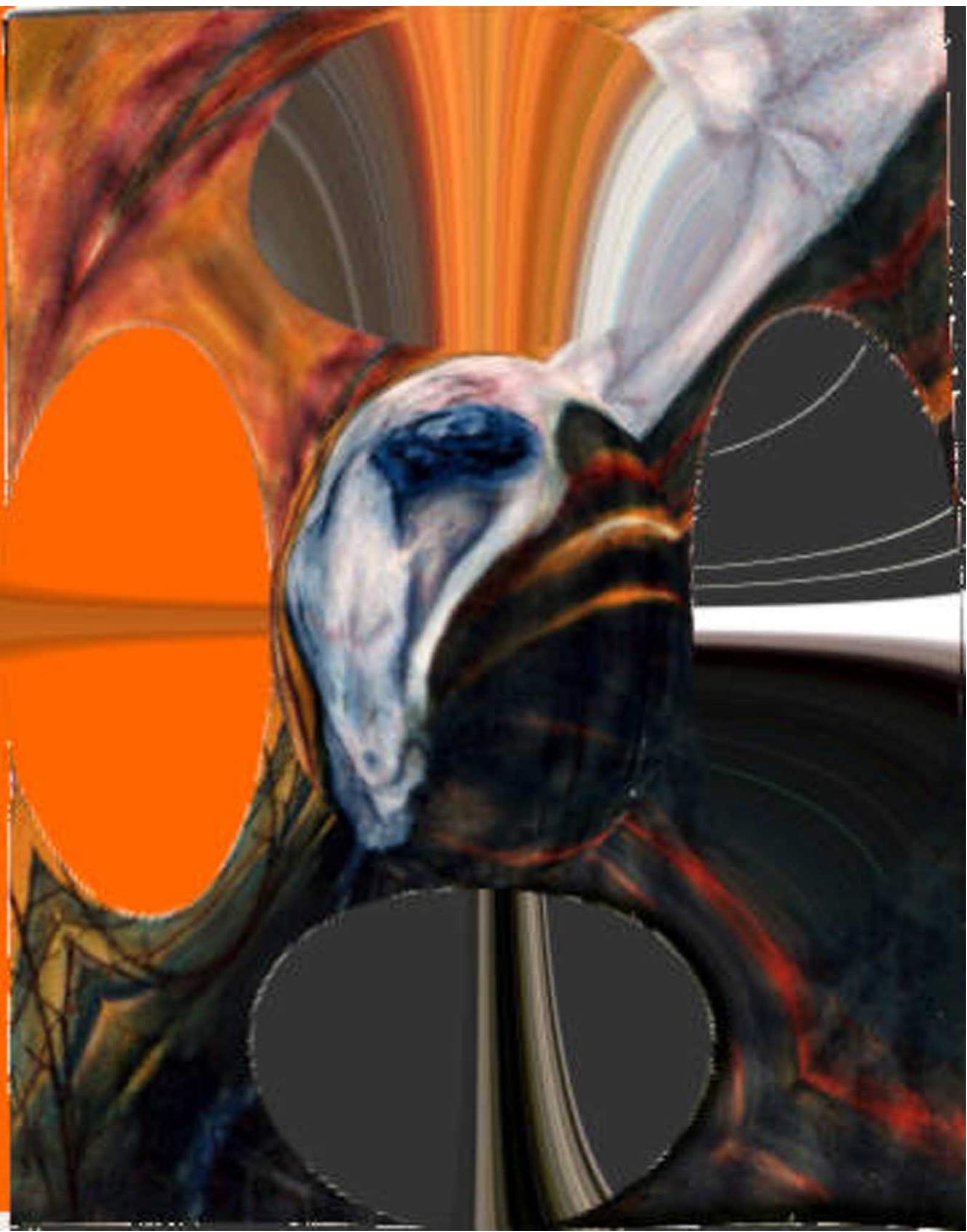


East meets West
...on the
Sufi path of Love



Jihad or inner struggle of two warriors for peace



I am the Life of My Beloved

What can I do, Muslims? I do not know myself.
I am no Christian, no Jew, no Magian, no Musulman.
Not of the East, not of the West. Not of the land, not of the sea.
Not of the Mine of Nature, not of the circling heavens,
Not of earth, not of water, not of air , not of fire ;
Not of the throne, not of the ground, of existence, of being ;
Not of India, China, Bulgaria, Saqseen ;
Not of the kingdom of the Iraqs, or of Khorasan ;
Not of this world or the next: of heaven or hell ;
Not of Adam, Eve, the gardens of Paradise or Eden ;
My place placeless, my trace traceless.
Neither body nor soul : all is the life of my Beloved ...

Jalaludin Rumi

The Four Men and the Interpreter

Four people were given a piece of money.
The first was a Persian. He said : ' I will buy with this some *angur*'
The second was an Arab. He said: ' No, because I want *inab*.'
The third was a Turk. He said: ' I do not want *inab*, I want *uzum*'.
The fourth was a Greek. He said : ' I want *stafil*.'

Because they did not know what lay behind the names of things, these four started to fight. They had information but no knowledge.

One man of wisdom present could have reconciled them all, saying:
.I can fulfil the needs of all of you, with one and the same piece of money. If you honestly give me your trust, your one coin will become as four ; and four at odds will become as one united.'

Such a man would know that each in his own language wanted the same thing, grapes.

Jalaludin Rumi

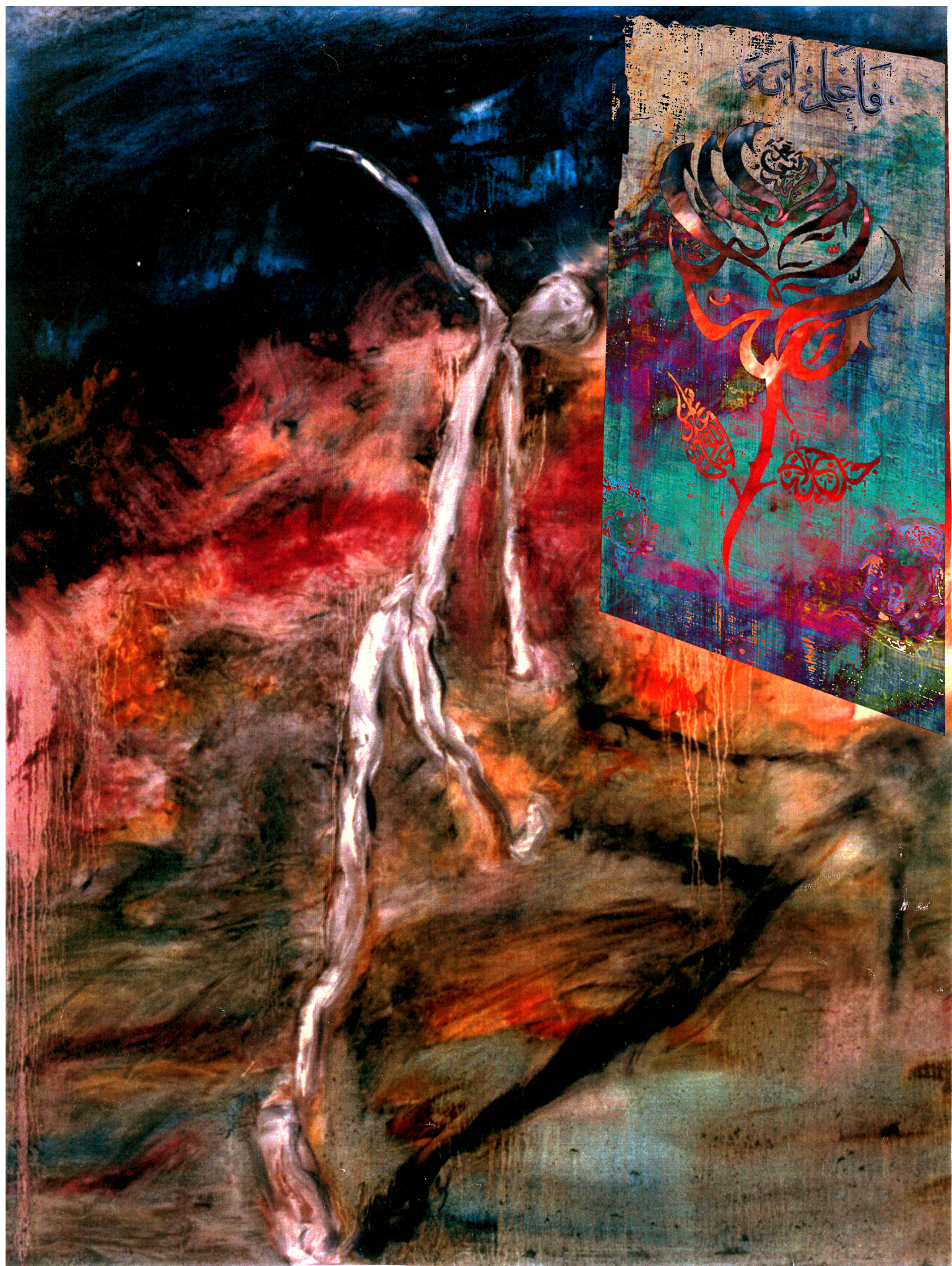


Epitaph of Jalaludin Rumi

When we are dead, seek not our tomb in the earth,
But find it in the hearts of men.

فَاعْمَلْ ابْنُ





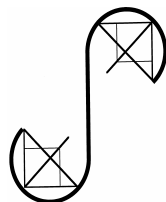


The Pearl

A raindrop, dripping from a cloud,
Was ashamed when it saw the sea
“Who am I where there is a sea?”
it said.

When it saw itself
with the eye of humility,
A shell nurtured it in its embrace

Saadi of Shiraz

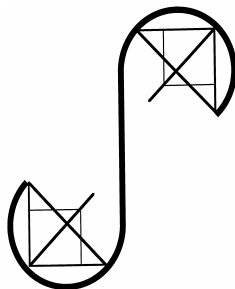






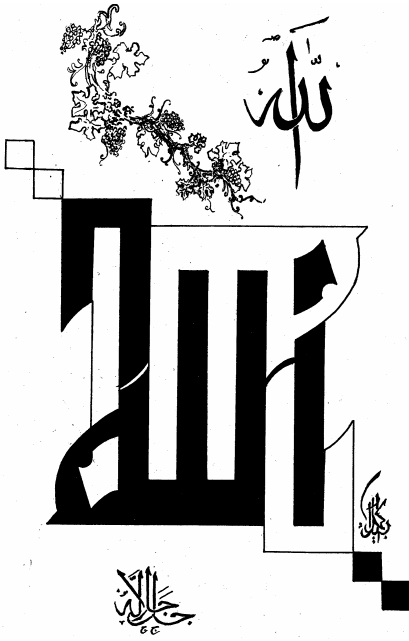
Dust on the Mirror

Life/Soul is like a clear mirror;
The body is dust on it.
Beauty in us is not perceived,
For we are under the dust.



