after Schuon had been accused of ties to Nazism.

¹⁰ There are interesting comparison to be made between Schuon and the Japanese fascist and homosexual writer Yukio Mishima, who also idealized the Japanese traditionalist state of world war 2. He upheld the ideal of the 'divinity of the emperor' even after Hirohito renounced it. Mishima was also a nostalgic romantic for "tradition" and he killed himself by traditional seppuku, a horrible way to die.

¹¹ The psychology of the 'divine right' idea is interesting. Schuon's rationale is probably typical. The rather loony logic of power in Schuon's case goes something like this: He quotes Plato that "there is no right superior to that of the truth": Schuon possesses the truth, therefore, all rights belong to him: he is beyond the law. He can do whatever he wants and it is divinely inspired: Truth, whatever it may be, becomes the reason for rights and the power it confers. Richelieu would agree. He said, "what is done for the state is done for God"...and "God absolves actions which, if privately committed, would be a crime". (McCay, History of World Societies, Boston, Houghton Mifflin, 1992 pg.611) Schuon calls this doctrine "intrinsic morality". Since Schuon feels inwardly that he knows the truth, he must be infallible, and therefore he cannot do wrong, whatever he does. One finds similar formulas for tyranny in most powerful regimes, states, corporations, and cults. George W. Bush made a classic statement of spiritual fascism when he said when he decided to run for president in the 2000 election, as he confided to James Robinson, he believed that he in fact been called by God himself to he lead the United States: "I feel like God wants me to run for President. I can't explain it, but I sense my country is going to need me. God wants to me to do it." A similar mentality of self-justification can be found among sociopaths and serial killers

Schuon had no understanding of the barbaric nature of Christian ascendancy during the Roman Empire. How they evidently burned the library of Alexandria or how they murdered Hypatia and many others. He did not grasp the horror of the system of indulgences and the system of inquisitorial mind control that made the Dark Ages so dark. The same is true of Schuon's and Guenon's ignorance of the rapaciousness of Islam and other religions. Both Guenon and Schuon were reactionary bigots stuck in a system of thought that froze their moral sense and made them advocate ignorant superstitions and terror.

As an example, it might be useful to look at Schuon's support and sympathy with Japanese imperial fascism as well as the Japanese adulation of the Emperor. In his In the Tracks of Buddhism. He writes that he decided to write about the importance of state Shintoism because of

“the alleged “abolition” of the divine status of the Japanese Emperor at the time of the American occupation: this blatant and gratuitous manifestation of the anti-traditional spirit and the characteristic folly it enshrined called as a matter of course for the study of traditional context where the imperial prerogative fits.¹²

Schuon takes the American rejection of the Japanese monarchy very seriously. He clearly has a personal and political vendetta to serve here. If you read his texts carefully he states that the Japanese emperor has special “privileges that are far from arbitrary... Are attached to every line that is of avataric origin, therefore also to the line of Jimmu Tenino [the first emperor] who incontestably also had the quality of the prophet.”¹³ He claims that the avataric line of the emperors cannot be abolished—under the supposition that it is “divine”. It is really just a social construction, like all such systems of power and spiritual ‘authority’. But Schuon would never admit this, self-centered dogmatist that he was. Elsewhere Schuon writes “In Japan, Shinto,

¹² Schuon, Frithjof, In the Tracks of Buddhism . London Allen and Unwin. Pg 85 .

¹³ Ibid In the Tracks of Buddhism pg 107

for example, was latterly made to serve political ends, but it was in no wise compromised in itself by this fact". So Schuon basically concludes that the imperial dictatorship must be honored even if it has become fascist and even if it murdered millions.¹⁴ This is fairly typical of Schuonian immoralism, where he justifies horrible things in the name of some arbitrary and irrational ideology such as the imperial state. Schuon would later excuse his own immoral actions on similar grounds.¹⁵

The same may be said of Shinto. Earlier I quoted Zen Master Sawaki Kodo who said that "if killing is done without thinking, in a state of no-mind or no-self, then the act is an expression of enlightenment." No thinking = No-mind = No-self = No karma. This ruthless impersonalism is theofascism in a nut shell. This is basically Schuon's attitude too. In any case, Schuon claimed himself as a sort of avatara so the abolishment of the Japanese Emperor is personal matter for him. He supported Japanese fascism because he was himself of like mind.

So what Schuon is really saying here is that the pretence of mythic elitism and power must be preserved because the maintenance of his own delusions depends on it. He clearly has a personal interest in the "prophetic" nature of emperors since he will himself eventually claim just this divine status. So, as usual, Schuon dictates ideology based on a subjective pathology. The empirical evidence states clearly where he was wrong. In the

¹⁴ From **Tradition and Modernity**

http://www.sacredweb.com/articles/sw1_schuon.html

¹⁵ Schuon appeals to the theofascist ideology of murder for the religious state. Schuon's ideology is mirrored in the Zen support of Japanese murdering during World War 2. Brain Victoria writes of this in his *Zen and War* that "The reason that Zen is necessary for soldiers is that all Japanese, especially soldiers, must live in the spirit of the unity of the sovereign and subjects, eliminating their ego and getting rid of their self. It is exactly the awakening to the nothingness (*mu*) of Zen that is the fundamental spirit of the unity of sovereign and subjects. Through my practice of Zen I am able to get rid of myself. In facilitating the accomplishment of this, Zen becomes, as it is, the true spirit of the imperial military (Victoria 2003, p.124)." In other words, killing is Zen and one must be like Arjuna in the Gita and murder for god or "mu".

rape of Nanking alone, in 1937, hundreds of thousands of civilians were murdered and 20,000–80,000 women were raped by soldiers of the Imperial Japanese Army. Evidently Schuon was not terribly bright, he sanctions mass slaughter to justify an absurd mythic Imperial dictatorship. He honors an imaginary platonic “archetype” of the ‘prophet’, while millions of people die in the war between fascist Japan and the West.

Schuon says that the modernism that changed Japan after the Meiji in 1864 should not have happened and implies the Emperor is somehow the victim. Actually the emperor entered willingly into a compact with fascism and signed a Tripartite Pact with Nazi Germany and Fascist Italy in 1940. I know Schuon wished to reverse the modernism that inspired Japan in the Meiji and return to the horrors of the Tokagawa period, when the ruthless class of Samurai ruled Japan with arbitrary cruelty. Schuon thought that the emperor was engendered by Amateratsu, a Japanese goddess, who is the “mirror of the Intellect” – and he saw himself as engendered in exactly these terms. I discussed this with members of the Schuon cult, John Murray in particular, and know that this is what Schuon had in mind.¹⁶ He wanted a return to monarchy in Japan, as elsewhere, and supported the central aspect of the modern fascist state—the emperor (the fascist state was called “kodo”). This again is a clear example of Schuon as a ‘spiritual fascist’ – and he again quoting the Duke D’ Orleans” “all that is traditional is ours”—a statement that meant for Schuon the rejection of everything that came from the Renaissance and the Enlightenment, which he despised for its democratic striving for equality.

The truth is that under the direction and approval of the emperor

¹⁶ John Murray was second in command to Schuon in the cult, a position called Naib. I got to know him very well. He was a curious and interesting fellow, understated and played cards close to his chest. He followed Schuon in loving the arbitrary dictatorship of the Ieyasu Tokugawa clan. Schuon liked the strict class or caste hierarchy established by Hideyoshi, Zen is forged in this atmosphere and retains much of the militaristic ritual and naturally adapted itself to corporate culture in Japan and in the west. Schuon liked to immerse himself in the biographies of “great men” hoping to imbibe their aura as it were. He imaged he was like Caesar, Napoleon and many others. His whole life was a “Play of Masks”, as in the title of one of his books. A poseur of perennial delusion, he pretended to be something he was not.

Japanese fascism that Japan massacred ten to twenty million innocent Chinese between 1931 and 1945. Japan massacred many others in other countries. It made sex slaves of thousands of helpless Asian women. The Japanese Emperor's belief that the Emperor's will is the will of the nation is a form of megalomaniacal totalism very much to Schuon's liking and personal proclivities. Such a system of Japanese totalism left no room in any subject for his own selfish activities. This is religious fascism in a nutshell, and this is what Schuon is approving of. In August 1945, State Shinto was abolished. It was good for Japan that this happened. Though the dropping of the atomic bombs was a horrendous and unnecessary act, since the Japanese were already expressing the need to surrender.

So no one can claim that Schuon did not support Japanese fascism. He did. While he does express doubts about the Meiji, his support for the emperor demonstrates a horrible lack of understanding of history of the time, as well as a lack of sympathy with its victims. As is his wont, he justifies terrible things simply to preserve an spiritual ideal or "principles" that are heartless and mythical, superstitious and based not on reality but on fictive religious ideas and myths. His inability to understand either Zen or Shinto and their role in the cruelties of Japanese history is noteworthy.

