From the online library at www.worldwisdom.com

11. FRITHJOF SCHUON AND THE PERENNIALIST SCHOOL

What has become known as the "perennialist" school of thought was founded by the French philosopher and orientalist René Guénon (1886-1951) and brought to full fruition by the German philosopher and poet Frithjof Schuon (1907-1998). It may be of interest to recall in passing that two other celebrated wisdom schools had dual originators, namely, those associated with Socrates and Plato in 5th-century B.C. Athens, and with Rûmî and Shams ad-Dîn Tabrîzî in 13th-century Turkey. The two leading continuators of this current of intellectuality and spirituality were the German-Swiss Titus Burckhardt (1908-1984) and Anglo-Indian Ananda Coomaraswamy (1877-1947).

Even though virtually all of Schuon's books have been available in English for many years, one cannot say that his name is a familiar one to the general public. To people with special interests, however, in such fields as comparative religion, metaphysics, theology, and the spiritual life, a great deal has been known about him for a long time.[1] Fifty years ago, an English Thomist wrote of Schuon: "His work has the intrinsic authority of a contemplative intelligence".[2] More recently, a senior American academic declared: "In depth and breadth, the paragon of our time. I know of no living thinker who begins to rival him."[3] T. S. Eliot's perception was similar. Regarding Schuon's first book, he wrote in 1953: "I have met with no more impressive work in the comparative study of Oriental and Occidental religion."

The term "perennial philosophy" has existed since the Renaissance, but in modern times it became familiar to the English-speaking world thanks to the book of the same name by Aldous Huxley.[4] The central idea of the perennial philosophy is that Divine Truth is one,

[1] For full biographical information on Schuon, see *Frithjof Schuon: Life and Teachings* by Jean-Baptiste Aymard and Patrick Laude (SUNY, Ithaca NY, 2004).

[2] Bernard Kelly, in *Dominican Studies* (London), vol. 7, 1954.

[3] Emeritus Professor Huston Smith, 1974.

[4] Huxley himself was not a perennialist or traditionalist. His anthology under this name is not without interest, but his own viewpoint is superficial and confused.

timeless, and universal, and that the different religions are but different languages expressing that one Truth. In the Renaissance, the term betokened the recognition of the fact that the philosophies of Pythagoras, Plato, Aristotle, and Plotinus incontrovertibly expounded the same truths as lay at the heart of Christianity. Subsequently the meaning of the term was enlarged to cover the metaphysics and mysticisms of all of the great world religions, notably, Hinduism, Buddhism, and Islam.

In other words, a fundamental concept of the perennialist school is that of "the transcendent unity of the religions"—the very title of Schuon's first book. It affirms that, at the center of each religion, there is a core of truth (about God and man, prayer and morality) which is identical. The various world religions are indeed different: this precisely is their reason for being. It is their essential core that is identical, not the outward form. All the great world religions were revealed by God, and it is because of this that each one speaks in such an absolute fashion. If it did not do so, it would not be a religion, nor would it offer any means of salvation. Later in this chapter, we will describe each of the main tenets of metaphysics and spirituality, as expounded in the writings of Frithjof Schuon.

Schuon wrote more than twenty books in French. All were in the realm of religion and spirituality—covering both East and West—but in tone they were highly philosophical, or sapiential. His predecessors in writing were not directly St. Augustine, St. Bernard of Clairvaux or St. Francis of Assisi, nor even Meister Eckhart; rather they were Shankara, Pythagoras, and Plato. That is not to say that Schuon's writings are non-mystical, or lacking in poetic and spiritual grace; but unquestionably they are philosophical in mode and style. They expound truths, and provide answers to age-old questions; but they also evoke spirituality, and indicate the way of salvation.

Schuon's remarkable books include *The Transcendent Unity of the Religions*, *Logic and Transcendence*, *Esoterism as Principle and as Way*, *Language of the Self* (on Hinduism), *Treasures of Buddhism*, and *Understanding Islam*. His beautiful last book, *The Transfiguration of Man* is like a synthesis of his life's work.