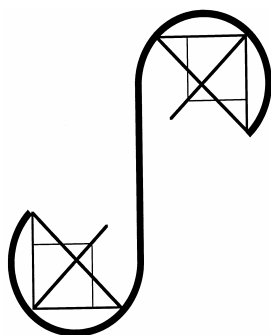
فَاعْلَمْ أَنَّهُ





Ibn El Arabi says of himself :

I follow the religion of Love.
Now I am sometimes called
A Shepherd of gazelles
(divine wisdom)
And now a Christian monk,
And now a Persian sage,
My Beloved is Three-
Three yet only one;
Many things appear as three,
Which are no more than one,
Give her no name,
As if to limit one
At sight of whom
All limitations is confounded







Nature, Theophany and the Rehabilitation of Consciousness

by David Catherine

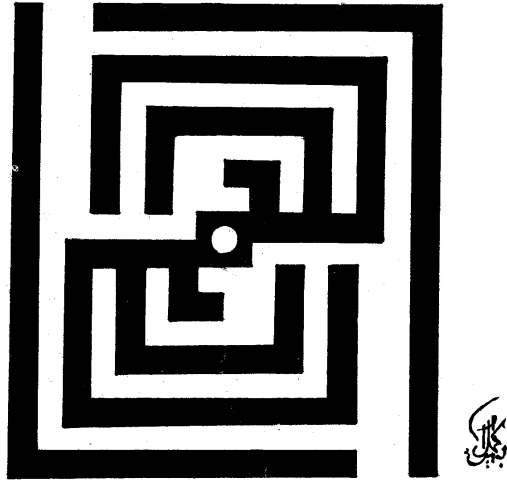
Cosmological order, and thus the order of nature, has long since been considered as sacred theophany (The Book of Nature) by the saints, sages and prophets of Divine Order. Seyyed Hossein Nasr defines theophany as, “a symbolic showing of God [i.e. the Divine Attributes] in the mirror of created form.” Since humans are considered to be the *barzakh* (interspace) between the heavens and the earth – as well as being the stewards of cosmological order – one can only conclude that an ecological depreciation must reflect a distortion in human perception/behaviour: a failure to attain correct cognition of who we are, where we are, where we come from, and how we should behave on this currently fragile planet.

“Nature, Theophany Rehabilitation of [NTRC] explores alienation from, and order and the resulting climatological crisis. Expounding on principles of interconnectedness, equilibrium and argues that roots of environmental crises (human) crisis of order to resolve our therefore, we cannot enforcement of legislation and a degraded ecosystems: commendable to move towards an rehabilitation of



and the Consciousness” human society’s disregard for, natural ecological / that has ensued. concepts and theophany, interdependence, harmony, NTRC our various socio-lie primarily in a consciousness. In ecological dilemmas, simply rely on the environmental rehabilitation of parallel to these disciplines, we need understanding and consciousness itself.

This includes developing a knowledge of self that is attuned to Divine Presence, that is ontologically transformative, and thus ultimately grounded in the unified Divine Absolute: Pure Consciousness (*rûh al-quddûs*) – the sacred centre of Being. In light of the necessity of this ontological recognition (*dhikr*) and alignment (Islam), it can be deduced that it will not be possible to find any political, social, religious or ecological reconciliation, if we cannot first learn to reconcile our personal, limited, conditioned self (*nafs*), with the trans-personal, eternal, unbounded and unconditioned Spirit (*rûh*): the prototypical pattern for any and all reconciliation. God-willing.



Even though you tie a hundred knots
-the string remains one

Rumi



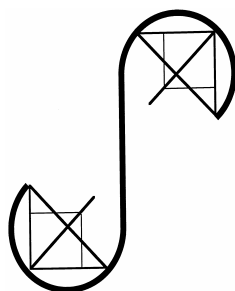
Detach from fixed ideas and preconceptions.
And face what is to be your lot.

Sheik Abu-Said Ibn Abi-Khair

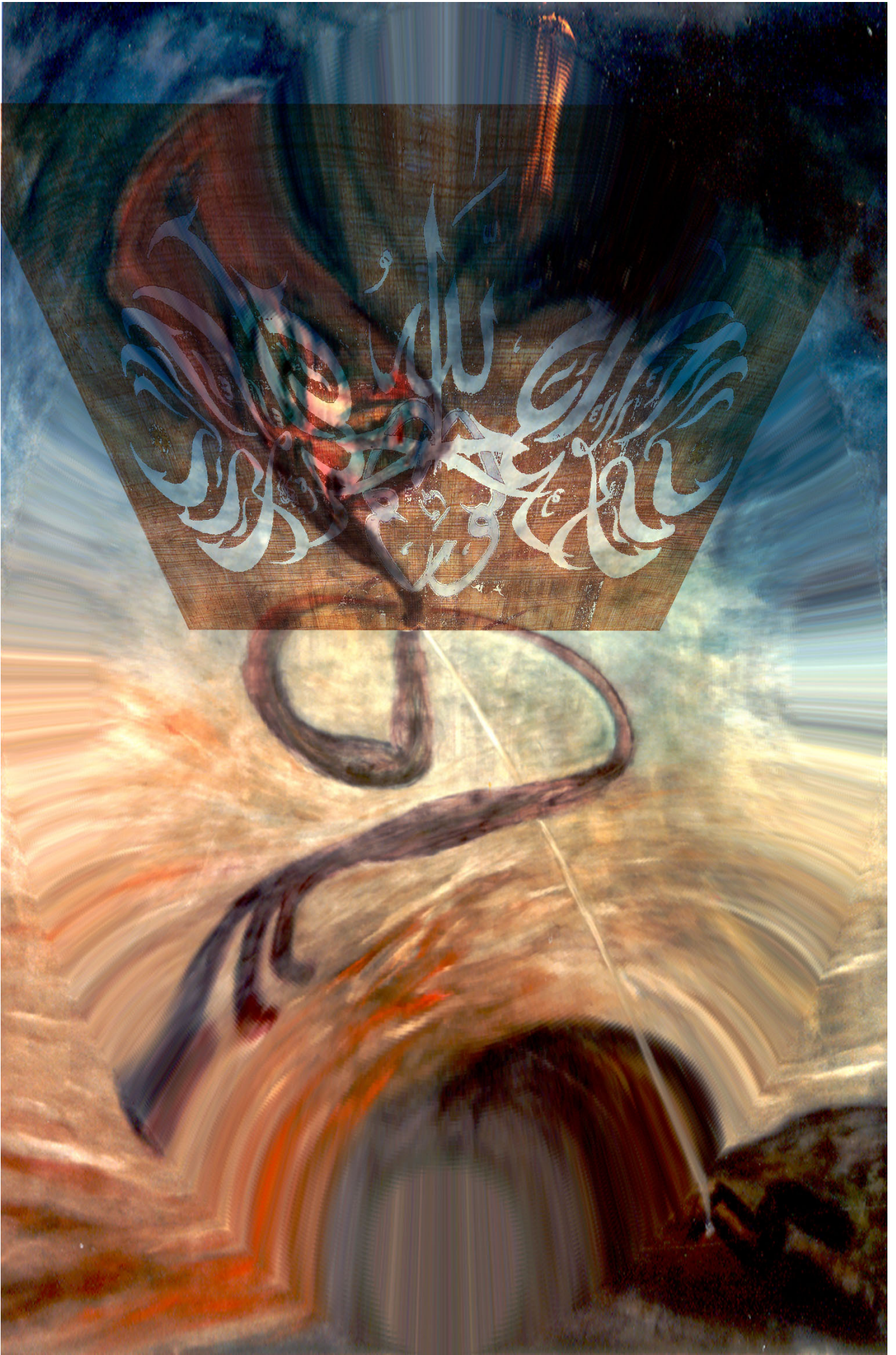


One went to the door of the Beloved and
knocked. A voice asked, "Who is there?"
He answered, "It is I."
The voice said,
"There is no room for Me and Thee."
The door was shut.
After a year of solitude and deprivation
he returned and knocked.
A voice from within asked, 'Who is there?'"
The man said,
"It is Thee."
The door was opened for him.

Jalaluddin Rumi







Islam and the West: A Cultural and Psychological Analysis (Part-I)

Dr. Durre S. Ahmad

Introduction

In a recent widely disseminated article and interview, Harvard political scientist Sam Huntington suggested that future international conflicts will not be so much geopolitical as geocultural and involve a clash of civilizations featuring the "West versus the rest". The idea is not an isolated one and is shared by other foreign policy intellectuals in the United States such as Zbigniew Brzezinski who also believes that international issues are now primarily "cultural and philosophical". A cursory examination of such views indicates that Islam, as religion/culture, is perceived as the foremost protagonist among the "rest":

The conflict among civilizations will be increasingly central: The West and Islam, Islam and Hindu civilizations in India. Islam vs the Slavic Orthodox Russian civilization, China and Japan as civilizations. These are going to be the major entities among which international relations will take place...

By now there are extensive scholarly materials which have attempted to break down the monolithic stereotypes regarding Islam, fundamentalism and the geopolitics of the subject after the end of the Cold War. As one scans this material, however, there is a certain sense of déjà vu, leaving one wondering about the capacity of those who teach, to learn themselves. The intellectual enterprise of 'Soviet Studies' is a case in point.

In an article about the collapse of the Soviet Union titled "Why Were We Surprised?", (The American Scholar, Spring 1991) W.R. Connors asked a crucial question implicating the western approach to knowledge about such issues; and the academic tendency to view phenomena through the "thin slit of social science" which pays attention to only a very narrow range of factors: data on military force, economics, agricultural productivity and the relationships among leaders. Frequently ignored are:

The passions ... the appeal of ethnic loyalty and nationalism, the demands for freedom of religious practice and cultural expression - these conditions were "soft" or "unscientific" and those who emphasized them could be scorned.

Connors' views were echoed by a spectrum of intellectuals and academics and are summed up by an extensive editorial in the Wilson Quarterly on the demise of Soviet Studies. As it points out, Soviet Studies had as much to do with the various intellectual positions within U.S. academe as without, in what was the Soviet Union itself. As a consequence of these different, essentially philosophical perspectives (e.g. liberal versus conservative) and despite "prodigious intellectual labours and the prodigious sums spent to make them possible", proponents of different views could not even vaguely anticipate the events which led to the final collapse.

While one applauds the western inclination for doing such academic postmortems, it must also be said that they are nevertheless, postmortems, conducted in hindsight by specialists whose primary task was to gauge and monitor the future. It is perhaps premature to conclude that the ghost of Soviet Studies has returned to haunt the scholarship on Islam. At the same time, there is as yet scant evidence that the experience of Soviet Studies has been absorbed and adapted to the West's

newfound interest in what is now being called "another despotic creed seeking to infiltrate the West".