Romantic poets like Gary Snyder sell all sorts of Zen nonsense in America but the truth it is was a warrior religion that extolled killing and beating disciples.¹⁷ As Brian Victoria¹⁸ wrote regarding Shinto and Zen

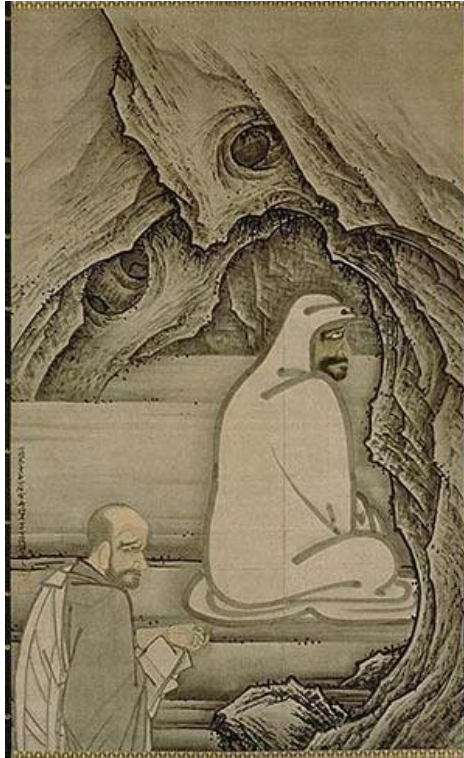
¹⁷ For more on this see <http://www.strippingthegurus.com/stgsamplechapters/zen.asp>
This is an interesting book, and though I disagree with Falk on many things, at least he has done some research on cults and cult leaders, unlike most religious studies scholars.

¹⁸ One review of Brian Victoria book *Zen at War* asks "Where is the Buddha Dharma when one hundred million are asked to sacrifice themselves on the bloody alter of nationalism? If enlightened masters can make such a call, then perhaps we need to re-evaluate what the term 'enlightened' means. " Exactly. Buddhism itself is questionable.

The Zen monastery provided both the physical and mental training that proved to be most attractive to Japan's military and government officials of the past, but also to Japan's corporate elite today. "Discipline, obedience, conformity, and physical and mental endurance" as well as the "traditional Buddhist teaching of the non-substantiality of the self" are among the many features of Zen monastic life that has appealed to Japan's various elites throughout history¹⁹

One can easily see why. These "virtues" are the virtues of men and women willing to do anything or the leader without question or dissent. Schuon loved this sort of mindless obedience. Buddhism creates a virtual kind of caste system simpler than Hinduism . Those who are on the "Way" are soon to be beyond desire and those who are not Buddhist and animals and will "suffer" horribly. Zen is a samurai version of this cruelty and fits easily into a war machine mentality.

¹⁹ <http://www.globalbuddhism.org/5/metraux04.htm> Brain Victoria's writing analyzing Zen and its relation to militarism should be much more read than they have been. He also discusses the complex relationship of D.T. Suzuki to Japanese fascism.



Huike Offering His Arm to Bodhidharma (1496)

As you can see in this famous picture of Bodhidharma where he becomes enlightened as one of his followers cuts his own arm off, Zen was closely allied to a violence against reality as the cost of its transcendent illusions about life. Transcendental magnification and violence often go hand in hand, as I show through these books. In other words Schuon's endorsement of the militarism of Zen and Shinto is really an endorsement of an anti-human rights and theofascist agenda. ²⁰The same could be said for Tibetan Buddhism, which also has a dark and largely unexamined history of cruelty.²¹

Following Guenon exactly, Schuon's politics is not a nationalistic totalism like Nazism, but a transcendentalist totalism,²² which is just another way of saying it is a "theofascism". In the above essay, Schuon disapproves of Nazism

²⁰ Schuon also opposed the idea of the Jewish state in the holy land. This bespeaks a rather hidden anti-Semitism on his part, and I discuss this elsewhere in this book.

²¹ Victor Trimondi and his wife have begun to examine this bleak and misogynistic history.

²² Interestingly, Hitler did say at one point that national socialism must one day become universalist.

because it is “profane”, “civilizationist” and “humanistic” and therefore not totalistic enough, which essentially mirrors Guenon’s and Evola’s criticism as well. Schuon has written elsewhere that “a religion [or a civilization] is integrated and healthy to the extent that it is founded on the invisible and underlying religion, the *religio perennis*”. The “*religio perennis*”, of course, is Schuon himself, since he calls himself the “human instrument for the manifestation of the *religio perennis* at the end of time”.²³ In other words he is spelling out, rather obliquely, a grotesque drive for a totalistic world religion based on his principles. ‘The world is healthy to the extent it is like me’, is what Schuon is actually saying. He not only thinks he is the summation of all the prophets, as I have shown elsewhere, but he also thinks he is the combination

²³ In the Spring of 1991, the 4th wife, Sharlyn Romaine writes in her essay, the "Veneration of the Shaykh": "how can one doubt that one is faced with an 'Avataric' phenomenon; with a prophetic figure...with a spiritual manifestation of major import?" And she adds in a footnote that the "spirit of Envy", i.e. the devil, cannot abide this "truth". In other words, to doubt Schuon's perennial, Avataric, transcendent, prophetic, central, total and universal status is to be of the devil. Not only this, asserts Romaine, but Schuon has a "mandate", like a Chinese Priest-King, to summarize all the religions at the "end of time": Romaine continues:

his disciples have the right, *in fact the obligation*, to venerate him, to show their awareness of his grandeur and nature...[Schuon combines] the qualities of Shiva [the Hindu God of destruction] and Krishna, the Bodhisattvic universality of sympathy [the Buddha], the affinity with the Primordial and the Red Indian; the providential connection with Seyyidatna Maryam [the Virgin Mary] and also in the Semitic world, the affinities with Abraham, David, Christ and Muhammed, are only too real. 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 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.

In other words, Schuon is a living encyclopedia of divine manifestations and masks of the logos. He is the kitsch pastiche of all the religions, a sort of one man Barnum and Bailey circus of all spirituality. His disciples have the "obligation" to be obedient to him because he is the quintessence of all the religions. Schuon's handwriting appears a number of times on this document. In one place he writes that he is "the human instrument for the manifestation of the *religio perennis* at the end of time", or in other words, he is the apocalyptic summation of all the religions. In another place Romaine writes—no doubt copying Schuon’s words--- that "the Shaykh is the link joining the Primordial with the last and for that reason embodies a vision that embraces the whole circle [of time and the religions]". She then writes that he is "the Center" which determines and unites all the religions like the center of a wheel unites the spokes. Schuon adds that he "manifests the Center as such". Which basically means that he is like god, the center of the universe and of time, or the "transcendental unity" of the religions at the end of time.

of Alexander the Great, who had himself proclaimed a g; Caesar, Napoleon and other “great” characters in history. Schuon claims “divine right”, on the model of so called theocratic civilizations. This is a natural outgrowth of many of Guenon’s ideas. Neither man questioned if founding a society on such grandiose and inflated ideas would be a good thing. A sociopath who is this deluded about himself does not question himself.

In various photographs I have seen Schuon self-consciously poses as the ‘great man’. In some of these he appears as a kind of Aryan Caesar, in others as a Chinese Emperor, Great Native American Chief, Islamic Caliph or Saint or Indian Raja, all basically move scripts in which a frustrated actor poses. In nude photos of Schuon, of which there are many, he is the embodiment of the pure “esoteric” truth. “Esoterism” is basically the 20th century new religion for intellectuals, who can make up their own religion at will. Schuon claims that Caesar, like the Chinese Emperors, or other manifestations of theocratic statehood reflect the “theocratic essence of the imperial idea” ²⁴ This might be satirically humorous, like the puffed-up buffoons in Jean Genet’s great play The Balcony if it were not true that Schuon, like Goebbels, the Roman or Chinese Emperors or today’s politicians and advertisers know, as Goebbels said, that ‘people more easily accept a big lie than a little one’. There are people, committed to a cult routine of ignorance, prayer and self-delusion, which actually read Schuon’s writings and “themes of meditation” ²⁵and believe

²⁴ Schuon, Frithjof Light on the Ancient Worlds Bloomington, World Wisdom ? pg. 89 ?

²⁵ Schuon's six “themes” are part of his method. The six themes are: purity, spiritual combat, contentment, fervor, discernment, identity—all more or less stolen from the Buddhist paramitas and then claimed as his own in a ‘vision’ of course. Schuon supposedly realized the six themes as six stars in a vision of the inner nature of the Prophet(i.e. himself). The six stars were a spiritual portrait of the Prophet and the Prophet was Schuon himself--- of course (who else?). As a result of this vision Schuon wrote the essay the” Mystery of the Prophetic”. The vision is probably a fabrication, as are most (all ?) of Schuon’s visions. The six themes were basically stolen from the six Buddhist Paramitas. My observation was that Schuon’s spiritual method had no good effect at all upon the behavior of those who practiced it. Indeed, if anything it made them more insular and cultish, prone to magical thinking and excessive opinion about their importance. I practiced the method for two years and it was easy to leave it behind, but not easy to get out of my system. Such methods are techniques of mind control. It took some years before the bulk of the habitual mental processes left me entirely. Even 20 years later parts of the endless prayers or sequences of prayers come back to me in moments of duress or stress. Systems of mind control are very effective in getting into the synapses and the deep memory cells.

that Schuon is the puffed up “last prophet at the end of time”. I met many such people. Goebbels said that his project was to get all Germany “to think homogeneously”, and Schuon wants to do the same thing. His cult is designed as a system of thought control. Echoing the speech of Goebbels and German racist anthropology of the early 20th century, Schuon was still writing in 1990 that

“To be normal is to be homogeneous, and to be homogeneous is to have a center. A normal man is one whose tendencies are, if not altogether univocal, at least concordant; that is, sufficiently concordant to serve as a vehicle for that decisive center which we may call the sense of the Absolute or the love of God.