Schuon wrote only two books in his native German. One was his very first book, published in 1935 and entitled *Leitgedanken zur Urbesinnung*, which basically means "Themes to aid Primordial Meditation". The other was his memoirs: *Erinnerungen und Betrachtungen* ("Memories and Meditations"), which was conceived as a private

document, and remains unpublished. During his childhood and youth, however, Schuon wrote poems in German. These early poems, though charming, and bearing witness to a profound and sensitive soul, were never published in full. After a space of many years—in fact during the last two and a half years of his ninety-year life—Schuon returned to his poetic vocation, and composed over three thousand didactic poems in twenty-three "collections". This amazing poetic cycle has been published in its entirety in the original German, and also in English and French translations.

Before going any further, let it be reiterated that, for Schuon, philosophy (a "love of wisdom") was represented by such as Pythagoras, Plato, Aristotle, and the Medieval Scholastics, and came to an abrupt end with Descartes, Kant, and their successors. For Schuon, philosophy was a wisdom born of certainty, not a skepticism born of doubt. It was not a "search" for answers to badly-put questions, but an exposition of eternal Truth—that "wisdom uncreate" (as St. Augustine called it) which is commonly known as the *philosophia perennis*. This is the *sancta sophia* which the Bible describes in these words: "From the beginning and before the world, was I created, and unto the world to come I shall not cease to be."

Let us now say some words on the "pioneer" of the perennialist school, the Frenchman René Guénon, whose books Schuon discovered in 1924, when he was seventeen. Schuon already had a profound metaphysical (that is to say, Platonic) vision of God and man, but Guénon's writings provided him with the vocabulary or terminology by means of which he could give precise expression to his insights. A few years later, Schuon wrote his first letter to Guénon, and, for the rest of Guénon's life, he maintained an intimate correspondence with him. He also visited Guénon in Cairo in 1938 and 1939. From the early 1930s onwards, Schuon gradually acquired a small group of like-minded friends—in Basle, Paris, and elsewhere—who were moved by the "Guénonian" and "Schuonian" viewpoint.

Guénon traced the origin of what he called the modern deviation to the ending of the Middle Ages and the arrival of the Renaissance, that cataclysmic inrush of secularization, when nominalism vanquished realism, individualism (or humanism) replaced universalism, and empiricism banished scholasticism. An important part of Guénon's work was therefore his critique of the modern world from an implacably "Platonic" or metaphysical point of view. This was fully expounded in his two masterly volumes *The Crisis of the Modern World*

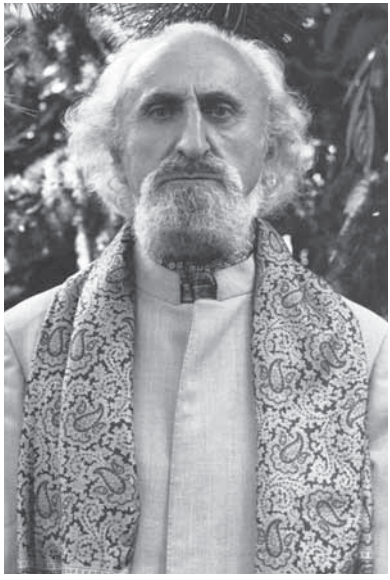
and *The Reign of Quantity and the Signs of the Times*. The affirmative side of Guénon's work was his exposition of the immutable principles of universal metaphysics and traditional orthodoxy. His main source was the Shankaran doctrine of "non-duality" (*advaita*), and his chief work in this respect is *Man and his becoming according to the Vedanta*. However, he also turned readily to other traditional sources, since he considered all traditional forms to be various expressions of the one supra-formal Truth. Another important aspect of Guénon's work was his brilliant exposition of the intellectual content of traditional symbols, from whichever religion they might come. See in this connection his *Fundamental Symbols of Sacred Science*.

It is important to note that Guénon's writings, decisively important though they were, were purely "theoretical" in character, and made no pretense of dealing with the question of spiritual realization. In other words, they were generally concerned with intellectuality (or doctrine) and not directly with spirituality (or method).