Once again, economics, and especially politics, dominates the flow of analysis. It remains to be seen also, if this particular endeavour will receive the same degree of academic and research support in universities and think-tanks as did Soviet Studies. With time, the substance of this research effort will become a major indicator of the extent to which any genuine shift has occurred in western intellectual consciousness and its theories and methods of knowledge.

At present, one can say that in the same way that it has taken the social sciences almost 20 years to begin a serious re-examination of 'development', it has yet to come to a substantive understanding of religion per se and especially Islam. The current situation cannot be considered anti-Islamic as much as anti-religion, stemming as it does, from the modern academic belief that there is an 'inconsistency' between faith and knowledge and thus 'those who believe cannot think and those who think cannot believe'. As one has discussed elsewhere, this attitude is slowly changing and there is now an openness and even an active return to religion in some western academic circles. However, the direction of this change does not bode well, in one's opinion, for either the West or the rest - and for women on both sides. While it claims to base itself on a rejection of modernity, it goes on to endorse what one understands as basically a return to fundamentalist Christianity and Judaism.

That the focus in the West has been on Islam's militant/fundamentalist aspect, in a sense highlights and puts to question many basic assumptions about religion and the approach of modern knowledge systems to the study of religion. On the one hand, Islam has been historically lumped with Judaism and Christianity as part of a particular moral-patriarchal world view labelled 'monotheism'. Yet, it sticks out like a sore thumb, generating immense passions on both sides of an ever increasing and violent divide the other side of which is precisely those religious systems of which it is supposedly a confused, received, and therefore invented version. The fact is that Islam largely remains to be studied either in postmodern or its own terms, that is, from a framework not only of comparative theology but its specific psychology, as distinct from other religions, each of which infact have also different psychologies.

Some Theoretical Considerations

Paranoia:

In psychological terms, the present relationship between the West and Islam can be considered one of a mutual growing paranoia. Paranoia is a psychological condition par excellence about a real or imaginary 'other' and is today one of the few psychopathologies which has not been reduced to a biochemical basis. The dictionary defines paranoia as "a mental disorder characterized by systematized delusions, as of grandeur or especially persecution". Both psychiatry and the dictionary define delusion as a "false belief" Without commenting on the peculiarities of modern psychology, according to the definitions, it can be said that both Islam and the West are entangled in a spectrum of "false beliefs" spanning feelings of grandeur at one end, and what is infact the inevitable and logical counterpart of feelings of persecution at the other end.

In the context of its treatment, paranoia is an exceedingly intransigent condition. Therapy relying on the ideal of insight into oneself rarely works, not least because the majority of paranoids are highly intelligent. Given the initial "false belief", whatever the therapist may say and however rational and factual it may be, the paranoid person interprets information which simply confirms the initial belief. The roots of paranoia are thus deeply related to two currently popular intellectual themes: epistemology and interpretation. Indeed, as one considers the official material on paranoia, it seems to be a peculiarly intellectual(s) disease:

The Committee on Nomenclature and Statistics of the American Psychology Association grouped paranoia and paranoid states as psychoses without known brain pathology. It defined them as cases showing persistent delusions, generally persecutory and grandiose, and ordinarily without hallucinations ... Emotional response and behaviour are consistent with the ideas held ... Intelligence is well preserved ... It is characterized by an intricate, complex and slowly developing system, often logically elaborated after a false interpretation of an actual occurrence. The patient frequently considers himself endowed with superior or unique abilities ... older psychiatrists called it monomania ... essentially a disorder of the intellect ... but without general personality deterioration. (My emphases)

Applying these criteria to the mutual paranoia of the West and Islam, there seems little cause for an optimistic resolution between the two. However, since this discourse aims to remain within an analytic framework as set down by the West itself, it will continue to rely on the assumptions of western depth psychology/psychiatry regarding insight, knowledge and change. As a psychotherapeutic endeavour then, this paper is part of a series addressed to the academic/intellectual mentality of both sides. For reasons of both structure and space, the present focus is the West and the nature and extent of Islam as the 'other' in Western consciousness which is not to say that the reverse does not hold. Infact it does. But for reasons related to clarity and different psychological concerns, the stance of the protagonists will be discussed individually.

Rapport and Psychotherapy

The necessity of a common language is a pre-requisite for the psychotherapeutic process. The earliest Freudian model was based on the notion that it was the therapist's task to understand and 'make sense' of the patient's condition hence the field of depth psychology. Within the massive enterprise of what constitutes psychotherapy in the West, today it is taken for granted that it is important for the therapist to "speak the language" of the patient, of "entering the patient's world" and so on, as the first and most crucial step towards successful therapy. The degree of rapport then is inextricably related to the therapist's ability to speak the language(s) of the patient.

In trying to establish an intellectual rapport between Islam and the West, it is not enough to be simply writing in English in order to attack the West for being prejudiced, hypocritical etc, or then belligerently insisting on a different 'indigenous' vision, stating it, and leaving it at that. While to a certain extent such an attitude can be justified for asserting a post-colonial identity and contrasting vision(s) it presents no solution as to how to bridge the growing polarization between the protagonists.

The need for such bridges is becoming imperative in the light of problems which are global in scope such as AIDS and the state of the environment. The pragmatics of human communication are such that simply blaming the other rarely proves to be conducive to dialogue or change. In psychological terms, such an approach is essentially Freudian in which most problems are laid at the door of powerful parental figures which, theoretically, can lead into an infinite regress of blameworthy progenitors. It is also conceptually fruitless since the 'other' is seen only as a protagonist to be either repelled or conquered.

This particular discourse then is based on the assumption that communication is more effective through a common theoretical/analytic language, one belonging to the West. In this instance it is the Jungian method of analytical psychology. Apart from offering a conceptually rich field of ideas, it is suitable since it takes into account widely divergent cultures and religions in its view of collective and individual behaviour. At times, in the course of the analysis, the shortcomings inherent in the theory will be difficult to ignore. Yet, the main purpose is not to do a critique of Jungian theory. Rather, as a first step towards mutual understanding, the aim at this initial stage is to set out the West's understanding of the psychology of Islam. Even in the context of criticism, it is preferable not to launch into a diatribe on behalf of 'the rest'. One of the most distinctive and admirable features of the Western approach to knowledge is a healthy tendency towards self-criticism which is markedly lacking in its opponents. In sum, the effort is to be neither acrimonious nor condemnatory but to communicate, on the basis of facts, the West's view of Islam as provided by the West itself.

The Other

The term 'other' is rapidly becoming a cliché in sociology and anthropology but in its source context of psychology, it continues to be an important concept. Uprooted from its original matrix and made into a label, the term has been claimed mostly by the rest to bash the West. At the same time, all sides tend to overlook the psychological fact that such a division between 'self' and 'other', serves a crucial function in the advancement of the evolution of human consciousness. That is, the 'other' is vital to knowledge about oneself, regardless of whether this self belongs to the West or the rest. As Jung pointed out, the ability to differentiate is the sine qua non of consciousness and all knowledge (including morality) presupposes such a consciousness.

The necessity of differentiation-as-knowledge can be considered a law, functioning as it does at the most basic levels of human perception. The human sensorium can only function on the basis of contrast and difference. There can be no information/knowledge without contrast. For example, subjects placed in a room painted a uniform white with absolutely no present of contrast start experiencing visual distortion and then 'blindness' until contrast is introduced even as a spot of black thereby restoring perspective and balance. The same holds for all the other senses. Similarly, knowledge of oneself, individual or cultural, is possible only in the context of difference, which is perhaps why, since antiquity, the sages have looked to travel as a source of wisdom. Thus, the current negative viewing of the notion of the 'other' is both fruitless and limiting. And the observation that "to understand himself

man needs to be understood by another; to be understood by another, he needs to understand the other", is applicable to the rest and the West.

The issue of the other is also close to the heart of the therapeutic enterprise. More than most disciplines, the structure of psychotherapy insists on the recognition of this other. The therapeutic context becomes a microcosmic arena in which different levels of other-ness and their relationship(s) with both therapist are played out on the assumption that these encounters will lead to further insight - and change. At one level, patient and therapist mutually reflect an other. Similarly, most depth psychology theories assume the existence of another—or others—within each individual. The therapist's training assumes that he/she has developed a knowledge of and therefore a comfortable relationship with the `other(s) within. Based on this sort of self-knowledge, the therapist can assist the patient to do the same.

Thus, for example, the Freudian `id' and its counterpart of the `superego' can be postulated as different `others' which have to be firstly recognized and subsequently brought under the control of the rational `ego'. The Jungian approach assumes a host of psychological `others' which need to be `integrated' in order for a person to feel whole and `individuated'. To quote Jung:

No one who does not know himself can know others. And in each of us there is another whom we do not know. He speaks to us in dreams and tells us how differently he sees us from the way we see ourselves. When therefore we find ourselves in a difficult situation to which there is no solution, he can sometimes kindle a light that radically alters our attitude—the very attitude that led us into there difficult situation.

To simply say then, that the West sees Islam as the `other' is to trivialize and render irrelevant what is obviously becoming a serious situation. After all, if the `other' is basically a matter of difference, the question arises as to how to distinguish the quality of response between, for example, Hinduism as `other' and Islam?

Setting aside obvious disparities of numerical scale, the question needs a frame of reference which would permit reasonable comparisons. Within psychology and psychiatry, such a frame is provided by The Collected Works of C.G. Jung, the best of the West/Symbol.

Carl Jung: Biography and Background.

Perhaps even more than Freud, Carl Jung remains a controversial figure in western intellectual history. Numerous biographies and commentaries have been written on Jung's life and work, many of them linking personal events with the formulation of his theories. The wide and intense spectrum of response that he generated can be gauged by a sampling of just the titles of some of these texts. Paul Stern's C.G. Jung: The Haunted Prophet is a highly critical biography verging on character assassination. A Freudian analyst, Stern saw Jung as a man of bad conscience, an extortionist, a terrible family man not interested in his children who married his wife primarily for his money. Stern is also convinced of Jung's anti-semitism. At the other extreme is a book by the prolific author, traveller and latter day renaissance man, Laurens van der Post and his Jung and the Story of Our Times. It is Post's conviction

that sooner rather than later, Jung "will be seen for what he is, one of the great turning points in history, already being recognized by the Old and New Worlds". Insofar as Post is not a psychologist, his undoubtedly adulatory tone can be considered a forerunner to the current absorption of the 'New Age' in the West with Jungian and post-Jungian concepts. As Post notes, Jung enabled the opening of a dialogue and a meeting point between East and West. In this sense, Post's view is perhaps the most widespread and representative for our purpose of a mutually acceptable analytic framework.