The tendency towards the Absolute, for which we are made, is difficult to realize in a *heteroclitite* soul; a soul lacking a center, precisely, and by that fact contrary to its reason for being. Such a soul is a priori a “house divided against itself,” thus destined to fall, eschatologically speaking.”²⁶ (emphasis mine)

For Schuon “heteroclitite”—a word that is hardly “precise”—its definition is “one who deviates from common forms or rules”—which describes Schuon himself pretty well. But Schuon used the term with a Schuonian sneer—a sort of Germanic and pseudo-aristocratic disdain and snideful scorning. He said words like “swine” or “modern” or “diabolic” or “computer” with this disparaging tone too. To be heteroclitite was for Schuon like being a mongrel dog: people who do not believe in Schuon’s “absolute” are mongrel dogs who will go to hell. This is what he is saying. For Schuon “profane” people are “heteroclitite”.²⁷ For Schuon a ‘centered’ man is a man who is centered on an

²⁶ In F. Schuon, To Have A Center, Bloomington. World Wisdom Books, 1990, p3

²⁷ Schuon’s speech patterns and uses of words sometimes sounds like language I have read used by the KKK. In 1926 Hiram Evans, the Imperial Wizard of the KKK referred to people of different thinking that he as “intellectually mongrelized liberals”. Schuon had a very black and white mind, and his notion of

abstract ideology, preferably Schuon's own, but it could be another fictional religious system of mind control. The essential thing for Schuon was belief in an "orthodox" make-believe deity and respect for authority, --meaning obedience to a tyrant. The important thing in Schuon's self-estimation was that he "never changed", and was what he was even at an early age. This is of course the highest virtue of the European aristocracy, who prided themselves on always being the same and never deviating from the sense of privilege and elite status. For Schuon he is always the highest, and everyone else is beneath him. Those outside his notion of prophetic permanence are divided people who are destined for hell to the degree they are secular and humanists and value change. ²⁸

This doctrine developed around 1990 with Schuon but goes back to his youth and reflects the racist anthropology of the 1920's and 30's. It was around this time too that I heard Schuon say that all the profane people²⁹ in the world 'deserved to die'. Racism in Schuon had been changed into something less based on skin color than on ideological conformity.

For Schuon diversity among the religions is fine, as long as they keep well in the confines of his philosophy of orthodox 'esoterism'. This really amounts to

"heteroclitic souls" was said with a similar slur to the idea of 'mongrelized half breeds'. With Schuon, you were either with him or against him. The KKK was like this too. It is not an accident that Schuon was attracted to Indiana, the state where the KKK had the greatest following and a state that produced many cults. It is the most right wing northern state. "for quote see Richard Hofstadter's Anti-intellectualism in America, (pg 162) The chapter 'Revolt against Modernity', shows how hatred of Modernity is not just a far right catholic thing but also rife among conservative Protestants. Catherine Schuon found herself in deep sympathy with "right-wing-Bible-thumpers" as fundamentalists are sometimes pejoratively called.. I had more than one conversation with her where this was obvious to me. There is real sympathy between Schuon and the American far right, not just in terms of caste and race questions but also in their hatred of evolution and adoption of anti-rationalism as a philosophical justification for their romanticism.

²⁸ Actually I think it is a fine thing to be able to change direction in one's life, based on new information and experience. Schuon claimed to 'never change' from his youngest years, which seems an admission of narrow minded fault as well as terribly impoverished. To 'never change' is in a sense to never have lived deeply. In the end I came to see Schuon as a small and impoverished fellow, who had few real capacities, and was stuck in so many character flaws he had no business claiming any of the things he claimed. He should not have been involved trying to help people, as he was incapable of that.

²⁹ Schuon says in a text called "Rules" given to new initiates into his "tariqa" that "one must not have an occupation outside of one's professional work that entails contact with profane people"

a negation of diversity of course. They must all think alike. Only “esoterists” understand the one true “Truth”, of which orthodox religions are but the partial and relative and minimized expression. This is all nonsense of course. But this nonsense had a point and that was to denigrate others. Religions must conform to Guenon’s and Schuon’s criteria or they are “heresy”, “profane” and “diabolic” and need to be denounced by those who claim to be arbiters and judges, namely, the Traditionalists themselves. A great deal of Traditionalist writings involves slashing and beating up on those they feel are remiss, mistaken, threatening or profane. Indeed, a good deal of traditionalist writing is devoted to trying to trash thinkers who are close to them but slightly different, Jung, Gurdjeiff, De Chardin, Blavatsky, New Age thinkers and many others. Many of the Traditionalists function as a sort of thought police, branding those who think outside the Schuonian or Guenonian box as satanic modernists, part of the ‘subversive “counter–initiation” diabolic or profane. Schuon’s and Guenon’s followers live in a system of mind control, unable to think their own thoughts, unable to read books outside the canon of the informal and unwritten “index” created by Schuon and his followers.

Schuon, like Guenon and Evola, despises democracy. Guenon, always the paranoid, had seen democracy as a diabolical plot designed by an imaginary Luciferian intelligence to “level” and destroy the spiritual “elite” whose existence maintains the world. For Guenon and Schuon democracy is a slide toward the apocalyptic abyss. Schuon writes in his first book that the great truths of “purely intellectual Knowledge” that comprises the esoteric essence of the religions east and west

“ have been formulated-for the first time, we believe, in the writings and books of Rene Guenon”³⁰ Schuon defines what Guenon knows as having been gathered by “intellectual evidence that implies absolute certainty; but in the present state of humanity such evidence is only

³⁰ Schuon, Frithjof. The Transcendent Unity of Religions New York, Pantheon Books. 1953. pg. 12-13

accessible to a spiritual elite, which becomes ever more restricted in number.”

How convenient! In other words, Schuon is selling fiction as reality. Schuon had no evidence of anything of the kind. This is pure fiction. There is no such things as “esoteric essences” which Schuon and his friends had elite access to. Guenon and Schuon have invented a way of seizing all the religions for themselves “for the first time”. They claim special status of the evidence of that which does not exist and for which no one has a shred of evidence I watched these men and women closely and there was no evidence of any special election at all, they merely thought the same thoughts and behaved in predictable ways.

Schuon claim to have the secret knowledge of the universe was a pretense. It is from this pretense that he derives they idea that he is “infallible” fountain of all authority and hierarchy. To Schuon, following Guenon, democracy is he says, a “rising tide of profaneness”; a tendency to “anarchy”; a downhill slide towards “dissolution”; a descent into the evils of “relativism”, and “relativism engenders the spirit of rebellion and is at the same time its fruit”.³¹ Schuon misunderstands the notion of the relative and the theory of relativity, which he confuses with moral relativism. The relative is merely the things that have relations. The relative is our actual lives, our children, our thoughts, the trees in our yard, the forest and skies of our planet--- the relative is everything worth living for: there is no absolute. Schuon merely creates a transcendent fiction. He does so for political reasons. The relative does not provide a politics Schuon likes, whereas the absolute, gives him ultimate authority, since he has defined himself as the supreme prophet of “truth”. The traditionalists hated relativism because it allows “picking and choosing” and they wanted to be able to dictate the structure of reality in absolute terms, wehre no one can pick anything but mustfollow empty and arbitrary rules that

³¹ Schuon, Frithjof. Logic and Transcendence London: Perennial Books. 1975 pg. 16

serve only the elite.

For Schuon all this—the earth, our lives --- is nothing. He says “relativismdestroys the notion of truth”³². That is pretty silly. Truth is always a measurement and a reckoning, an assessments of facts on the ground, in reality. The relative is all there is, in fact, as all facts are relations. Schuon’s notion of truth is fiction, belief in fictional gods. Schuon says that “relativism of whatever kind kills intelligence”,³³ and like “psychologism”, to which democracy and relativism are akin, in Schuon’s estimation, relativism rebels against admitting “that which exceeds us... and this is the very definition of Lucifer”.³⁴ In other words, for Schuon, “intelligence” is power and hierarchy erected in service of delusions. He does not talk about “truth” and when he says “real” he means unreal.

Schuon’s hatred of relativism is a confused mess, in short. The relative world described by Einstein, which Schuon hated, is just our world. Hating the world as it is, is, well, just plain dumb. There is no absolute to which all things are relative. The relative is all that there is, everything exists in relation to other things and forces. We exist only because we live on a planet that is a certain distance from the sun. This is an unassailable fact. Schuon thinks that those who do not recognize the delusional “absolute” and fall abjectly before god or gods are “the very definition of Lucifer”. The great sin for Schuon is “refusing to admit that which exceed us”, which is to say, refusing to admit that the unreal is real. This is ridiculous, of course. Gods are fictions so how could they “exceed us”. They are necessarily less than us since we made them. The absurdity of this adulation of fictive authority and the ideological elitism this entails never occurred to Schuon. Schuon thinks all life, which is relational and thus relative—is the ‘definition of Lucifer’. There is nothing luciferian in the existence of birds flying in the air, which are products of adaptive strategies to our specific planet. Lucifer here is a mythical fiction, as

³² Schuon, Logic and Transcendence pg.17

³³ Schuon, Frithjof. Castes and Races London; Perennial Books, 1959 pg. 83

³⁴ IN other words, to deny the fact that the fiction of god exists is the supreme sin for Schuon.

is Schuon notion of the “Intellect”.

Schuon’s hatred of life is staggeringly ignorant.³⁵ Both Schuon and Guenon misunderstood and misused the idea of relativism. They most often referred to amoral relativism, a really rare idea, that implies, no ethical reality at all: anything goes. There is hardly anyone except a selfish psychopath who believes in that. Moral relativism in extreme form means you have the right to do anything at all whenever you wish, including murder, rape or blow up millions of people. No one in their right mind believes he is infallible and beyond good and evil, except perhaps, Schuon and a few other people on the edge of sanity. Schuon was close to being a moral relativist in his personal life.