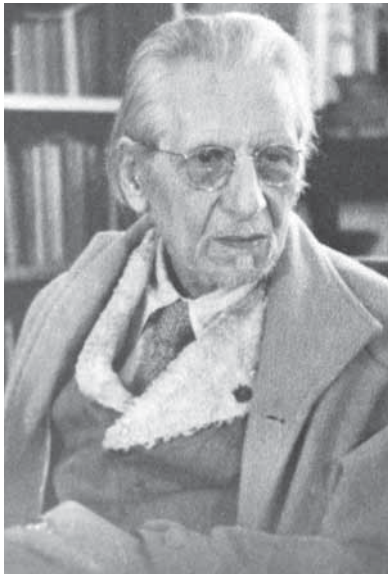
Schuon continued, in even more notable fashion, the perspicacious and irrefutable critique of the modern world of Guénon, and reached unsurpassable heights in his exposition of the essential truth—illuminating and saving—that lies at the heart of every revealed form. Schuon called this supra-formal truth the *religio perennis*. This term, which does not imply a rejection of the similar term *philosophia perennis*, nevertheless contains a hint of an additional dimension which is unfailingly present in Schuon's writings. This is that intellectual understanding entails a spiritual responsibility, that intelligence requires to be complemented by sincerity and faith, and that "seeing" (in height) implies "believing" (in depth). In other words, the greater our perception of essential and saving truth, the greater our obligation towards an effort of inward or spiritual "realization".

As with Guénon, Schuon's style of writing, although original and poetic, was extremely impersonal in tone. He wrote as a Vedantist or a Platonist, and not in the name of a particular religion. His viewpoint was, that whereas one must believe in all of the great religions—as several expressions of the one Truth—one should, and indeed one can, follow or practice, only one.

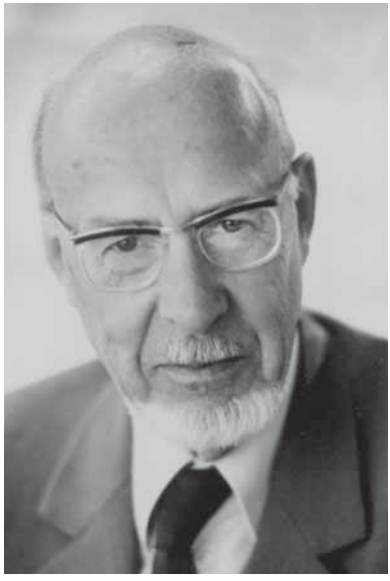
René Guénon (1886-1951)



Frithjof Schuon (1907-1998)



Ananda K. Coomaraswamy (1877-1947)



Titus Burckhardt (1908-1984)

We may note also that, from his youth onwards, Frithjof Schuon was an artist. In his early years, his artistic activity mostly took the form of beautiful sketches of the heads of men of a variety of ethnicities: Chinese, Hindu, Arab, and Red Indian. These portrayed above all the qualities of rigor and dignity. In his middle life, Schuon created many beautiful canvases with Red Indian themes. A little later he produced many paintings of the Virgin Mary. These were not in the style of traditional Christian paintings (Eastern Church icons, Catalan frescoes, Celtic, Mozarabic, or Ethiopian book illuminations), but rather reflected a "Hindu"-style inspiration, and consisted of images somewhat reminiscent of a Hindu Goddess. Reproductions of all styles of Schuon's art were published in a book entitled *Images of Primordial and Mystic Beauty*.

The works of Guénon and Schuon did not remain unnoticed. Almost immediately, they gave rise to the two great "continuators" mentioned above, namely, the Anglo-Indian Ananda K. Coomaraswamy, who wrote in English, and the German Swiss Titus Burckhardt, who wrote in both German and French. Let us therefore, before reviewing the key elements in Schuon's teachings, say a few words about each of them.