A third biography on Jung is by Vincent Brome who like Stern, is a psychiatrist. Academically, however, his approach is far more balanced. Thus in the book *Jung: Man and Myth*, Brome notes the facts regarding Jung's bisexual impulses, his forays into adultery and his remaining "unreconciled to Christianity". Yet, there are other facets which are also highlighted. Brome takes care to establish Jung's academic credentials including the awarding of numerous honorary degrees by prestigious universities across the continents. He confirms what is anyway evident in Jung's *Collected Works* of an erudition on a gigantic scale. Brome's assessment of Jung's influence on other disciplines is similarly comprehensive. He notes the frequently obscured fact that despite the bitter differences with Freud, Jung's ideas were to clearly influence psychoanalysis itself. Similarly, his careful consideration of the anti-semitic accusation, exonerates Jung from the essentially Freudian motivated charge.

Jung's Contemporary Status and Influence

Today, Jung's obscurity is no longer an issue. While he has yet to have the same impact as Freud on academe, the comparison is perhaps misplaced since in many ways academe has itself undergone a transformation since the advent of Freud. As Brome has pointed out, analogies to Jungian concepts are not difficult to find in fields ranging from anthropology to sociology. The feminist movement and its mostly successful insistence on the centrality of gender and interpretation, owes a substantial debt to Jung.

Numerous writers have described how the quarrel between Freud and Jung can be seen as a battle between the Freudian masculine patriarch and Jung's effort to restore the lost elements of the Great Mother Goddess. Many books have documented the story of the separation between Freud and Jung as a battle between father and son. The battle, of course, was over the human Psyche, classically a female, and who among the two men had the more appropriate theory and method to formulate a logos of the psyche: Psychology. Half a century later, while the battle continues, Jung stands if not vindicated then at least in a position where a different feminine voice is now an audible contrast to Freud's masculine one. The dethroning of Freud, with his virulent anti-female bias, has been a major force in the search for alternative explanations of what can be called normal and abnormal. While one has argued that much of what is considered post-Freudian psychology is infect more of the same, the feminist reaction to Freud has at least succeeded in making space for other views, including Jung's. Which is not to say that Jungian theory is a particularly sympathetic and accurate portrait of the psychology of women. That is another story. This one is about Jung and how he can be considered a symbol of a particular type of geopolitical/cultural consciousness.

Brome's review of Jung's influence is important since it reveals long-obscured facts pertaining to a range of contemporary knowledge systems. It illustrates that, unlike Freud whose methods have long been discarded by disciplines other than psychology, Jungian concepts continue to flourish in many fields, albeit unacknowledged. According to Brome, within psychology, Neo-Freudians owe much to Jung whose concept of 'individuation' anticipated the notion of 'self-actualization'. Existential analysts are similarly indebted in their theoretical constructs. Painting as a means of insight is today a common therapeutic method and has its origins in Jung's analytic psychology. Terms such as 'complex', 'introvert' and 'extrovert' inspired even Freud to revise his libido theory. Subsequently, the introversion/extraversion model was employed by Eysenk as one important dimension of personality.

As Brome documents, in Europe especially, Jung's ideas were brought to bear on political philosophy, jurisprudence and even economics. The historian Arnold Toynbee classified many world religions in terms of Jung's psychological types. Long before Derrida et al, Jung talked of signs, symbols and Semitics. Similarly, Chomsky's innate structures, Levi-Strauss' structuralism, and Piaget's theories are derived from an essentially Jungian methodology:

Extrapolate some of the structures underlying Jung's thinking—the principle of opposites, of complementarity of phylogentic structures, of feminine and masculine, conscious and unconscious and it is not difficult to find analogies in many fields (p.293)

While Brome's review attempts to redress the balance of ignorance regarding Jung in the academic world, it does not go into related reasons regarding the reasons for Jung's obscurity and the explanatory detour can be considered marginal to the purpose at hand (the West and Islam), it does provide a context to understanding western consciousness and certain dominant motifs in its intellectual history.

Jung, The 'New Age' Movement and Religion

The New Age movement and its academic counterpart of Alternatives, suggest a significant change in western attitudes regarding self, other and society. Underlying, and in many instances pre-empting this change, is Jung's vision of complexity and diversity in human nature and the centrality of a mode of consciousness that can be loosely termed the Feminine and the critical need for western civilization to consider the consequences of what Jung termed its loss of soul. Many of the ideas (and practices) of the New Age movement can be traced to Jungian perspectives on physical and mental health. This historical link is evident insofar as Jung was among the first medical scientists who, as early as the 40s and 50s, suggested that modern man's search for mental health would be better served by many of the psychological principles underlying eastern spiritual practices rather than mainstream Protestant Christianity or Freudian analysis.

Presently, Jung's ideas are finding an even larger audience, thanks primarily to outstanding post-Jungian scholars such as James Hillman. The present almost cult like status of the poet Robert Bly, author of *Iron John*, and the swirl of debate over masculine and feminine modes of consciousness, are almost entirely due to the writings of post-Jungians such as Hillman. The ubiquitous use of terms such as

`soul', `meditation', `visualization', `holism', `wholeness', etc, all emerge from a Jungian matrix now dispersed by time and by the sheer volume of concepts it has generated.

It was mainly Jung's writings on religion and psychology which led him to being called a "new Messiah" and "psychiatrist to God". He made no secret of his enthusiasm regarding numerous aspects of these 'alien' philosophies and saw a profound resonance between his own ideas and these traditions. His range and grasp of the psychology of religion is immense, ranging from ancient African beliefs to those of the American Indian, the Chinese, Hindus and other lesser known systems. His personal and cultural milieu assured him of a strong grasp of Christianity and Judaism. The extensive and enormously erudite writings on many aspects of the Judaeo-Christian tradition ensured his being branded anti-semitic on the one hand, and a heretic on the other. Post-Jungians such as James Hillman continue to fight the battle initiated by Jung, especially with mainstream psychology/psychiatry and Protestant Christianity.

All this needed to be set down as part of the attempt to make way for a common ground and language regarding the West versus the rest and especially Islam. As one has tried to show, this ground/language exists in the West and the effort will be to stay within its boundaries. When it comes to understanding other cultures and religions, Jung is a symbol of the best of the West: Liberal, enlightened, capable of being self-critical, always pursuing knowledge regardless of cultural prejudice, and prevailing academic fashion. The present widespread acceptance of his ideas, directly or indirectly, indicate that such a consciousness (i.e. postmodernism) is well established and growing in the West. It is a consciousness which one both relates to and even admires and to which this paper is addressed.

Jung and the 18th Surah

Apart from the observations about the beauty of the Taj Mahal and the "jealously guarded secret of the Islamic Eros", (Volume 10), the other substantive reference to Islam concerns the figure of Khidr and Jung's analysis of the 18th Surah of the Qur'an. In fact, more than half the references to Islam in The Collected Works are repetitions of this motif, its most detailed exposition being in Volume 5, and especially Volume 9, in the section titled 'On Rebirth' and the essay 'A Typical Set of Symbols Illustrating the Process of Transformation'. The entire essay is devoted to the 18th Surah. Similarly, in Volume 18, there is an extensive reference to Khidr in a letter from Jung to Pere Bruno, a priest who had queried Jung on "how to establish the existence of an archetype." Jung's response was to give Bruno an illustration through what "I think about the probably historical personage Elijah".

The letter is a gem of erudition drawing from all the monotheistic traditions to describe the nature of Elias/Elijah whom Jung saw as analogous to John the Baptist, Christ and Khidr. Citing the Leiden Encyclopaedia of Islam, Jung states that Ilyas/Elias (Elijah) and al-Khadir (Khidr) are immortal friends/twins. He refers to the legend of them spending Ramadan at Jerusalem every year and afterwards they take part in the pilgrimage to Mecca without being recognized. He also very clearly cites the claims of many schools of Islamic mysticism regarding their unbroken chain going back not only to Mohammad but to Egypt, the source of all such ancient knowledge, including especially, alchemy. "Ilyas is identified with Enoch and Idris (Hermes Trismegistos). Later Ilyas and al-Khadir are identified with St. George" (p.676)

The 18th Surah was selected by Jung as a prototypical description of a psychological process of transformation that is of such an intense nature that it can be considered a sort of rebirth. Entitled 'The Cave', the surah can be divided into three sections. It opens with the Judaeo-Christian legend of the seven sleepers in a cave and their prolonged state of sleep over many hundred years. This story is followed by an account of Moses and his companion (Joshua) and their encounter with an unnamed person. Moses wants to "learn" from this man who reluctantly takes him as a pupil. A series of events occur which are handled by this teacher in a most unusual fashion, baffling Moses. The third section of the surah deals with the character of Dhulquarnein (Alexander) and his fight with the mythical monsters, Gog and Magog.

Jung's reading of the surah claims that it is a "purely an Islamic legend", and an "almost perfect" description of the process of transformation of consciousness:

The legend has the following meaning: Anyone who gets into that cave, that is to say into the cave which everyone has in himself, or into the darkness that lies behind consciousness, will find himself involved in an unconsciousness process of transformation ... a connection with his unconscious contents... may result in a momentous change of personality in the positive or negative sense ... (p.136).

Moses and Khidr

Central to Jung's analysis is the section on Moses and the mysterious teacher. As stated in the Qur'an:

And Moses said to his servant: "I will not cease from my wanderings until I have reached the place where the two seas meet, even though I journey for eighty years". But when they had reached the place where the two seas meet, they forgot their fish, and it took its way through a stream to the sea.

And when they had journeyed past this place, Moses said to his servant: "Bring us our breakfast, for we are weary from this journey".

But the other replied: "See what has befallen me! when we were resting there by the rock, I forgot the fish. Only Satan can have put it out of my mind, and in wondrous fashion it took its way to the sea".

Then Moses said: "That is the place we seek". And they went back the way they had come. And they found one of Our servants, whom we had endowed with Our grace and Our wisdom. Moses said to him: "Shall I follow you, that you may teach me for my guidance some of the wisdom you have learnt?"

But he answered: "You will not bear with me, for how should you bear patiently with things you cannot comprehend?"

Moses said: "If Allah wills, you shall find me patient: I shall not in anything disobey you".

He said: "If you are bent on following me, you must ask no question about anything till I myself speak to you concerning it".

The two set forth, but as soon as they embarked, Moses' companion bored a hole in the bottom of the ship.

"A strange thing you have done! exclaimed Moses, "Is it to drown her passengers that you have bored a hole in her?"

"Did I not tell you", he replied, "that you would not bear with me?"

"Pardon my forgetfulness", said Moses, "Do not be angry with me on this account".

They journeyed on until they fell in with a certain youth. Moses' companion slew him, and Moses said: "You have killed an innocent man who has done no harm. Surely you have committed a wicked crime".

"Did I not tell you", he replied, "that you would not bear with me?"

Moses said: "If ever I question you again, abandon me; for then I should deserve it".

They travelled on until they came to a certain city. They asked the people for some food, but the people declined to receive them as their guests. There they found a well on the point of falling down. The other raised it up, and Moses said; "Had you wished, you could have demanded payment for your labours".