In any case, science is not a moral relativism but has a deep ethics, deeper than religion which is highly immoral. Schuon opposed the absolute and the relative, which is a false comparison as there is nothing “absolute”. Nature is defined as relational or relative. Schuon never understood that that science is not a form of “relativism” but rather as Thomas Kuhn said, scientific development is a “unidirectional and irreversible process,” which means that later scientific theories do make improvements on previous ones. Life is not chaos as Schuon implies. Anyone who has spent any time in nature can see a kind of ethical intelligence at work there. There is only the relative, absolutes are fictions, but this does not mean there is no development or progress. Of course Schuon hated progress, and wanted civilization to stay in a delusional state fixated on an imaginary absolute, praying perpetually useless prayers to a god who is not there.

Schuon’s inability to understand the relative world we live in is also a source of his hatred women. Schuon’s deep misogyny is obvious in many writings of his. For instance, Schuon says that “women appears as the exteriorizing and fettering element”... woman is “characterized by a tendency toward the world, the concrete, the existential.”, as if this were a fault,, when it is not, it is the

best way to live life--- as if being up in clouds of metaphysical madness, like Schuon was —drifting among pompous abstract concepts about “beyond being” and the “relatively absolute” had any real value... (Essential Writings pg. 417)

When Schuon wrote this nonsense about women he had three “wives” and the one he spent the most time with was Maude Murray, who I got to know extremely well. He had a demeaning attitude toward her even though he claimed a right to her based on phony visions from the Virgin Mary. It was very clear to me he did not know her and did not let her be herself around him. He forced her to stay with him even when she made it crystal clear she did not want to be with him. She fought for years to get away from him, at the cost very nearly of her life. She had two relationships with other men while with him. He was cruel and heartless. His notion of women is that they were possessed “symbols” and little else besides. Even in basic texts such as the simple text “Rules” given to new initiates into the cult, who are told that “women in a state of menstrual impurity do not say the canonical prayers, not even mentally: but they may say individual prayers, and they may invoke the Shahadah or the Divine Name..... In principle they do not go to Majlis, but one can make exceptions if facilities permit: but then they are not able to participate in dhikru-sadr” ---which are chanting Sufi dances done at majlis. This hatred of menstruating women is typical of many male centered religious superstitions. Maude told me that his wives “Do not have rights they only have duties”. In other words Schuon was a chauvinist of a rather vile kind. He takes the misogynist hatred implicit in the Koran and applies it to women he knew personally.

What Schuon never realized or thought through is that science is not “relativism”, in the perverse sense that he means in this word. Truth is not perception. It is based on facts. There is an outside world beyond the human mind that constrains science to facts. The idea that facts and evidence matter is science--- but the idea that everything boils down to subjective interest and perspectives is merely post-modernist nonsense: and that is what Schuon misunderstands as science. Schuon was afraid that his dream world would be

uncovered by science and shown up for the sham it is. That is why he was afraid of science and the relative. Guenon and Schuon shared a rare devotion to make-believe and the revival of make believe in the 20th century.

Traditionalism is the effort to restore make-believe to the domination of the world. They created a rare form of silliness that serves the rank narcissism of certain affluent and reactionary people who long for the old days of caste and hierarchy. Schuon's notion of the "intellect" is relativistic in the sense that it really is pathologically subjective.

Schuon falsely equated the relative and the relational with evil or Maya, when actually it is "Atma" and the "absolute" that is the fiction. Those who conflate moral relativism with immoralism or the theory of relativity with immorality are making fundamental error in understanding modern science. Schuon knew little about science. His use of archaic religious terms stranded his mind in the medieval concepts and made him unable to realize how erroneous his understanding of concepts like relativity and the relative really was. Richard Rorty rightly denied that relativism applies to much of anybody, being nothing more than a Platonic scarecrow. Schuon thought materialism was some sort of satanic idea, when really it is just a view of the world as being made of things, which is merely a truism. The world is material. Schuon was afraid of this truism and so branded all 'reductionism' as evil when really it is just a natural fact that observations about reality end up encompassing more facts and creating there a deeper and deeper understanding of the real. Science is reductionist and that is a good thing. With holism one ends up with glittering generalities that allow all sorts of superstitions to enter into "knowledge".

The idea of the "absolute" in Schuon is really a construction that comes for 19th century romanticism: Hegel, Fichte, Schelling and others. The whole dichotomy in Schuon's ideology between the Absolute and the Relative is bogus and based on misunderstandings. As Isaiah Berlin said to "confuse our own constructions with eternal laws or divine decrees is one of the most fatal delusions of men." Schuon and Hegel did this all the time. But that does not make what he said real.

The confusions about relativism are legion. There is also cultural relativism. This is the idea that different cultures are fundamentally different and that scientific truth is merely one kind of truth and it is not to be especially privileged. Science seeks truth across many “frames of reference”. It is clearly nonsense to suppose that different cultures make one immune to disease common to all humans. Vaccines apply across cultural borders and telescopes work no matter what culture one is in. Science is true whether one believes it or not, which is not true of religion. A species description of a Magnolia Warbler does not represent anything but that Warbler. Point by point it tells what it looks like, how much it weighs, where it lives, what it eats, where it nests and so on. The subjective aspect of cultural norms certainly differ from place to place as one would expect. Muslims do not believe what fundamentalist Christians or Shintoists believe. But science is universal. The theory of evolution is not an “inter-subjective” construct but an objective fact and applies everywhere and not just in Europe and the United States. $F=MA$ is true on the moon, Jupiter or in another galaxy. Jesus is “Lord” only to Christians, and only in their imaginations, not in fact. Jesus is an inter-subjective delusion, and it is extremely unlikely that the guy ever existed as a real man, and if he did, he was certainly mangled into unrecognizable shape by the early mythologists of his religious construction..

The racism and caste obsession of the traditionalists depend on the notion that they are the pinnacle of truth and the apocalyptic remnant of the elite. To understand some of the background of Schuon’s obsession with his own claim to greatness it is useful to look at his formative influences. There is Guenon as we have explained. However, Schuon mentions many others. He mentions the “spiritualist renewal of a Maine de Biran-whose merits we cannot overlook- not to mention the prolongations of ancient theosophy in the case of Saint Martin and Bader, and partially in Schelling”.

These 19th century romantics are all seeking to create an elitist form of spiritualism. This need of Germanic transcendentalism and the myth of the holy spirit can already be seen in Albrecht Durer's paint of himself as Christ.



Schelling speaks of longing to be God, and he predicted a 'prophet seer' who will unite philosophy and mythology into an apocalyptic mode of action, which will restore the primordial beginning of things by unifying all knowledge. Schuon continues this very Germanic obsession, wanting to be everything, when really he is a small man with huge self-doubts and a 'god on a treadmill' as he called himself once. There is a clear need to over compensate here. Germanic transcendentalism seeks for the ultimate as in Wagner's inflated music or Nietzsche's Zarathustra. Novalis predicted a "prophet seer" too, and

Novalis is one of the rare poets Schuon approved of, Schuon compares himself to the ‘holy spirit’ and claims to have transcended virtually all history to be one of the last prophets at the end of time. What is the reason for this absurd need of self-elevation? What begins to dawn on me as I look at all these facts is that there is a psychological lack that is being filled by transcendental fictional deities or imagery ideology. This seems to arise in Germany as a result of some kind of national and historical feeling of weakness of lack to authority and inferiority relative to the Roman Empire and the Roman Church.

Like Schuon and Guenon, Schelling longs for total knowledge/power, or what Schuon calls “objectivity freed of all shackles”.³⁶ That means objectivity that has been freed of evidence and objectivity. Schuon’s “objectivity”, like his concept of the “Intellect”, and they are synonymous, is merely a narcissistic mirror on the universe that is colored by Schuon’s subjective opinion of his own omniscience and omnipotence. “Objectivity” is the freedom to impose mind control; the freedom to take total power and claim total knowledge: the freedom to be a “messiah” as Hitler or Schuon thought they were; the freedom to be infallible, as the Popes had claimed, or as Schuon and Hitler both claimed. Amoral “disinterestedness” easily becomes immoral in Schuon and in political leaders like Hitler or the Popes because it hides tacit assumptions behind the pose of neutrality. The pose of neutrality becomes active complicity in a regime of knowledge/power. One can see this in corporate science where greed deforms the facts. Schuon’s ideology is even worse than corporate science. There is no “objectivity” in Schuon---- there is only the confusion of his subjectivity with reality. If Schuon thinks something, it is objective because he thinks it. His thoughts are god’s thoughts. An honest man has some humility, as he knows he is largely ignorant of nature and how the universe works. An honest man knows he is fallible. An honest man attempts to be honest and accurate and admit one’s bias up front. Schuon was never an honest man, he claimed to be infallible..