The illustrious scholar Ananda Coomaraswamy (1877-1947) was an authority on the art and esthetics of both East and West. His vast erudition enabled him to demonstrate in fascinating detail the manifold flowering of the traditional civilizations to which the great revelations gave rise. His principal early works were *Mediaeval Sinhalese Art* (1908), *The Dance of Shiva* (1912), *Myths of the Hindus and Buddhists* (1927), and *History of Indian and Indonesian Art* (1927). It was only relatively late in life that Coomaraswamy discovered the works of René Guénon but, despite his long-recognized celebrity as a scholar in his own right, he had the merit of allowing himself to be thoroughly penetrated by the Guénonian point of view. Thereafter several important traditionalist works flowed from Coomaraswamy's pen, including *Christian and Oriental or True Philosophy of Art* (1943), *Figures of Speech or Figures of Thought?* (1946), and *Am I My Brother's Keeper?* (1947). In these books Coomaraswamy masterfully expounded the Guénonian perspective.

Titus Burckhardt, a German-Swiss, was born in Florence in 1908 and died in Lausanne in 1984. In the age of modern science and technocracy, he was one of the most remarkable of the exponents of universal truth, in the realm of metaphysics as well as in the realm of cosmology and of traditional art. In a world of existentialism, psy-

choanalysis, and sociology, he was a major voice of the *philosophia perennis* that is expressed in Platonism, *Vedânta*, Sufism, Taoism, and other authentic esoteric or sapiential teachings.

Burckhardt's chief metaphysical exposition, beautifully complementing the work of Schuon, is *An Introduction to Sufi Doctrine*. This is an intellectual masterpiece which analyzes comprehensively and with precision the nature of esoterism as such. It begins by making clear, by a series of lucid and economical definitions, what esoterism is and what it is not, goes on to examine the doctrinal foundations of Islamic esoterism or Sufism, and ends with an inspired description of "spiritual alchemy" or the contemplative path that leads to spiritual realization.

Burckhardt had a particular affinity with traditional art and craftsmanship and was skilled in the evaluation of traditional architecture, iconography, and other arts and crafts. In particular, he dwelt on how they had been—and could be—turned to account spiritually, both as meaningful activities which by virtue of their inherent symbolism harbor a doctrinal message, and above all as supports for spiritual realization and means of grace. Burckhardt's main work in the field of art was his *Sacred Art in East and West*, which contains masterly chapters on the metaphysics and esthetics of Hinduism, Buddhism, Taoism, Christianity, and Islam, and ends with a useful and practical insight into the contemporary situation entitled "The Decadence and the Renewal of Christian Art". Other important works by Burckhardt were *Siena, City of the Virgin*, *Chartres and the Birth of the Cathedral*, and *Moorish Culture in Spain*.

*
* *

KEY ELEMENTS IN SCHUON'S METAPHYSICAL AND SPIRITUAL TEACHING

There are a number of key elements in Schuon's metaphysical and spiritual teaching with which one should be familiar in order fully to understand all his writings. These are reviewed one by one hereunder.

(1) The Distinction between the "Absolute" and the "Relative", between *Âtmâ* and *Mâyâ*, or between "Beyond-Being" and "Being"

(2) The Doctrine of the Logos

(3) The Three Spiritual Ways (or the Three Spiritual Temperaments)

(4) The Six Themes of Meditation

(5) The Five Levels of Reality (or the Five Divine Presences)

(6) The Four Ages

(7) The Four Social Stations (or the Four Castes)