"Now the time has arrived when we must part", said the other, "But first I will explain to you those acts of mine which you could not bear with in patience.

'Know that the ship belong to some poor fishermen. I damaged it because in their rear was a king who was taking every ship by force.

"As for the youth, his parents both are true believers, and we feared lest he should plague them with his wickedness and unbelief. It was our wish that their Lord should grant them another in his place, a son more righteous and more filial.

"As for the wall, it belonged to two orphan boys in the city whose father was an honest man. Beneath it their treasure is buried. Your Lord decreed in His mercy that they should dig out their treasure when they grew to manhood. What I did not done by caprice. That is the meaning of the things you could not bear with in patience ...

The person referred to as "One of our servants, whom We had endowed with Our grace and Our wisdom" is the figure of Khidr, "the Verdant One" who plays a pivotal role in Islamic mysticism. According to Jung, Moses is the man who seeks, a sort of Everyman on the 'quest'. On this pilgrimage he is accompanied by his "shadow", the "servant" or "lower" man. Joshua, the son of Nun, is the name for "fish" suggesting the notion of watery depth and darkness, the shadow-world. The critical place is reached "where the two seas meet" which is interpreted as the isthmus of Suez, where the western and eastern seas come close together. For Jung, "it is that place in the middle", that all-important point between two opposite but equally vital extremes, e.g. conscious and unconscious. Initially, Moses and his companion do not recognize the significance of this middle place, but then the recognition comes from the humble source of nourishment, the fish (Nun) which leaps out to return to its homeland. It represents "the animal ancestor and creator of life separating himself from the conscious man, an event which amounts to "loss of the instinctive psyche" (p.139). In psychological terms this is a symptom of dissociation or fragmentation, when there is an overwhelming one-sidedness of any given conscious attitude. The unconscious then compensates for this by "splitting off", leading to feelings which diminish one's sense of "wholeness", or what the primitive called a "loss of soul".

Moses and his servant soon notice what happened. The fatigue ("worn out") that he feels is a common symptom in a process that is typical when, according to Jung, one "fails to recognize a moment of crucial (psychological) importance". That is, Moses realizes that he had unconsciously found the source of life and then lost it again.

At this stage Jung draws extensively on alchemical commentaries regarding the symbol of the fish and other related terms such as the "philosophers stone". The unacknowledged link between Islam and alchemy is quite evident when one considers the sources for Jung's explanations. Foremost among them is Nicolas Flamel, whom Nasr has discussed as an important example of the extent of the influence of Islam on Christian/western alchemy. Based on these alchemical

symbols, Jung concludes that Khidr is a symbol of the "self" which he defines elsewhere as "our life's goal, for it is the completest expression of that fateful combination we call individuality":

Khidr may well be a symbol of the self. His qualities symbolize him as such; he is said to have been born in a cave i.e. in darkness. He is the "Long-lived One" who continually renews himself, like Elijah. He is analogous to the second Adam he is a counsellor, a Paraclete, "Brother Khidr". Anyway, Moses looks up to him for instruction. Then follow these incomprehensible deeds which show how ego-consciousness reacts to the superior guidance of the self through the twists and turns of fate. To the initiate who is capable of transformation it is a comforting tale; to the obedient believer, an exhortation not to murmur against Allah's incomprehensible omnipotence. Khidr symbolizes not only the higher wisdom but also a way of acting. Anyone hearing such a mystery tale will recognize himself in the questing Moses and forgetful Joshua (p.141)

The analysis moves on to certain comments which are quite significant.

"A Disguised Mohammedan"

In the preceding review of Jung's contributions to psychology and alchemy, it was discussed how the psychology of Islam was consistently overlooked. Even though, as Nasr -or a vast number of 'average' Muslims-would affirm, the alchemical tradition in Islam continues to flourish till today. In contrast, no comparable claim of similar proportion and scale can be made for Judaism and Christianity. Indeed, it was the absence of just such an alchemical tradition and its subsequent study by Jung, which made it one of his main achievements. These facts were not entirely lost on Jung who, in his discussion of the 18th Surah, discusses a personal experience of this aspect of Islam, including the exceedingly significant archetype of Khidr.

The character of the self as a personality comes out very plainly in the Khidr legend. This feature is most strikingly expressed in the non-Koranic stories about Khidr, of which Vollers gives some telling examples. *During my trip through Kenya, the headman of our safari was a Somali who had been brought up in the sufi faith. To him Khidr was in every way a living person, and he assured me that I might at any time meet Khidr, because I was, as he put it, a Mty-ya-kitabu, a Man of the Book', meaning the Koran. He had gathered from our talks that I knew the Koran better than he did himself (which was, by the way, not saying a great deal). For this reason he regarded me as "islamu". He told me I might meet Khidr in the street in the shape of a man, or he might appear to me during the night as a pure white light, or - he smilingly picked a blade of grass - The Verdant One might even look like that. He said he himself had once been comforted and helped by Khidr.... This shows that, even in our own day, Khidr still lives on in the religion of the people, as friend, advisor, comforter, and teacher of revealed wisdom.....(p.143).*

The preceding passage tells something not only about Jung's personal exposure to Islam, but also indirectly, about one key difference between Islam and Christianity in the twentieth century. As Jung himself admits, the Somali tribesman's view of Jung was not exactly of the stereotypical "infidel" or "unbeliever", rather it was an insistence on seeing Jung as a Muslim ("islamu"), a person who was familiar with the Koran. Similarly, as Jung states, the frequent experience of Khidr-"psychologically"

and/or spiritually, -is not an uncommon occurrence in the Muslim psycho-spiritual world. His encounter with the Somali confirms this at the most basic, the 'popular' level, insofar as the individual was not a religious scholar but a tribal and a safari headman. Recounting the same episode in his autobiographical writings, Jung stated that the Somali insisted that he was a "disguised Muhammedan".

This episode and Jung's observations about Khidr and the 18th Surah, clearly indicates a major difference between the psychology of Islam as compared to Judaism and Christianity. It is the difference between historical fact and present reality, between a theoretical explanation and lived experience. The point is not to suggest that the wide-spread alchemical aspect of Islam as lived experience makes it automatically superior. Rather, it is to, firstly juxtapose these perceptions and encounters of Jung regarding the 18th Surah and Islam on the one hand, with the overall substantive place of the subject in The Collected Works. Related to this, secondly, the point is that the information vacuum vis a vis Islam is all the more prominent given its distinctiveness as a lived and hence living tradition, one which Jung had not only theoretically grasped in the 18th Surah but also personally witnessed. It must be reiterated that this is not to imply wilful prejudice. Rather, that these oversights are typical of psychodynamics pertaining to the 'other'-as-shadow.

Two Pairs of Friends

Returning to the essay and analysis of the transformative nature of the 18th Surah, Jung does an insightful interpretation of certain key motifs and archetypes, as he perceived them in the narrative. However, as he himself acknowledges, his analysis is almost wholly derived from the German scholar Vollers whose commentaries, in turn, are directly derived from sources in Islamic mysticism. According to Jung, the aspect of Khidr-as-Friend is evident in the abrupt introduction of the figure of Dhulqarnein who in Islamic mysticism is equated with Alexander the Great ("The Two horned One"), and also Moses. The Surah continues:

They will ask you about Dulqarnein. Say: "I will give you an account of him.

"We made him mighty in the land and gave him means to achieve all things. He journeyed on a certain road until he reached the West and saw the sun setting in a pool of black mud. Hard by he found a certain people.

"'Dhulqarnein', We said, 'you must either punish them or show them kindness.

He replied: "The wicked" we shall surely punish. Then they shall return to their Lord and be sternly punished by Him. As for those that have faith and do good works, we shall bestow on them a rich reward and deal indulgently with them.

"He then journeyed along another road until he reached the East and saw the sun rising upon a people whom We had utterly exposed to its flaming rays. So he did; and We had full knowledge of all the forces at his command.

"Then he followed yet another route until he came between the Two Mountains and found a people who could barely understand a word. 'Dhulqarnein', they said 'Gog and Magog are ravaging this land. Build us a rampart against them and we will pay you tribute'.

"He replied: "The power which my Lord has given me is better than any tribute. Lend me a force of labourers, and I will raise a rampart between you and them. Come, bring me blocks of iron'.

"he dammed up the valley between the Two Mountains, and said: 'Ply your bellows'. And when the iron blocks were red with heat, he said: 'Bring me molten brass to pour on them'.

"Gog and Magog could not scale it, nor could they dig their way through it. He said: 'This is a blessing from my Lord. But when my Lord's promise is fulfilled, He will level it to dust. The promise of my Lord is true".

On that day We will let them come in tumultuous throngs. The Trumpet shall be sounded and We will gather them all together.

On that day Hell shall be laid bare before the unbelievers, who have turned a blind eye to My admonition and a deaf ear to My warning.

Summing up the Quranic narrative in psychological terms, Jung sees the story continuing along its transformative trajectory, that is, descriptive of a process of psychological change incorporating the 'self'. Accordingly:

Moses has to recount the deeds of the two friends to his people in the manner of an impersonal mystery legend. Psychologically this means that the transformation has to be described or felt as happening to the "other" although it is Moses himself who, in his experience with Khidr stands in Dhulqarnein's place he has to name the latter instead of himself in telling the story.

According to Jung, the substitution "can hardly be accidental" and is in fact a part of a conscious recognition and remedy for the danger that occurs when ego-consciousness comes closer to the 'self' and its connection with primordial forces. With the discerning that these forces are within oneself, (the other) there is the danger that consciousness may get carried away, so to speak, and the individual may start believing that, for example, he is endowed with extraordinary powers, is Christ, a visionary etc. This belief is what is termed ego-inflation which is a consequence of seeing no difference between one's individual ego (conscious) and the 'self' whose matrix is essentially collective (unconscious). There is, therefore, the danger of consciousness being overwhelmed through a contact with the 'self'. As Jung points out, most "primitive" cultures have mechanisms of dealing with this possibility. One can add that within many Sufi practices similar systems/methods are used to take care of such contingencies. To quote Jung:

All the more primitive or older cultures show a fine sense for the "perils of the soul" and for the dangerousness and general unreliability of the gods. That is, they have not yet lost their psychic instinct for the barely perceptible and yet vital processes going on in the background, which can hardly be said of our modern culture.

Jung contrasts the motif of friendship between Khidr and Dhulqarnein with its dark opposite(s) as they appear in Western culture:

To be sure we have before our eyes as a warning just such a pair of friends distorted by inflation - Nietzsche and Zarathustra - but the warning has not been heeded. And what are we to make of Faust and Mephistopheles? The Faustian hybrid is already the first step toward madness. The fact that the unimpressive beginning of the transformation in Faust is a dog and not an edible fish, and that the transformed figure is the devil and not a wise friend, "endowed with Our grace and Our wisdom" might, I am inclined to think, offer a key to our understanding of the highly enigmatic German soul. (p.146).