³⁶ Schuon, Roots pg.96

Schuon also speaks of Maine De Biran as an influence. Maine de Biran, a French phenomenologist from the 19th century, saw in Hinduism a confirmation of the totalistic concept of the 'divine ego' --- an absolute---which he imagined would achieve a total revolution in consciousness. This symbiosis of German and French philosophy and Hindu and eastern thought parallels the enormous exploitive drive of the Europeans in India, Bengal, China and the Philippines. A similar idea occurs in Hegel and Fichte, with the notion of "absolute self-consciousness" or Fichte's "universal Ego", both of these being hierarchical notions of consciousness that are delusional. Indeed, Hegel's statement in his Wissenschaft der Logic exactly parallels the central concern of Guenon and Schuon's writing. Hegel says that this book presents the "Realm of Truth as it is without veil and for itself. It is possible to say that its contents is the presentation of God as He is in His Eternal Being, before the creation of nature and any finite being".³⁷

This modest pronouncement is a good example of Germanic Transcendentalism and the myth of the holy spirit. In the beginning was Hegel, in other words, which is about as sensical as Schuon's claim to be "the glory of the Omega" or the "manifestation of the Logos at the end of time" or the holy spirit itself, as he claims in her memoirs. Both Hegel and Schuon are claiming to have become the Logos, or the principle of total knowledge and universal power. They are "total objectivity" and the total "subject". This is bogus of course, what they really are is total subjectivity, expressed in the most inflated hyperbole possible. They embody William James notion subjective spirituality

³⁷ quoted in Voegelin, Eric. Order and History Vol. 4 Baton rouge Louisiana State Univ. Press. 1974 pg.57 In this book Voegelin defines gnosticism as " the enterprise of returning the pneuma in man from its state of alienation in the cosmos to the divine pneuma of the beyond through action based on knowledge". Voegelin is a Platonist, and I would differ with his definition, Platonism too is 'gnosticism', in the merely etymological sense of it being a theory of knowledge. The basic thrust of most knowledge systems is to conform the human will to a Symbolic system, which assumes human alienation from a supposed 'higher truth'. Religions do this in obvious ways; science does it through mathematical abstractions. All this could be called 'gnostic', but the term is meaningless, because it does not describe the process whereby symbol-reality becomes a means of oppression or exploiting the concrete world of real things and people. Moreover the term gnosticism is too allied with Christian notions of orthodoxy and heresy.'

very well.

Schuon and Hegel thought the when they think, they imagine, it is god who thinks through them. This is pure fiction and self-deception on their part. These German philosopher love to exalt themselves and transport or transcend themselves in inflated rhetoric. I have seen this in Wagner's Operas or Hitler's speeches. I can see this same inflated idealization in Fichte, Nietzsche, Schuon, Hegel and many others. I have no idea why this is so, but it appears to be a regular feature of Germanic thought in the last 200 years. I suspect, again, it has to do with an inferiority complex of some kind, as well as the macho bravura of a Protestant nation that was put down by southern Europe in many wars spread over centuries. The excess of the backwardness and defeat of Germany over many centuries led to a conservative revolt which helped produce the high flown excesses of Hitlerian rhetoric, Lutheran identity with the holy spirit, Hegelian transcendentalism or Schuon's need to be all the gods and embrace all goddesses as his own. The effort of Hegel and Marx to create a totalistic "consciousness" that would sweep the world off its feet is not different that the similar effort of Aquinas or Shankara to create and justify the absolute truth that would dominate the world. What these thinkers try to present is a total vision of supremacist consciousness based somehow in a lack of identity, and impoverishment, indeed a pathetic need to be more than human, a fiction, an imaginary thing that does not exist, a god.. Spiritual subjectivity wants to dominate the world in an effort to remake the world over in the image of its delusion.

This drive toward total knowledge/power is at the root of much of the romantic philosophy of the 19th century. Marx aspired to a similar form of ideological totalism, though in a different way. It is this same drive toward a totalistic system of knowledge and power that inspires Guenon and Schuon. Karl Popper was right to see a close relation between Plato, Hegel, Marx and Hitler, all three of them straining after a system of romantic totalism, with the result that all their systems are prone to cruelty, hierarchy and injustice. Schuon, Guenon and Evola were attracted to the conservative wing of this

tendency, which is why they continue to be compared to Fascism rather than Marxism, which they despised. ³⁸ Liberal and conservative, religious and secular forms of totalism are equally toxic,

Schuon also admires Joseph De Maistre ³⁹(1753-1821), “whose intelligence has great merits” Schuon claims.⁴⁰ This is extremely high praise from Schuon who rarely praises anyone except himself. De Maistre, like Prince Metternich (1773-1859) was opposed to modernism of all kinds.⁴¹ He was castigated as a blind reactionary, which indeed, he was. Metternich, Bonald and De Maistre are often linked together as three of the most conservative opponents of the French Revolution. They wanted a return to the rule of aristocracy and the Church. De Maistre supported the Czarist state in Russia during a period of cruel and bloody oppression and Metternich, as a result of the Congress in Vienna, left hundreds of thousands dead in Spain as a result of his policies. Goya’s prints of the “Disasters of War” record in graphic form a protest against the bloodbath caused by the policies of the aristocratic and Catholic reactionaries like Metternich. Schuon and Guenon despise democracy and basic human rights and want to return society to the “Throne and God” of these Imperial religious Dictators, who longed for the world of lost privileges that were gone, but who were willing to kill hundreds of thousands to get their power back. De Maistre wrote somewhere that the banner ideas of the French Revolution, namely, “Liberty, Equality and Fraternity”, must be replaced with the call for “Throne and God”, He also advocated the infallibility of the Pope and absolute power for the King: he writes:

³⁸ The question that arises here concerns the social function of systems of knowledge, and how these systems justify the claim to total power. An analysis and critique of this phenomena appears necessary. But this is beyond what I intend to do here. But I think it important to outline, however briefly, the fact that in Guenon and Schuon we are dealing with attempts to create an ideological and totalistic system that seeks to function as a dictating paradigm for interpreting past and future history.

³⁹ I will discuss De Maistre more below Guenon in relation to Action Francaise

⁴⁰ Nasr, Seyyed Hossein. The Essential Writings of Frithjof Schuon Warwick, N.Y. Amity House. 1986 pg.259

⁴¹ 15 May 1773 – 11 June 1859 Metternich was a German/Austrian extreme conservative who opposed the Enlightenment, free press and progress.

I have never said that absolute power... does not involve great inconveniences. On the contrary, I expressly acknowledge them fact, and I have no thought of attenuating the inconveniences⁴²

One finds a similar kind of self-righteous sadism in some of Schuon's writings. Schuon justifies the concept of Holy war and speaks holy anger, which he defines as equivalent to the love of god, except it is "hate in god".⁴³ He claims that holy war is necessary because without the warrior caste "man declines and the whole of society degenerates" a hypothesis for which there is no evidence whatever. Presumably the suffering that is caused by the brutality of holy war is good for man because, Schuon explains, the "sinner needs suffering in order to expiate his faults" and therefore "the abolition of the sense of sin is not only impossible it is not even desirable".⁴⁴ This again has no evidence at all for it and quite a lot against it. Schuon upheld the Native American Warrior as the exemplar to his groupies. The men in the cult like to strut around in Native American costumes acting tough and pseudo-'aristocratic'. Little was said in the cult about how brutal and unjust many male dominated Native tribes were in the Americas. Tribes tortured each other in the most gruesome manner possible and stole women, raped villages, burned and chopped up bodies in a merciless way that is neither romantic or to be pictured in romantic paintings like Schuon symbolist cartoons of Indians..

Schuon thought that we should castigate children for sin. Castigating children for "sin" and punishing them simply does not work, in fact it has been shown to be counter-productive. Schuon did not like children much, except himself as a child⁴⁵The whole notion of sin is ridiculous. Schuon thought "Holy

⁴² Copleston, Frederick. A History of Philosophy vol IX. New York: Newman Press 1975 pg.9

⁴³ Schuon. Esoterism. pg.118

⁴⁴ Ibid. pg.160

⁴⁵ Perhaps Schuon's unhappy childhood and unfortunate attitude toward children was due to his own father. According to Hugo Bergmann, "Schuon's father was an Anthroposophist, that is a follower of the Anthroposophy of Rudolf Steiner, and as a young man Schuon participated in spiritist séances".

war” is necessary in order to convince the sinners of their need to repent. Schuon does not mention that the spiritual elite profit through the enforced suffering of others. Nor does he mention that sacrifices for god, in most spiritual societies end up being sacrifices for those who have power in the society.⁴⁶ Right wingers like to promote “volunteerism”, but rarely volunteer themselves. The want to poor to pay the taxes while the rich let their wealth “trickle down”—when of course it hardly every does. This is why it is always essential to support taxing the rich and regulating them as much as possible in the just interests of the power and middle class.

Power always lives on the “inconveniences” and deprivations of others; it is this precisely that defines power as power. The god idea is merely a rationalizations couched as a myth which helps justify power relations. Those who desire or have power rarely question their own right to decide how or why others should suffer. In any case, Guenon and Schuon assimilated the romantic and aristocratic elitism of writers like De Maistre, Biran and Metternich and others. In Guenon and Schuon the notions of objectivity, truth and god serve an ultra-rightist, neo-imperial, totalistic, anti-science and apocalyptic vision that seeks to restore ‘traditional’ forms of knowledge/power through a holy war against modern forms of knowledge/power in order to destroy the latter. This is what theofascism. One linchpin of this mode of resistance to the modern world is the idea of a universal Savior, who unites all the religions and ancient imperialisms in a unified assault against the moderns. The “restorer” or “prophet” of this perennial religion is supposed to

Sedgwick records that “ Bergmann described the first encounter as “painful,” as Schuon seemed to him “stilted” and “affected, and” dressed “as a prophet.” Evidently Schuon posed as a great man quite early.