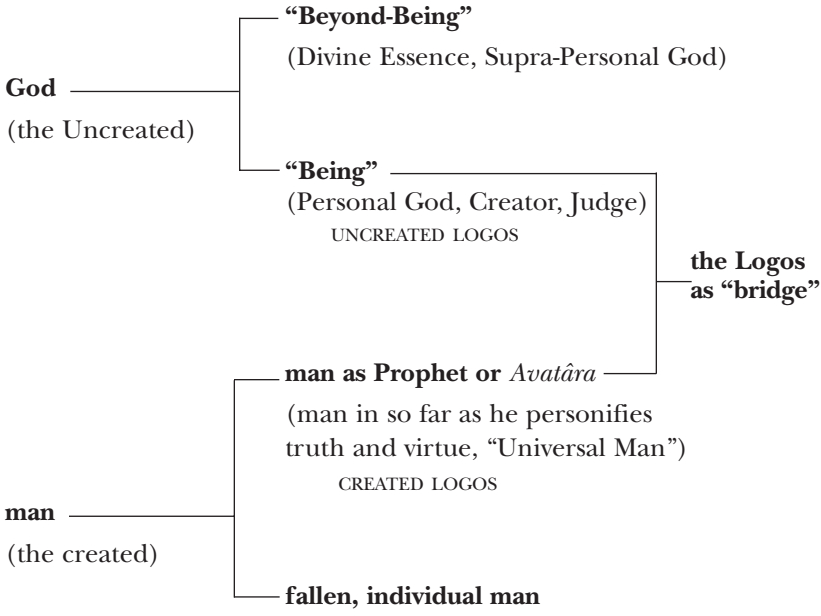
(8) The Meaning of Race

*
* *

(1) The Distinction between the "Absolute" and the "Relative", between *Âtmâ* and *Mâyâ*, or between "Beyond-Being" and "Being"
The first of all "discriminations" or "discernments" in universal metaphysics, as expounded by Schuon, is that between *Âtmâ* and *Mâyâ*. It is essential to, and lies behind, all of his writings. Expressed in Vedantic terms, it is fundamentally the discernment between the Absolute (*Âtmâ*) and the Relative (*Mâyâ*). According to this doctrine—as represented variously by Shankara (Hinduism), Plato (Ancient Greece), Eckhart (Christianity), and Ibn 'Arabî (Islam)—only the Divine Essence ("Beyond-Being") is Absolute, whereas the Creator or Personal God ("Being"), as the first self-determination of the Divine Essence, is already within the domain of the relative. The Creator, nevertheless, is "absolute" with regard to His creation and, in view of this, is qualified by Schuon as the "*relatively absolute*". This term, although apparently illogical, harbors an important meaning.

(2) The Doctrine of the Logos
The Personal God ("Being"), as originator of creation, is "the prefiguration of the relative in the Absolute". Within creation, on the other hand, there is a "reflection of the Absolute in the relative", and this is the *Avatâra*, the Prophet, the Savior; it is also Truth; Beauty and Virtue; Symbol and Sacrament. This brings us to the doctrine of the Logos, with its two faces, created and uncreated. The "prefiguration of the relative in the Absolute" (the Creator or Personal God) is the

uncreated Logos; the "reflection of the Absolute in the relative" (the *Avatâra;* Symbol, or Sacrament) is the created Logos. Thus the Logos, which with its two faces, created and uncreated, is the "bridge" between man and God, indicates clearly what is meant by a "means of salvation": the religious adherent, by uniting himself sacramentally with the created Logos, finds therein a means of uniting himself with the Uncreated: namely, God as such. This can perhaps be made clearer by means of the following diagram:



(3) The Three Spiritual Ways (or the Three Spiritual Temperaments)

Another important concept in Schuon's spiritual teaching are the three universal modes of the worship of God. In Hinduism, they are called *karma* (the Way of Action), *bhakti* (the Way of Devotion), and *jñâna* (the Way of Knowledge or Gnosis). In Islam, these are called *makhâfa* (Fear of God), *mahabba* (Love of God), and *ma'rifa* (Knowledge of God). Following an incident in the life of Christ, when he was lodged in the house of two sisters, the first of these ways (the Way of Action) is called in Christianity the "Way of Martha" whereas the Way of Contemplation (which comprises both the Way of Love and the Way of Knowledge) is called the "Way of Mary".

We take the opportunity to make clear that the Greek word *gnôsis* ("knowledge") is used here in an entirely orthodox and non-sectarian sense, and does not refer to the heretical "gnosticism" of the early centuries of Christianity. It is the same "gnosis" (*gnôsis Theou*, "Knowledge of God") as is found in the Gospels, in St. Paul (for example, in *Romans*, 11, 33), and in Clement of Alexandria. Schuon uses the noun gnostic to mean a "knower", in the sense of the Sanskrit term *jnânin*, namely one predisposed to follow the "Way of Knowledge".