The essay continues the analysis of the 18th Surah as a sort of blueprint of psychological change and an enlarging of the field of consciousness. Whether Muslims agree with this interpretation or not, two points are evident. Firstly, as acknowledged by Jung himself, his approach is clearly derived from Islamic mystical texts. Secondly, the essay is ample illustration of Jung's creative genius and a vision which when focused on the mystical heart of Islam perceived therein the inherent psychological principles and truths that lie at the heart of all religions. Yet, as one approaches Jung's concluding remarks, certain comments once again indicate a general conception of Islam in very stereotypical terms (All emphases are mine):

In spite of its apparently disconnected and allusive character, (the 18th Surah) gives an almost perfect picture of a psychic transformation or rebirth which today, with our greater psychological insight, we would recognize as an individuation process. Because of the great age of the legend and the Islamic prophet's primitive cast of mind, the process takes place entirely outside the sphere of consciousness and is projected in the form of a mystery legend of a friend or a pair of friends and the deeds they perform. That is why it is all so allusive and lacking in logical sequence. Nevertheless, the legend expresses the obscure archetype of transformation so admirably that the passionate religious Eros of the Arab finds it completely satisfying. It is for this reason that the figure of Khidr plays such an important part in Islamic mysticism. (147). (Emphasis mine)

One can note here that despite the stereotypes, the observation that what the "passionate religious Eros of the Arab finds completely satisfying", Jung also found to be a "perfect picture of psychic transformation" with the proviso that today ("with our greater psychological insight") this transformation is the goal of Jungian psychology/therapy/analysis - "...the individuation process". Such parallel statements would not be possible if Jung's personal religious Eros were not to have found the narrative a "perfect picture". In short, it must have been in resonance with something in Jung himself, and to that extent "satisfying".

Summary and Discussion

To recapitulate: In the context of comparative frequency of reference in The Collected Works, Islam is consistently overshadowed by all the major religions and even the minor ones such as that of the American Indians. A contextual analysis of these references reveals very little substantive psychological insights on Islam.

The single exception in terms of psychological interpretations is Jung's analysis of the 18th Surah that, in his own words, is "an almost perfect picture of psychological transformation". The fact that Jung simply restated an essentially mystical reading of

this surah in his own language of "analytical psychology" is significant insofar as it illustrates a fundamental harmony between his psychological concepts and those of Islamic mysticism. This is not surprising since the bulk of Jung's researches into religion and especially alchemy are inextricably related to the mystical aspect of all the religions he considered. The point is thus not so much a lack of understanding or the need for somehow a different method in approaching Islam, but a relative lack of interest in the subject. Different types of data, drawn from art, culture and religious rituals, are fundamental to the Jungian method. Apart from the text of the surah, no other aspect of Islam, in terms of its rituals, beliefs or personalities such as the prophet, are touched upon. As the analysis of the 18th Surah suggests, when interest is focused, powerful psychological insights follow, but since these are not anchored in or connected to other concepts and information as they occur in The Collected Works, any substantial or sophisticated understanding of Islam is not possible. In contrast, such scholarly sophistication is evident throughout The Collected Works regarding the other major religions.

The essay on the 18th Surah and the figure of Khidr while no doubt mostly a positive portrayal of Islam remains an isolated exception. One will discuss subsequently other equally Jungian but different elaborations of the 18th Surah. For the moment, its place in the Jungian opus can be considered one pole of a spectrum of Jung's intellectual and psychological understanding of Islam. Moving along this spectrum the only other psychologically substantive and positive statement is the paragraph about Jung's response to the Taj Mahal as an epitome of the "jealously guarded Islamic Eros".

The notion of Eros is a major conceptual cornerstone in Jungian psychology. It pertains to the feeling and emotive aspect of behaviour as opposed to logos which pertain to the impersonal and logical side. One can note in passing that any effort to uncover the mystery of powerful emotions which no doubt inform the Islamic fundamentalist venture, would in a sense entail the outlining of what exactly constitutes the "Islamic Eros". Unfortunately, beyond its manifestation in the 18th Surah and in Jung's enthusiastic witnessing of the Taj Mahal, there are no more clues. In terms of any glimpse into the psychology of the Islamic Eros, the information is limited to its almost "perfect picture" as evinced in the 18th Surah, on the one hand, and on the other to a brief comment regarding the Taj Mahal. It would be no exaggeration to say that for someone not familiar with Islam or its culture - these two references would hardly be adequate in understanding what Jung himself saw as a "jealously guarded secret".

Moving on from the two positive and substantial comments towards the other end of the spectrum, midway are the main bulk of references that in effect say nothing, one way or another, regarding Islam. As the content analysis suggests, the overwhelming number of references in The Collected Works to Islam and all related categories, are essentially non-sequiturs. They are primarily either block/passing ones ("Yahweh, Brahma, Allah") or then foot notes citing Arabic alchemical writers. The subsuming of a distinct and powerful Islamic alchemical tradition into an entirely western one along with the tendency to either ignore Islam or dissolve it within the general label of the 'Arabs' or monotheism, suggests a particular stance which is not so much one of prejudice as it is of a self-convinced paternalism. It regards Islam as a sort of primitive and largely incoherent appendage to Judaism and Christianity, and from this

perspective - considerable widespread in the West - Islam remains an essentially hodgepodge version of the preceding monotheisms. This attitude is part of the same mindset that sees Islam as being spread by the sword, lacking analytic refinement and intellectual substance ("no mind to it"), and thus reliant on brutality to force its view on others ("rigidity and fanaticism"). For example, throughout The Collected Works there is no mention as to how "Islamic fatalism" is actually manifested psychologically in text and ritual in the light of the observation that "Islamic fatalism is not suited to the European."

Finally, between the two positive references to Islam and the vast majority of non-informative, non-substantial statements on the subject, there is the other end of the spectrum consisting of statements that most Muslims would consider derogatory. Thus, for example, more than once Muhammad is compared to Nero, Hitler and Anti-Christ. He was a person whose sense of "chronology leaves much to be desired", having a "primitive cast of mind".

Odd Man Out

The Odd-Civilization-Out status of Islam as religion and culture is partly related to the 'odd-man out' status of Muhammad vis a vis western ideas about religion and personality. Compared with founders of other religions, the life of Muhammad is an exceedingly well-documented one that was lived in what has been called "in the glare of history". In fact, it is the established details of his life that suggest a distinct portrait setting him apart from the usual conception of a prophet. For example, compared to Jesus, Buddha and Moses, the life of Muhammad was replete with a wide range of experiences, events (and emotions) that unfolded either parallel to or in direct relation to his particular religious mission. These range from his involvement in managing business and financial affairs to direct participation in what can be considered as much social and political battles as they were conflicts and confrontation over theological issues. (Note that the theological issues concerned both 'paganism' and the Semitic religions). Simultaneously, and equally well known were his predispositions for perfume, and, of course, women (and family).

The prominent differences between the personalities around which a religion is structured can be considered paradigmatic to the religion itself, leading to different social, psychological and spiritual emphases which constitute the profile of a religion and evoke a certain psychology in its adherents. One explanation then for Jung's lack of substance regarding Islam could be related to this consistently negative portrayal regarding the prophet of Islam and his "primitive cast of mind". This negativity, it must be stressed, is a consequence not so much of prejudice but ignorance due to the tendency to regard Islam as an incoherent re-hash of Judaism and Christianity, and Mohammad as an epileptic marauder, hence the comparisons to Nero and Hitler. Whereas, in fact, it is possible to suggest that the clues to the "jealously guarded Islamic Eros" may be first found in Mohammad's life and subsequently his teaching. However, since neither of these is considered as being significantly different -especially from Judaism and Christianity -the Islamic Eros, which Jung himself perceived as "passionate" - remains a secret, shadowy mystery.

The lack of knowledge regarding fundamental facts of the life of Mohammad and the psychological relationship of Muslims with that life is self-reflexively related to the virtual void regarding psychological insights about Islam and is reinforced by other

erroneous assumptions. Whereas Jung's specific vision was perhaps influenced by his colonial/imperial context, some of these assumptions are evident even today in the western imagination.

'Specialist' knowledge, notwithstanding, the western intellectual's attitude towards Islam can be gauged from a recent textual analysis on the subject of the return to religion in western academe. Part of this process can be discerned in a series of advertising texts promoting an academy journal on religion in various 'highbrow' publications such as The New York Review of Books. Over the last five years, the ongoing series of prominent ads have published the names of more than 50 personalities whom the editors consider as having contributed to "religious, literary and philosophical riches". Their names range from Moses, Jesus, Buddha and St. Francis to even Tolstoy, Graham Greene and Flannery O'Connor. Yet, the name of Muhammad, or any writer/philosopher, Muslim or otherwise, known for scholarship on Islam does not appear even once.

Partly linked to the stereotypes of Muhammad is the other popular and erroneous assumption about Islam being synonymous with 'Arabs'. As has been discussed, this merging is especially evident in Jung's alchemical studies. As a religion, Islam is overshadowed by 'Arabs', leaving the reader either with established racial stereotypes, or at best no wiser about either Arabs or their religion. A cursory survey of the countries that have had Islam as a major religion over the last century would show that it covers a vast and varied network of cultures many of them far removed from the Middle East. Such a view would be akin to calling Jews and Christians 'Europeans', or more precisely, 'Middle Easterners'. In either case, the example would exclude societies such as South America and Africa/Asia that have large Christian populations. The point is that in keeping with the dominant paradigms and ethos of his age, Jung's understanding of Islam shows little evidence of depth, discernment and detail.