<http://traditionalistblog.blogspot.com/2010/08/hugo-bergmann-and-frithjof-schuon.html>

⁴⁶ Schuon justifies the practice of bloody human sacrifice against the victims will on the grounds that "the sacrificer does not act as an individual but as the instrument of a collectivity, which, being the totality, clearly has certain rights over part of itself". The sacrifice must be "approved, therefore demanded, by God". In other words it's all right to kill for the idea, the state or the religion, provided these are all religious bodies. (The Eye of the Heart, unpublished English Translation by Gerald Palmer, p. 135) Schuon says in this essay that human sacrifice exists to pay the "tithe" or tenth of oneself that one owes to god. It is a short step from this doctrine to his latter statement that three quarters of the modern world need to be sacrificed, since the modern world has abandoned god.

appear “at the end of time”. Guenon expressed this hope rather fantastically in his The Lord of the World,---a ridiculous book which he ends by quoting De Maistre’s hope for an apocalyptic restoration of the “divine order”.⁴⁷ Schuon went much further and decided he was himself the last avatara, or the final “manifestation of the Logos” in Schuon’s words.

This tendency of Guenon and Schuon to assimilate 19th century idealistic, and imperialist Egotism to Vedanta and Sufism is probably not a false assimilation. By which I mean that there are deep similarities and affinities in these systems of elitist make-believe.. Theofascism is a modern phenomenon but is based on earlier doctrines and justifications of injustice promoted by previous systems of religious power. The One God requires a totalistic state; this is a truth that goes back to Akhenaton and his cult of the sun-god. The Tao needs an Emperor to impose it by force and bloodletting; Christ is both bloody Judge and cruel King or as Schuon somewhere says “the Sultan is the shadow of god on earth”. The traditional religious doctrines are theories of knowledge which dictate social practices, and this is what the German theorists were trying to create in the 19th century; a theory of knowledge that would dominate the world and dictate a cultural paradigm. The thousand year Reich of Hitler was also born out of the same matrix of ideas, though it took a different direction.⁴⁸

Guenon and Schuon, perhaps because of Guenon’s early affiliation with the New Order of the Templars subscribed to a vision of the Age of the Holy Spirit, recalling Joachim of Fiore’s magnified prediction of an age of the Holy Spirit.

⁴⁷ Guenon, Rene. The Lord of the World Moorcote, U.K. Coombe Springs Press pg.67 Guenon thinks Shambhala is a center of high evolutionary energies located in central Asia. Guenon believes that Shambhala exists and “Agartha”, is there, which is a center of secret initiations. Guenon likens Shambhala-Agartha to a major earth chakra where immense power is concentrated. He accords it the status of the world’s secret government, the source of all wisdom. This nonsense was also pursued by the Nazi’s and by the Stalinists both of whom tried to enlist the Shambhala myth for their own uses. Viktor Trimondi writes that the Shambhala myth is a recent fiction and ties the Dalai Lama to fascism.

⁴⁸ It’s true that religions sometimes become detached from elite classes and powerful interests, and then come to symbolize protests and grievances, but in this case the language of despair is still the language of the oppressors, and usually does not alleviate the suffering but only serves as a conduit for assimilation. Christianity was used by former slaves in the U.S., in this way, for instance.

Joachim was a monastic mystic of the 12th century who predicted this base on the spurious book of Revelations. Schuon would claim to embody the Holy Spirit, another spurious or inflated claim. Goodrick-Clark speaks of Lanz von Liebenfels' belief that the Templars of the 12th century, known for their warrior conduct in the Crusades, and for their eventual removal as heretics, in fact were those who sought after the Holy Grail, which is a mythological symbol of the Holy Spirit. The Grail is nonsense of course, pure make-believe: a misunderstanding of the life that is in everyone, even animals. The Nazi attempt to picture themselves as the "Teutonic Knights", shares the same inflated symbolism. It is perhaps not without significance that nearly a quarter of the SS were Catholics. The infamous SS was modeled on the myth of the Templar Knights as Holy Warriors, which had been developed by List, Lanz, Wagner and others. The symbolism involved here is part of the imperial myth of the Crusades and the war against Islam. (see chapter below entitled "Innocent the III and Fairy Tales

The intention of the use of symbolism of this kind is to confer legitimacy on a new practice and form of politics and power. The concept of the holy spirit is an intellectual or emotional fiction, depending on the religious mentality of whoever uses it. It is a mythological construction that channels emotions, thoughts and social behavior. I have watched so called "Holy Rollers" and "Jesus Freaks", as well as Baptists and snake handlers go into mystical states. These people claim the influx of the holy spirit has flowered within them. What is plain is that these people are not possessed by anything except emotional excess or deceitfulness, transports of imaginary 'enthusiasm', as happened too to the shamans of old. I have seen Christians talking in tongues and it is clearly a kind of hypnotic trance or emotional state. When Schuon says in his Memoirs, "The day will come when the divine will call me the Holy Spirit", he is appears to be saying that he wants to be the standard of all truth and social practice; the paradigm of society, legitimacy and all knowledge and power. But what he is really saying is that he has this transdental and delusional emotional need inside him and he wants his delusion to be asserted in fact. It

never would become fact, it was just a delusion on his part. There is no “holy spirit” there is merely the desire that there should be such a thing, because humans are prone to feeling and can be made to feel excessive waves of inner emotion, given the right combination of alienation, symbols, rhetoric, music, exhortation and preaching. This is partly why Hitler was able to exhort his followers into frenzies of passionate patriotism ⁴⁹ He evoked the ‘holy spirit’ in them in thieer suffering, as it were, getting them to feel release and passion and setting up demons for them to slay and take out their revenge upon.

It might be useful to digress a little here and trace the history of the Aryan ideology. The Aryan ideology of the 19th century was largely a cultural construction that justified nationalist and internationalist Imperial motives. It is derived from a distortion of the conquest of the Dravidian peoples of India by the invading Aryans or Indo-Europeans who moved south somewhere after 2000 B.C.E. The growth of the Aryan myth, beginning with Schlegel and Herder, who largely originated it, seems to have served the function of a Creation myth for the Germans of the 19th century, perhaps in compensation for an old inferiority complex against the Romans and Catholics, who for so long had seemed to have the ‘superior’ culture.

The Aryan myth defined the Germans as different than the Catholics of the south. What is important to realize in the cultural battles between Protestant North and Catholic South is that the symbolism of the justifying ideologies is a patina or a superficial cover for a struggle for power. A differing system of knowledge dictates a different form of power which gets embodied in a different symbolism and religious rites. The Aryan myth justified conquest and the resulting atrocities and thus forged both a mentality and a system of cruelties. So there are family resemblances between the “Aryan” ideas of Lanz von Liebenfels and Schuon. Lanz believed the “Grail was a metaphor for the strict

⁴⁹ Schuon. Memoirs unpublished

eugenic practices of the Templar knights designed to breed god-men”⁵⁰ Schuon says, in comparison, that “without the idea of the ‘God-Man’, esotericism would be deprived of an aspect of its very essence”⁵¹ For both men the Grail or the idea of the “God man” is a mythological symbol of total truth and thus total power; and thus justifies caste discrimination and cruelty. The New Templars of Liebenfels’ spiritual order were also the new Aryans; the carriers of the holy spirit. Schuon claimed to embody the holy spirit himself. Liebenfels writes that “visionary sages will arise from the ancient holy soil of Germany and enchain the apes of Sodom, establish the Church of the Holy Spirit and transform the earth into the “Isles of the Blessed””. Likewise Schuon, who claims to be the last Avatara before the Second Coming, promises his disciples a special sector in Heaven, where they will be with him always. The evil moderns, the profane, the psychologists and secular humanists are Schuon’s : Jews” and they will all be destroyed in the final apocalypse.⁵² Lanz and Schuon are thus potential mass murderers of a spiritual kind, though they never got to realize their holy and bloody dreams.

Like most Apocalyptic visions, Liebenfels’ vision is a sublimated will to power that compensates for the lack of real power. The apocalyptic idea is often a mythological construction which symbolizes the desire for a change in the social arrangements of power and knowledge. This fantasy is often the result of poverty, frustration and political hatreds. The vision of Liebenfels is very much like the Guenonian and Schuonian visions except that Guenon and Schuon replace Sodom with the Modern World as the place of evil people who deserve to be exterminated. Liebenfels hated Jews become Schuon’s ‘profane people’ This way of thinking was common in economically depressed Germany between the Wars.

⁵⁰ Goodrick-Clark, pg.108

⁵¹ Schuon, Transcendent Unity pg. 143

⁵² Secular humanism is the only way to look at the world that makes any sense. What secular humanism is a huge thing that ranges from science to the poetry of Whitman to Da Vinci and biology. The other ways are all more or less delusional or wrapped up with fictions

The modern world is the “infection” of evil for Guenon and Schuon. Liebenfels did not hate the modern world so much; his hatred was more racial and nationalistic. Schuon and Guenon are not fascists as was Lanz, but theofascists, so their mythology—and their delusions--- are more ‘universal’

Goodrick-Clark explains Lanz’s basic ideology as follows:

“the principle features of Lanz’ ideology prior to 1918 were thus the notion of occult gnosis {knowledge}, its historical lapse or suppression as an established religion due to a satanic design, and its imminent resurrection in order to secure the cosmos for a new Aryan elite”.⁵³

This is also the basic thesis of the Guenon-Schuon-Evola philosophy. As the “Kali-Yuga”, the supposed present period of cosmic decadence, progresses, the Primordial, Platonic and Vedantic “truth” is known by fewer and fewer people, and those who know it are the “elite”. Supreme among this elite are Schuon and his disciples. Guenon and Schuon adapted the proto-Nazi idea of the “god man” which itself grew out of German and French Romantic philosophy and occultism and combined these with traditional religious esoteric systems.