It will have been noticed that Schuon has frequent recourse to concepts and terminology deriving from the non-Christian religions. It is hardly necessary to say that this in no way resembles the fantasies of "new age" thought. This practice is rendered possible by his intimate and encyclopedic knowledge of all the world religions, and is used by him in order accurately and succinctly to express certain spiritual and metaphysical concepts.

(4) The Six Themes of Meditation

Absolutely central to Schuon's spiritual teaching is what he calls the Six Themes of Meditation, which, throughout his writings, he has presented in a myriad of ways. Their very simplicity of structure is a sign of their high inspiration. They are based on the passive and active aspects of the three degrees of spirituality just referred to. Their most simple presentation is as follows:

The Six Themes of Meditation		
	passive mode	*active mode*
	1	2
Fear	renunciation, abstention	act, perseverance
	3	4
Love	resignation, gratitude	fervor, trust, generosity
	5	6
Knowledge	extinction, truth	union

Schuon has said that these six stations or virtues are both successive stages and simultaneous aspects, both a pre-condition and a result, of following a spiritual path or a way to salvation. He describes the Six Themes of Meditation in detail in the final chapter of *The Eye of the Heart* and in the final chapter of *Stations of Wisdom*.

(5) The Five Levels of Reality or the Five Divine Presences

Everyone knows the distinction between God and man, and within man, everyone knows the distinction between soul and body. We thus immediately have three "levels": God, soul, and body. Then there is the distinction (mentioned above) that exists within God Himself, namely, between the Divine Essence ("Beyond-Being") and God the Creator-Helper-Judge ("Being"). The Divine Essence and God the Creator constitute the first two of the five "levels"; they are Divine, and Uncreated. The soul and the body are the fourth and fifth levels; they are human, and created. The third or intermediate level is that of the Spirit or Intellect—it is the Logos in its created aspect. The terms creation and created are synonymous with the terms manifestation and manifested.

The human levels (the fourth and the fifth) constitute "formal manifestation", which comprises both subtle manifestation (soul) and gross manifestation (body). The third level, also created or manifested is "supra-formal or universal manifestation"; this is the spiritual or intellectual level (the latter term being understood in the Medieval or Scholastic sense).

The Divine levels (the first and the second) are Unmanifested or Uncreated.

The term "Intellect" must not be confused with "mind" (the faculty of discursive reason). The mind, along with the imagination, sentiment, and memory, is a content of the soul (*anima* or *psyche*).

The Spirit (Latin *Spiritus*, Greek *Pneuma*) or Intellect (Latin *Intellectus*, Greek *Nous*) corresponds to the "angelic" or "celestial" realm, the realm of the Platonic "Ideas". It represents the only "archetypal" or objective element in the constitution in man. (This use of the term "archetype" has nothing to do with the Jungian misuse of the term, where it designates sub-human elements of an obscure nature, and not, as in Platonism, supra-human elements, the nature of which is clarity). The "Intellect" is the "measure" of the soul; the soul can never be the "measure" of the Intellect. "Spirit" and "Intellect" are the two sides of the same coin, the latter pertaining to Truth (or doctrine), and the former to Reality (or spiritual realization). (*See the first table on p. 46.*)

The distinction between "Intellect" and "soul" is absolutely cardinal. The chaos of modern philosophy and modern psychology arises precisely from the confusion of these two and, as often as not, from the total loss of the concept of "Intellect". It is the abolition of the capacity for objectivity, which is the distinguishing feature of man, and the only thing that makes us truly human.