A final example of the Jungian blind spot is related to the mandala. One of Jung's

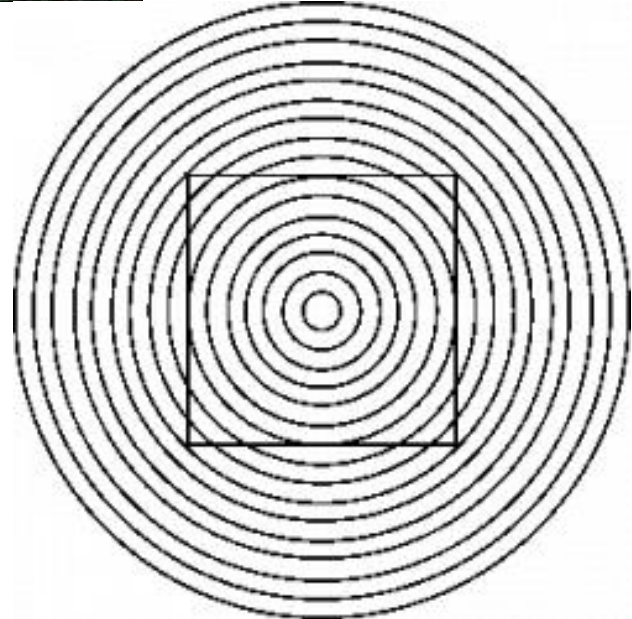
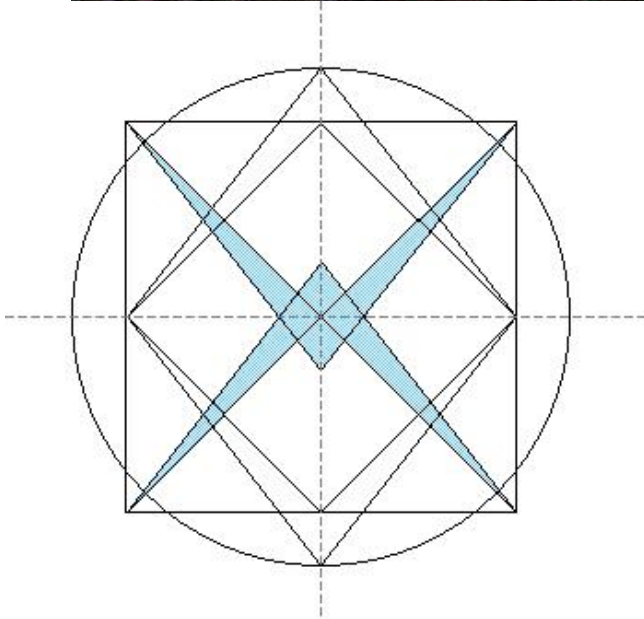


most widely acclaimed 'discoveries' concerned the archetypal significance of the configuration of the square and the circle appearing almost universally in sacred art and architecture. Jung wrote extensively on the mandala and its psycho-symbolic significance in almost every religion. He showed how the image of the circling of the square (and vice versa) was closely related to the archetype of the 'self' as a symbol of wholeness. The Collected Works contain numerous images

of mandalas from different religions including many drawn by his patients and Jung himself. According to him, in a condition of extreme psychological stress, some people spontaneously produce the mandala form as a symbolic expression of unity and wholeness as a counter balance to the inner experience of fragmentation. Here again one can see some of the bases on which Jung concluded that psychological health is inextricably linked with spiritual concerns.



Given the significant place of the mandala in Jungian theory, remarkably no mention is made of what is not only a massive mandala but also possibly the only human (and thus living) mandala on earth. This is the Ka'bah in Mecca and the ritual of the pilgrimage performed by millions of Muslims during the Haj and in fact throughout the year. The central ritual of the circumambulation of the sacred cube, makes it a supremely mandala motif and that too in life and motion, not just static architecture or art. Yet, this most significant Islamic rite



and rich symbolism remained unnoticed. Mecca does not appear at all in The Collected Works and the Ka'bah is mentioned once in passing, in the context of alchemy and the 'philosopher stone'. (Volume 14, p.398).



Jung, Postmodernity and Islam

It is ironic that whereas Jung's conceptual approach to psychology and religion makes him a cornerstone of the postmodern movement, his attitude to Islam reflects a distinctly modern mindset. Despite the considerable skilful analysis of the 18th Surah, Jung's modernist mentality is revealed by his comments on the Qur'«n. For example, in the essay on the 18th Surah and the abrupt transition from Moses to Dhulqarnain, he states:

We see here another instance of the lack of coherence which is not uncommon in the Koran.....Apart from the unheard-of anachronism, Mohammad's chronology in general leaves much to be desired....

Subsequently, he refers to the "apparently disconnected and allusive character" of the surah that he partly relates to "the Islamic prophet's primitive cast of mind".

The difference between modernism and postmodernism is essentially a difference of a "cast of mind". The nature of this difference was in fact solidly put forth by Jung himself. In so far as this specific debate was barely emerging at that time, the terminology is of course different. Nevertheless, it can be claimed that Jung almost single-handedly established the postmodern vision of human behaviour in psychology. In contrast to Freud's relatively neat compartmentalization of psychic life into id, ego and superego, dominated by western notions of science, ego-rationality and will power, Jung never gave a specific aetiology of neurosis other than its being a "one-sidedness in the presence of many". This one-sidedness especially as it was manifested in the European psyche, he termed as "monotheism of consciousness". The choice of "monotheism" instead of the contemporary "monist" or "monolithic" was not entirely unrelated to the Judaico-Christian ethos. Indeed it was deliberate insofar as he was of the view that there were certain elements of dogma in the Jewish-Christian vision which were at the root of European psychology and which were responsible for its lopsided and, to that extent, mentally unbalanced individual and collective condition. His forays into alchemy and the Hindu, Taoist, Confucian and African religions can be considered firstly an attempt to juxtapose alternative visions of the role of religion in psychological life. Secondly, by cross-relating this material with certain strains within Christianity and Judaism, he attempted to establish the possibility of a less rigid and psychologically healthier approach to religion in the West. An approach, he always insisted, which was not in fact incompatible with the fundamental of Christianity. In short, he argued for a more pluralistic and diverse attitude towards not only what is psychologically normal and abnormal, but also religious. However, as is evident from The Collected Works, in his effort to throw out what he saw as the stagnant (bath) waters of Judaico-Christian monotheism, Jung perhaps unwittingly, threw out the baby of Islam.

The 18TH Surah Reconsidered

Jung's essentially modern mindset which regarded the Qur'ân as largely "incoherent" is in resonance with the ethos of his age. It can be summed up in the words of Carlyle, who according to the philosopher-psychologist Norman O. Brown, "perfectly articulated the response of every honest Englishman" to the Qur'an:

'I must say, it is a toilsome reading as I ever undertook. A wearisome, confused jumble, crude, incondite endless iteration, long-windedness, entanglement, most crude, incondite - unsupportable stupidity, in short! Nothing but a sense of duty could carry any European through the Koran ... with every allowance, one feels it is difficult to see how any mortal ever could consider this Koran as a Book written in heaven, too good for the Earth; as a well-written book, or indeed as a book at all.'

Brown's essay "The Apocalypse of Islam" is also an analysis of the 18th Surah. It remains rooted in Jungian concepts especially of mythology, folklore, and archetypes, but arrives at different psychological conclusions. At the outset, Brown identifies those features of the Surah which "the bewildered Western mind discerns and fastens onto", namely the three mysterious episodes: (1) The sleepers in the cave. (2) Moses's journey and encounter with Khidr (3) Dhulqarnain's appearance and erecting the Wall against Gog and Magog.

Like Jung, Brown also identifies certain elements of the Surah as being connected to Judaeo-Christian-Hellenic motifs, especially the episodes of the Sleepers and Dhulqarnain. (Alexander). Similarly both Brown and Jung choose to focus on the

episode of Moses and Khidr as the most bafflingly elliptical of the three episodes and the centrepiece of the Surah. This is the section in which, as Brown says: The new Moses, having become a seeker, submits to spiritual direction by a mysterious master who bewilders Moses through a series of Zen-like absurd actions....

Whereas Jung chose to interpret this encounter between Moses and Khidr as a symbolic quest towards individual transformation, Brown tends to regard it as also illustrative of the psychological relationship between Islam and the Judaeo-Christian traditions. Thus, whereas both authors rely on similar source materials, unlike Jung, Brown focuses on the Judaeo-Christian connections only to lead one to the point of divergence. Whereas Jung simply piled up the facts indicating the synonymous nature of Elijah and Khidr, Brown regards the relevant passages as a purposive attempt to "mobilize, without naming, the powerful contrast latent in Jewish tradition, between Moses and Elijah":

Elijah the most popular figure in the legendary world of post-Biblical Judaism.... Elijah the omnipresent Comforter-Spirit present at every Jewish circumcision ceremony and every Jewish Passover; Elijah who knows the secret of heaven and is claimed as the direct source of revelation by Jewish mystics including Cabalists. The Koran sends Moses to Elijah's school - "It was taught in Elijah's school", Jewish mystics say. (p.148)

Brown goes on to suggest that the Qur'anic episode about Moses and Khidr/Elijah is in fact the archetypal essence of an ancient folk-tale derived from Talmudic wisdom. At the same time, by a "creative confusion" of certain key figures such as of Moses and Alexander, the Qur'ân also "breaks with Judaic ethno-centrism and re-projects the prophetic tradition of a new trans-cultural, universal, world-historical plane." (p.148).

What interests Brown, (and Jung) however, is not so much the theological aspect of the Moses/Khidr episode, but its archetypal essence as distilled in a folktale. As Brown points out, conventional western commentators who are quite sure that there is nothing new in the Qur'ân, assume without hesitation that the folktale is to be taken literally and all that is going on in the passage is the transmission of conventional Aggadic-Talmudic piety.

For Brown, however, the episode is prototypical of a particularly prominent dimension of Islamic psychology, namely, a simultaneous perception of two levels of existence, the material and the spiritual, and the need to distinguish between them. In this process, the central issue becomes that of interpretation:

The Koran makes evident the folktale form and thereby alerts the intelligence to the problem of interpretation. Folktales, like dreams are not to be interpreted literally and the content of the folktale - the episode of the ship, the youth and the wall - tells us in the most literal, even crude way, three times reiterated, that there is a distinction between "what actually happened", events as seen by the eye of historical materialism, and "what is really going on", events sub specie aeternitatis, as seen by the inward, the clairvoyant eye, the second sight. The form and the content of the folktale oblige us, as they have obliged all subsequent Islamic culture, to make the distinction between literal meaning and something beyond - in Islamic terminology

between Zâhir and Bâtin ... between external-visible-patent and internal-invisible-latent; between materialist and spiritual meaning (p.150).

The distinction between levels of interpretation and meaning is of course fundamental to both Freudian and Jungian psychology, in the former's view of dreams and behaviour having a manifest and latent content, and the latter's notions of the symbolic and the literal. Among post-Jungians, James Hillman has perhaps articulated best these different levels of interpretation, highlighting the necessity for an archetypal/symbolic reading of history via interpretations which "see through" behaviour, events, emotions into their symbolic meanings.