It may be worth mentioning that Schuon’s first book contains references to the Templar myths which were removed from later editions. The shift occurred after Schuon’s split with Guenon in the late 1940’s. Schuon would retain the myth of the primordial Aryans, however, as well as the myth of the God-Man, who is the summit of the pyramid of castes and who embodies the Holy Spirit at the end of time. Indeed, the theory of an Aryan, aristocratic and esoteric brotherhood composed of spiritual Brahmins, which obsessed Liebenfels, and which he saw as apocalyptic agents which would bring about the end of the world and restore “god men” to world power, is very much present in the

⁵³ Goodrick Clark pg. 105

writing of Guenon, Schuon, and Evola. They are all drinking at the same fictional, mythic trough, as it were. This is nonsense with a political purpose, delusions with an agenda.

So what we see in Schuon is a drive toward a virtual universal power, which is really imaginary but which he hoped would become actual. He really saw himself as a “king”. “The world is round, and I am the king and I don’t know why” he liked to say. This rather insane love of imaginary elite power is very much present in the writing of Guenon and Evola too. Schuon sees himself as the “Restorer”, and he has been called this by three of his main disciples, Leo Schaya, Whitall Perry, and Martin Lings. Lings calls Schuon this in his book The Eleventh Hour.⁵⁴ Whitall Perry says in an essay that Guenon and Ananda Coomaraswamy were the prefigurations of Schuon like Elias and John the Baptist prefigured Christ.⁵⁵ And Schaya claims that Schuon is Elias.⁵⁶ In some unpublished documents distributed to his disciples (authored by Gustavo Polit, written under Schuon’s direction) Schuon makes clearer his understanding of Aryanism. He says:

The human instrument [i.e. Schuon himself] for the manifestation of the Perennial religion at the end of time had to be a westerner; it could not be an oriental and for this there are several reasons. Spiritually considered the messenger who brought the tariqa [i.e. The spiritual elite-

⁵⁴ Martin Lings was Guenon's secretary in Cairo in the 1930's and 1940's. Under Schuon after the 1950's Lings was a 'Naib', that is--- a high ranking member of the Schuon cult, author of many books, and oversaw perhaps 75 of Schuon's disciples in England.

⁵⁵ Perry, Whitall. "Coomaraswamy, the Man, the Myth and History" in Studies in Comparative Religion. Perry compares Guenon and Coomaraswamy to the two witnesses mentioned in the Apocalypse of St. John. Perry lives across the street from Schuon in Bloomington, and his wife, Barbara, is "married" to Schuon, while still remaining "married" to Perry.

⁵⁶ Schuon alludes to this, with approval in his Memoirs. Speaking of a symposium held in Houston, Texas in 1973, attended by many of Schuon's Chief disciples, such as Hossein Nasr, Joseph Epes Brown and others, Leo Schaya, in Schuon's words, "gave an address in which he pointed out that there was a connection between our [i.e. Schuon's] work and the reappearance of Elias at the end of time". Schaya's essay the "Eliatic Function" was the basis of this. Schuon's totalistic message is supposed to prefigure the end of the world. Schaya was one of Schuon's many victims: Maude Murray told me that Schaya's wife claimed that Schuon's cruelty killed him. Schuon was a "friend" of Schaya but apparently betrayed him.

Schuon's cult] to Europe... is more a proto-Aryan than a European; but as a European he is a south German deeply rooted in poetic and mystical Romanticism.

This passage is rather obscure, until one reads Schuon's book Castes and Races. There he refers to the preeminence of the white race, which realizes itself only through combining the "messianic and prophetic outlook of the Semites" with the "Aryan Avataric outlook" of the Hindus and Indo Europeans. This turns out to be a portrait of Schuon himself, who is supposed to combine the "first and the last", where "extremes meet"; the last total man at the end of time.⁵⁷ This book, more than any other in Schuon's 'oeuvre', evokes the eugenic and race/caste obsessions of the Nazis. The Nazis used such racist designations to typecast Jews, homosexuals and the insane. The Nazis rounded up and sterilized 400,000 of those thought to be insane. They gassed anyone thought to be homosexual. The essentializing language the Nazi's used about race groups is very similar to that used by Schuon.

Later in this book, Schuon states that westerners of a "modernist" outlook due to a "western education", and who criticize the caste system are guilty of a "luciferian insubordination in the face of the sacred".⁵⁸ To be educated and not accept hierarchy and subordination is the great heresy for Schuon, as for Guenon. To question the caste system is "luciferian"? What an amazingly ignorant thing to say!! Schuon is following some of the doctrines of the traditional Catholic Church and the Inquisition in these pronouncements. Since Schuon believed he was infallible and "not a man like other men" all others should submit to his idiotic opinions or be accounted as evil, cast into hell or destroyed by god. This is an obscene and unconscionable conclusion of a bad man. There is no possible justification for the evil of the caste system. Caste and Races is a racist book by a narrow and bigoted man.

⁵⁷ Schuon pg.53.

⁵⁸ Ibid. pg.8

Refusing subordination is to be praised as part of human and nature's rights. It is seen wrongly as the great crime against the Traditionalists as it was to the Nazis and the Stalinists or any other ideological autocracy. The Traditionalists call this refusal of hierarchy "prometheanism" which they see as the evil fruit of the Renaissance and the Enlightenment. Prometheus was a mythological story about the suppression of what we now call human rights. To his credit, Prometheus refused to submit to the delusions of grandeur of the gods, who were no more than projections of the drive to knowledge and power of the Greek elite. Prometheus is myth to be proud of, even if it is just a story. He is supposedly punished for this by a bird who continually eats out his liver. Obviously a myth made up by kings, and it is false. Prometheus is an enlightenment hero and deserves no punishment at all.

Schuon took over Guenon's racism about the "West" Guenon wrote that "it is all too clear that to the extent that a man "Westernizes" himself, whatever may be his race or country, to that extent he ceases to be an Easterner spiritually and intellectually, that is to say from the one point of view that really holds any interest." This race hatred against science and democracy is anti-Promethean. As an anti-Promethean, Schuon claims bogus authority. According to his wives, Schuon is supposed to transcend history, since he is a "kulturheros" who brings a new age and new civilization out of the ashes of the old. Schuon claims, as Guenon also implicitly claimed, to be the living anticipation of the golden age that will arise after the apocalypse. Guenon and Schuon both wrote and acted and seemed to believe that only someone diabolic or insane could reject their right to total authority. This delusional sense of transcendental entitlement is characteristic of psychopathic cult leaders.

For Schuon no science is allowable on the "level" of ordinary reality. All must be subservient to an imaginary hierarchy, to the caste elitism of Guenon and Schuon. For Schuon, subordination is the essence of the social order, because the social order must be built on fictional "principles" which only the "men of intelligence" – that is---only the self-appointed "spiritual elite", can

supply. Schuon believed himself “objective” and “infallible”. In Schuon’s lexicon, “objective” does not mean concretely observed or scientific, as he despised science. For Schuon, objectivity is god, and the “intellect” is what reads what is “real or unreal”. For Schuon objectivity leads one to god and god is more or less made in Schuon’s image. Schuon thought he was himself objectivity and what he thought must be true because he thought it. He claimed to be infallible. What does not lead to Schuon and thus to god is profanity, evil or illusion. This delusional system of self mirroring or solipsistic and circular justifications is Schuon metaphysical system in a nutshell.

In other words, in Schuon, “reality” is an ultimate subjectivism ‘Objectivity’ in Schuon’s ideology is a fiction, a sort of pseudo-science. Schuon is guilty of the fallacy of misplaced concreteness, as Whitehead called it. He makes concrete what in fact is merely abstractly speculative and fictional. When Schuon says that the social order must be built up on ‘objectivity’ he means dictated by religion, not scientific fact, which he despises. Schuon says many absurd things about evolution, which he never understood. He liked Louis Agassiz ideas because they Agassiz tried to deny evolution and ground nature in Platonic “ideas” or archetypes. Agassiz’s support of slavery grew from the same soil as Schuon’s love of caste and elite despising of others. The archetypes were essentializations, or generalized prejudices, which allowed Schuon to categorize people in absolute terms. Schuon Guenon are symbolists above all, realities do not concern them as much as stereotypes or Archetypes.⁵⁹ Archetypes, Agassiz thought, even dictate for Agassiz that so called “black” and “white” people were separate species. Schuon separated people into caste hierarchies. Some sacred, some profane, So, just as Agassiz’s Platonism inevitably turned him into an apologist for racism and slavery, Schuon’s

⁵⁹ In the philosophy of Aquinas and others, a more Aristotelian concept of universals would be combined, rather ambiguously, with the Platonic position. Aquinas unwittingly began the dissolution of Christian symbolism and the rise of science by questioning Plato’s “Ideas”. It was this ambiguity in Aquinas that led to the Realist/Nominalist controversy over the subject of universals and made the question of universals central to the controversy over the nature of the Eucharist. Science rises out of the failure of the Platonic theory of knowledge and the turn to seeking knowledge based on experience rather than dogma and symbolism. Science begins in the nominalism that trumped Aquinas.

Platonism turned him into a caste elitist who despised others and holds himself up to megalomaniac heights. Schuon's whole system of thought---and this is crucial and also true of Guenon--- is based on the ideology of the subjective "Intellect" and in their system the intellect is nothing other than their own private subjectivity elected into a fictional embodiment of all the religions reduced to a few simple caricatured ideas. In other words the whole basis of the Guenonian/Schuonian system is not just cracked in its foundations, it is based on the subjective delusions of Guenon, Schuon, Evola and the rest. It is an elaborate farce, a masquerade, an elitist pastiche of bits and pieces of broken religious symbolisms and ideas.