The doctrine of the Five Levels of Reality can be made clear with the help of the following diagram:

The Five Levels of Reality

<table>
<tr><td rowspan="5">The Divine

The Unmanifest
The Uncreated
The Metacosmic</td><td colspan="3">(1) BEYOND-BEING

(the Divine Essence, the Supra-Personal God)</td><td rowspan="2">ABSOLUTE</td><td rowspan="2">ÂTMÂ</td><td rowspan="3">DIVINE</td><td rowspan="4">HEAVEN</td><td rowspan="5">IMMORTAL</td></tr>
<tr><td>(2) BEING

(the Personal God, Creator, Judge; Divine Qualities)</td><td>UNCREATED</td><td>LOGOS</td></tr>
<tr><td rowspan="3">EXISTENCE

The Manifest
The Created
The Cosmic</td><td rowspan="3">Universal or Supra-formal Manifestation</td><td colspan="2" rowspan="2">(3) Spirit, Intellect

(Spiritual, Intellectual, or Angelic realm)</td><td rowspan="2">CREATED</td><td rowspan="2">LOGOS</td><td rowspan="3">RELATIVE</td><td rowspan="3">MÂYÂ</td></tr>
<tr><td rowspan="2">HUMAN</td></tr>
<tr><td rowspan="2">indi-vidual or formal mani-festa-tion</td><td>subtle</td><td colspan="2">(4) soul

(animic or psychic realm)</td><td rowspan="2">EARTH</td></tr>
<tr><td>gross</td><td colspan="2">(5) body

(corporeal realm)</td><td>MORTAL</td></tr>
</table>

(6) The Four Ages

The four ages of humanity envisaged by classical antiquity were: the Golden Age, the Silver Age, the Bronze Age, and the Iron Age. The corresponding Hindu doctrine calls these the four *Yuga*s. In terms of duration, these ages or *yuga*s are said to be in the following proportion to one another:

Krita-Yuga (or *Satya-Yuga*)	Golden Age	4
Treta-Yuga	Silver Age	3
Dvapara-Yuga	Bronze Age	2
Kali-Yuga ("Dark Age")	Iron Age	1

The four ages represent a continual decline, extending from the creation to "the end of the world". The decline is not even, but—as suggested by the table above—gradually accelerates. This decline was pithily expressed by the late American Professor John Lodge, who is remembered for his saying (often quoted by Ananda Coomaraswamy): "From the stone age until now, *quelle dégringolade*! Similar doctrines are to be found in the Christian, Islamic, and Red Indian traditions. All of them speak of the "signs of the times", and describe them only too clearly. The Christian ones are well known, and the Islamic ones are similar. Both René Guénon and Frithjof Schuon take the view that humanity is now in the last phase of the *Kali-Yuga*, the "Dark Age".

A Hindu prophecy regarding the "last days", taken from the *Vishnu Purana* (3rd century A.D). is as follows:

> Riches and piety will diminish daily, until the world will be completely corrupted. In those days it will be wealth that confers distinction, passion will be the sole reason for union between the sexes, lies will be the only method for success in business, and women will be the objects merely of sensual gratification. The earth will be valued only for its mineral treasures, dishonesty will be the universal means of subsistence, a simple ablution will be regarded as sufficient purification. . . .
>
> The observance of castes, laws, and institutions will no longer be in force in the Dark Age, and the ceremonies prescribed by the *Vedas* will be neglected. Women will obey only their whims and will be infatuated with pleasure. . . . Men of all kinds will presumptuously regard themselves as the equals of *brahmin*s. . . . The *vaishya*s will abandon agriculture and commerce and will earn their living by servitude or by the exercise of mechanical professions. . . . The path of the *Vedas* having been abandoned, and man having been led astray

> from orthodoxy, iniquity will prevail and the length of human life will diminish in consequence. . . . Then men will cease worshiping Vishnu, the Lord of sacrifice, Creator and Lord of all things, and they will say: "Of what authority are the *Vedas*? Who are the Gods and the *brahmins*? What use is purification with water?" The dominant caste will be that of *shûdras*. . . . Men, deprived of reason and subject to every infirmity of body and mind, will daily commit sins: everything which is impure, vicious, and calculated to afflict the human race will make its appearance in the Dark Age.