Schuon says that the rebellion against the authoritarian Kings and Priests after the Renaissance and Enlightenment was a "luciferian" revolt against the spiritual castes. ⁶⁰ Actually it was reasonable revolt against superstition, abuse of human rights, horribly unjust economic arrangements, slavery and arbitrary dictatorship. But, Schuon believes that the overthrow of priests and kings led to the takeover of what the Hindus call the Vaisya and Shudra castes, that is, the merchants and workers. ⁶¹ These "low caste" people had no right to the power of the Brahmin and Kashatriya, or Priest and Warrior castes, Schuon complains. Hating both Marxists and Jeffersonian democrats he wants to bring back Medieval kings.

Never mind that most 'priests' were parasitical and most 'warriors' were thugs. Never mind that India is still rife with superstitions of myriad kinds many of which do great harm to women and hurt people who try to escape caste justices.. To quote a recent New York Times article, India is "teeming with

⁶⁰ In this context the idea of Lucifer might be a good idea, or at least that is what William Blake thought in 1800. The idea of Lucifer is not an improvement of the god idea. Both are make believe.

⁶¹ Schuon writes: "instead of throwing overboard the theocratic and monarchical principles, these should have been given their full sense, which was a religious one; this is just what the nobility had neglected to do since the Renaissance". (In the Tracks of Buddhism. London: Allen and Unwin. 1968. pg. 69) This implies a total theocracy.

gurus, babas, astrologers, godmen and other mystical entrepreneurs .”⁶² India thrives on ignorance and those with a vested interest in exploiting it. Schuon fantasized that an evil conspiracy took away the unjust powers and bogus superstitions of the priests and Kings of yesteryear. Kings were cruel men with swords and priests were selling indulgences for profit, and the notion that such thugs or hucksters were better than some blacksmiths, glasses makers or bakers, is quite absurd. Castes are there to protect the vested interests of classes that specialize in certain rituals, and caste protects the powerful who wish to hold on to the inequality of their position. Religion does this too. It is designed to be a certain ggsort of people in power.

Schuon claims falsely that ‘low’ democratic people have victimized the holy priests and warriors and “celestial values” are replaced by “infra-human” values. He imagines ‘low’, evil people want to abolish caste. Schuon disliked hard workers and preferred lazy “blue blood” Aristocrats. He disliked women who raise children close to their pants or skirts, breast feeding them, but liked wedding cake like, overdressed wives of slave owning lords who sent their kids to boarding schools for nearly the whole year to get rid of them. Schuon thought that open-mindedness, fairness, abolition of slavery, better medical care, worker’s rights, equality, women’s rights, human rights, animal rights, nature’s rights and democracy were all the devil’s spawn. Schuon explains:

It is not the people who are the victims of theocracy, it is on the contrary theocracy that is the victim...The European monarchs of the nineteenth

⁶² For instance on Aug 19 2013, Narendra Dabholkar, a doctor who was fighting against superstition, was murdered in India, apparently by far right religious fanatics. He was good at debunking gurus and frauds. The New York Times reports that

“ If a holy man had electrified the public with his miracles, Dr. Dabholkar, a former physician, would duplicate the miracles and explain, step by step, how they were performed. If a sorcerer had amassed a fortune treating infertility, he would arrange a sting operation to unmask the man as a fraud. His goal was to drive a scientist’s skepticism into the heart of India, a country still teeming with gurus, babas, astrologers, godmen and other mystical entrepreneurs.” (NYT Aug. 24 2013)

It is a shame this man was murdered. He was trying to do good work, badly needed in India, which for so long has been controlled by irrational systems of make believe.

century made almost desperate efforts to dam the tide of mounting democracy...But these efforts were doomed to be vain in default of the one counterweight that could have reestablished stability, and that could only be religion, sole source of the legitimacy and power of princes.⁶³

Schuon writes this grotesque theofascist nonsense without even being aware of the suffering of millions of peasants and lower class people, serfs, slaves, Native American workers who died so that “theocracy” could persist in exploiting them. If “stuffed shirts” had more religion to oppress the poor they could have kept their unjust estates and the Sherriff of Nottingham could take his bath in milk, without being irritated by that up start Robin Hood. The French Revolution happened because the priests and aristocracy were rotten to the core, greedy, punishing, moralistic and hypocritical: They killed and starved people, taxed them into starvation, beheaded them put them in prisons without charge or burned them at the stake.

Schuon says that “he who says democracy says demagoguery”. Wrong. This is true mostly when the far-right governs and these demagogues hate democracy. It is the party of big business that causes most of suffering, death, environmental loss and human rights violations in U.S. history. Big Business continues the heritage of the aristocratic Ancien Regime, without the pretence of good manners. The aristocrats soaked the poor and middle class with high taxes and exempted themselves from most tax, as the rich do today. The French Revolution was a time of great hope, largely ruined by Robespierre and Napoleon. It was a star of future hopes and we still live under its hopes and struggles. Many of the ideas of Liberals or democrats in the French Revolution

⁶³ Schuon, Light on the Ancient Worlds pg.31 This effort to paint the theocratic aristocracies as victims is perhaps unique, but not exceptional. De Maistre also tried to paint aristocrats and religious authorities as victims. I note that many tyrants have seen themselves as victims. Stalin and Hitler seem to have had this tendency. Late in his life Stalin did a drawing of himself as a sheep surrounded by wolves. Nixon seems to have seen himself as a victim also. The most conspicuous example of this tendency is the use of the image of the victimized Christ by the Churches, even while the Church was victimizing others, holding Inquisitions, Crusades and becoming deeply involved in the slave trade in the ‘new world’.

have later influenced administrations in United States and indeed, world history. They have liberated people from oppression, such as Lincoln's Emancipation of slaves or FDR's Medicare or workers' rights, Civil rights, as well women's rights programs. The aristocracy over the world was mostly removed or dissolved. Eventually we will need nature's rights and animal rights legislation, defined as the precondition of all other rights.

Schuon was ignorant of the importance of aspects of the English, French and American Revolutions, as well as of American history. He recommended that a "monarch or... a military dictator-could have seen to interracial justice" in the U.S. ⁶⁴ This laughable statement shows Schuon as an immigrant who has no understanding of American history at all. We fought a war to eliminate monarchs from our lands and another war to get rid of slave owners, and there still remains the task of getting rid of CEO's and their role in corrupting congress and courts. The long fight against slavery was above all a fight against patrician aristocrats and Jim Crow plantation owners who had priests and military dictators on their side, enforcing slavery values even after slavery itself was abolished..

Schuon was the demagogue. Schuon complains that in the modern world, control is not in the hands of religious-military dictators. He falsely supposes dictators would see to "interracial justice" between whites, Native Americans and African Americans. Actually it was businessmen, religious leaders and military men who created race and class ideology and atrocity to begin with. The slave trade and the murder of some 30 million Native Americans, either outright, or by overwork and resulting diseases, were enacted by 16th and 17th century European aristocratic and theocratic merchant states and monarchs and are contemporary with the worst period of the Inquisition. Upper class and monied interests supported slavery up to and beyond its end. The Inquisition is really about stopping Science, and was the policing arm of the aristocracy the Church. The inquisition was about policing the world to keep the Church and

⁶⁴ Schuon, Frithjof. To Have a Center Bloomington. World Wisdom Books.1990 pg 169

the Aristocracygh in gold But Schuon does not usually trouble himself with history, science or facts, such as the fact that Columbus was just such a military dictator, who sailed for “gold and God” and who, according to Bartholomew Las Casas, killed 3 million Native Americans on Hispaniola and elsewhere. It was Napoleon, whom Schuon admires, who destroyed the first African American state in Haiti in the early 1800’s. ⁶⁵ Napoleon also undermined all that was good about the French Revolution and set in motion the absurdity of the restoration of kings.

Schuon subsumes all history, all religions and all social order under the banner of his absolutist belief in monism or the “One” to which only his august intellect, as well as a few other “elite” intellects, have access. The subjective faculty Schuon calls the Intellect is merely a faculty of self delusion. Schuon’s followers listen to or read such rubbish and sigh with admiration at Schuon’s genius. However, he is not a genius. He was a theofascist who was ignorant of history. As we see, Schuon’s embrace of the Japanese version of fascism, his confusion about relativity, his abusive ideas of caste, and his embrace of the divine right of kings how him as an entirely political human of a rather harmful sort. I do not care much about Schuon, but he is a good example of how questionable politics has been for many centuries. Thus, he writes: “the theocratic essence of the imperial idea is clearly apparent; without theocracy there would be no civilization worthy of the name”. ⁶⁶ In fact, he is wrong, theocracy was a system of state terrorism and mind control which established a pattern of atrocity producing systems of government. It did not produce civilization. It produced destructive empires and millions of deaths. Its gradual disappearance over the last few centuries is a good thing and ‘civilization’ survives very well without theocracy. We must be careful to insure that

⁶⁵ Schuon also supported the system of Apartheid in South Africa, on the grounds that it was preferable to communism. He also approved of Nixon, Reagan and the Vietnam War, which killed 3 or 4 million Vietnamese.

⁶⁶ Schuon, Frithjof. Light on the Ancient Worlds Bloomington: World Wisdom Books. 1984 pg.8

arbitrary dictators , be they kings, corporate CEO's or cult leaders like Schuon, do not triumph over ordinary people or nature.

The French Revolution is not over yet, at least until war and killing are gone, nature preserved and the earth and all its beings are cared for, honored for the lives they evolved into and no longer used to make men rich and the earth starved and choked with pollution and global warming.