This is remarkably similar to the prophecy of St. Paul in *2 Timothy*, 3, 1-7:

> In the last days, perilous times shall come: men will love nothing but money and self; they will be arrogant, boastful, and abusive, with no respect for parents, no gratitude, no piety, no natural affection. . . . They will be men who put pleasure in the place of God, who preserve the outward form of religion, but are a standing denial of its reality. . . . Ever learning, but never able to come to a knowledge of the truth.

(7) The Four Social Stations (or the Four Castes)

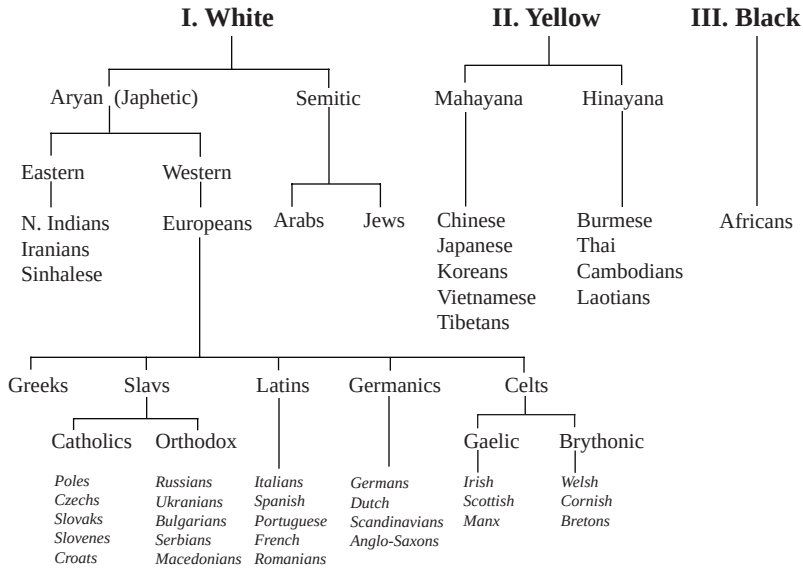
Another doctrine which René Guénon and Frithjof Schuon accept is that of the four-fold "vertical" division of humanity, into four social "stations" or "castes". Historically speaking, this is rendered most explicit in the Hindu "caste system", but the reality of this differentiation is inherent in all society. The Hindu social system and the Medieval social system (the latter having left its traces in Western society to this day) can be indicated as follows:

*sannyasin*s or *sadhu*s	those who are *above* caste (monks, hermits)
(1) *brahmin*s	"Lords Spiritual" (priests, those who are of spiritual or "intellectual" temperament) [sacerdotal caste]
(2) *kshatriya*s	"Lords Temporal" (kings, princes, those who are of noble temperament) [royal caste]
(3) *vaishya*s	"middle class" (farmers, craftsmen, merchants) ["third estate", bourgeoisie]
(4) *shudra*s	"laboring class" (unskilled laborers, serfs) [proletariat]
*chandala*s or *pariahs*	those who are *below* caste (renegades, "drop-outs")

(8) The Meaning of Race

Schuon's view envisages that each of the great religions corresponds to the need of a particular human "receptacle", this being either a particular race or else a particular mentality which transcends one single race. This issue is too complex to elaborate here, but it is brilliantly laid forth, with amazing insight and detail, in his book *Castes and Races*. The following is a simplified table covering the principal races, languages, and religions:

A. Primary Races



B. Intermediate Races

IV. Dravidians (S. Indians) (Equatorial branch of the White race)	**V. Malay** (Equatorial branch of the Yellow race)	**VI. Red Indian** (Intermediate race between Yellow and White)	**VII. Black Hamites** (Intermediate race between Black and White)
Tamil (Madras)	Malays	Native Americans	Somalis
Telegu (Andhra)	Indonesians		Ethiopians
Kannarese (Mysore)	Filipinos		
Malayalam (Kerala)			

Frithjof Schuon And The Perennialist School

Features in

Remembering in a World of Forgetting:
Thoughts on Tradition and Postmodernism
© 2008 World Wisdom, Inc.
by William Stoddart, Edited by Mateus Soares De Azevedo
and
Alberto Vasconcellos Queiroz
All Rights Reserved. For Personal Usage Only
www.worldwisdom.com