Remaining within interpretive framework which is in consonance with both Jungian and Islamic psychology, Brown's postmodern/Jungian vision sees the Qur'ân in quite a different manner from Jung. Whereas for Jung it was "a product of Mohammad's primitive cast of mind ... incoherent"; Brown sees it as a quintessentially postmodern text. In this connection, Brown cites the existing and dominant mindset that even the most scholarly of Westerners bring to the Qur'ân. Similar in spirit to Jung for example, was R. A. Nicholson, translator of many Sufi classics, who remarked that: 'Muhammed with his excitable temperament does not shine as raconteur ... most of the stories in the Koran are narrated in a rather clumsy and incoherent fashion full of vague, cryptic allusions and dim references and digressions...' (p.149)

Brown's rejoinder to this type of analytical approach is to examine the 18th Surah from within the various debates in Islamic theodicy, suggesting a very different conception of and psychological relationship to history. For example, Jung interpreted the closing passages of the surah which are descriptions of an apocalypse, as symbolic of the culmination of the inner process of 'individuation' and the subjective experience of the end of the world; that is, when consciousness is obliterated and "sinks into" the unconscious. The apocalypse then is as much an inner psychological event as it is an outer and material possibility. The point here is that while Jung's insight into the psychological dimensions of the surah may be considerably accurate, he was unable to see it as a leitmotif of the Qur'ân itself and by implication, in the Muslim individual and collective psyche. As Brown points out:

'Surah XVIII is a resume, an epitome of the whole Koran. The Koran is not like the Bible, historical, running from genesis to Apocalypse. The Koran is altogether apocalyptic. The Koran backs off from the linear organization of time, revelation, and history which became the backbone of orthodox Christianity and remains the backbone of western culture after the death of God. Islam is wholly apocalyptic its eschatology is not teleology... only the moment is real. There is no necessary connection between cause and effect. Time does not accumulate... the only continuity is the utterly inscrutable will of God, who creates every atomic point anew at every moment...' (p.154).

The apocalyptic sense of history in which cause and effect are subsumed into a perpetual ever-present cycle of creation-recreation, is further reinforced since it is part of a consciousness that is distinctly non-linear. The rejection of linearity involves a rejection of narrative ... something which has irritated and bewildered western minds from Carlyle to Jung as they grappled to impose a sense of meaning through

modern notions of 'order' onto the Qur'ân. Brown makes the startling but crucial comments on the Qur'an:

'... there is a mysterious regression to a more primitive stratum, archetypal, folkloristic ... Historical material is fragmented into its archetypal constituents and then subjected to displacement and condensation, as in dreams, It is a rebirth of images, as in the Book of revelation, or Finnegans Wake. The apocalyptic style is totum simul, simultaneous totality, the whole in every part. Hodgson on the Koran: "almost every element which goes to make up its message is somehow present in any given passage". Simultaneous totality, as in Finnegans Wake, or more generally in what Umberto Eco called "the poetics of the Open Work" ... "We can see it as an infinite contained within finiteness. The work therefore has infinite aspects, because each of them, and any moment of it, contains the totality of the work". Eco is trying to characterize a revolution in the aesthetic sensibility of the West: we are the first generation in the West able to read the Quran, if we are able to read Finnegans Wake... The affinity between this most recalcitrant of sacred texts and this most avant-garde of literary experiments is a sign of our times. Joyce was fully aware of the connection....' (p.157).

Brown presents some fascinating factual and literary-historical material regarding the close connections between the literary harbinger of postmodernism-the stream-of-consciousness style embodied in western culture in the writings of James Joyce -and the stylistic structure of the Qur'ân. The main point he is making, however, is not so much literary as psychological. That is, that "western historicism, with its well-honed methods of source criticism ... is only too delighted to lose itself in tracing the Koran to its sources, with the usual nihilistic result: the Koran is reduced to meaningless confusion". This type of historicism that attributes meaning only to the original sources seems to be at the heart of the Judaeo-Christian attitude that continues to regard Islam as a twisted, received and thus bogus version of the original(s). Brown quotes many Jewish and Christian authorities and their assessment of the 18th Surah and the Qur'an:

... in Surah XVIII meaning has been "mutilated almost beyond recognition" and "mechanically combined in a most artificial and clumsy manner". Schwarzbaum refers to Muhammad as "making a brave show with borrowed trappings". The notion that Muhammad was a charlatan, who stole from the treasury of Western civilization and passed off his plagiarisms on his unsophisticated Bedouin audience as the voice of God, is still very much alive at the back of Western minds...(p.159)

To sum up Brown's analysis then, the Qur'ân, like Finnegans Wake, centres on a destruction of language. (In strictly historical terms of course, the Qur'ânic vision precedes the Joycean. Also, the psychological impact of the two would be varied, given the (assumed) themes and intention of their sources). While this is not the place to discuss what has been the impact of the de-construction of language and meaning in the West, Nasr has nicely described the psychological impact of the Qur'ân on Muslim consciousness:

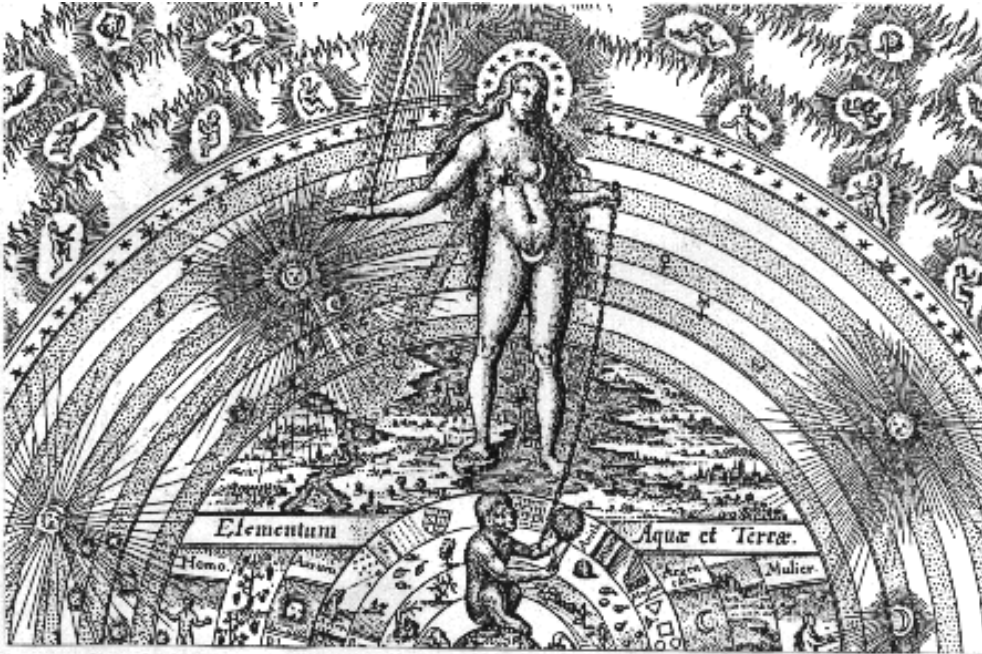
Many people, especially non-Muslims, who read the Quran for the first time are struck by what appears as a kind of incoherence from the human point of view... The text of the Quran reveals human language crushed by the power of the Divine Word. It is as if human language were scattered into a thousand fragments... The Quran

displays human language with all the weakness inherent in its becoming suddenly the recipient of the Divine Word and displaying its frailty before a power which is infinitely greater than man can imagine.

Brown's analysis of the 18th Surah and his ideas regarding the postmodern bent of Qur'anic Islamic consciousness present an interesting contrast to Jung's understanding of Islam in general and the 18th Surah in particular. Both essays can be considered as appreciations of certain psychological dimensions of Islam, but with significant differences, which can be summed up as differences between modern and postmodern consciousness. Thus, it is not so much a prejudice against Islam as such which made Jung unwittingly relegate it to the least of his priorities in the study of religions, but the dominant modern Weltanschauung of his age and its quest for meaning in certain preconceived notions of 'order'. Despite flashes of brilliant insight as in the 18th Surah, when it came to Islam as a religion, he remained very much within the modern mode.

Ironically then, Sam Huntington's "West versus the rest" can be rephrased in terms of a clash between modernism and postmodernism. The psychological similarities between postmodern consciousness and that of traditional societies have been examined by disciplines other than psychology. Walter Ong's distinction between "oral" and "literate" cultures draws similar conclusions regarding perceptions and interpretations of concepts such as 'order' and 'coherence'. Ong's distinction draws from and reiterates research in psycho-linguistics about the differences between, for example, the type of consciousness engendered by print as opposed to television. New media technologies, especially in the West, are creating a 'secondary orality', that is, a consciousness which is closer to the oral rather than the literate in terms of the former's ability to cope better with ambiguity, paradox and diversity, in sum, postmodernity. (One can note in passing that Muhammad is known as the 'unlettered prophet' whereas the Bible is the product of literacy).

Cross-Crescent. "Irreconcilability".



The 'Other' Woman?

One of the most striking features of postmodernism is the recognition of a "different voice" belonging to women. If there is one, singularly over-riding theme in The Collected Works, it is the highlighting of the feminine aspect of the psyche. Jung's contribution to the women's movement is definitive in his insistence on an inherently feminine matrix to consciousness. His battle with Freud can be seen as a de-throning of the Patriarch or at least an insistence on sharing power with the Great Mother. Thus, according to Jung, in both Judaism and Christianity, the concept of Sophia as the ancient Hellenic companion to Yahweh/Zeus had been obliterated, leaving the currently hyper-masculine ethos in these religions and the psychological culture of their adherents. His reclaiming of the feminine in these religions through analytical psychology is a major contribution whose transformative impact is still in unfolding.

In this connection, Jung had nothing to say about the feminine in Islam and one can only assume that this silence was based on a combination of factors mentioned earlier. Namely, of seeing Islam as a poorly constructed vision rather than a re-visioning of this and other important elements in Judaism and Christianity, and therefore not particularly worthy of much attention vis a vis a theme as significant as the presence of the feminine. To the extent that Islam is indeed part of the monotheisms, the question arises if a similar claim can be made regarding its "lost" feminine aspect of Sophia, or some other concepts suggesting a feminine Presence? Jung has absolutely nothing to say on the subject, except for twice alluding to the "passion" which characterizes the "Islamic Eros". Eros is the feminine aspect of psychological and spiritual life which is as vital as logos. To the extent that Jung saw it as "passionate" suggests a strong presence of the feminine in Islam, one that was, in Jung's words, simultaneously a "jealously guarded secret". Part of this guarding it seems, is through the veil of a specific type of vocabulary/consciousness not unlike

the postmodern. Approaching the Islamic universe from within such a framework would reveal a very different perspective on what the western mind sees as a secretive and 'alien creed'.

While Brown also seems to be unaware of the deep-rooted presence of the feminine aspect to Islam, his summing up of the Islamic imagination implies such a possibility inasmuch as he recognizes in Islam the most pronounced attempt to return to the "eternal pagan substrata of all religions". In contrast, while being undoubtedly aware of the points of entry of pagan elements in western spiritual and intellectual history, Jung consistently failed to connect these facts with the philosophical substance of Islam. (See discussion on Volume II).

The enormous volume of information regarding the centrality of the theme/image of the Great Mother in all religions is by now indisputable fact and forms part of many postmodern constructions of paganism in the feminist return to religion in the West. There is, therefore, every reason to think that Islam, whether in its similarities to the Judaeo-Christian religions or in its distinctive aspects, should have a similar, possibly exceedingly powerful presence, of this archetype of the Divine Feminine. If this is so, and there is ample reason to see it as such, then it is possible to see Islam as a psychologically postmodern religion par excellence.

Conclusion

In psychology, as in life, the 'other' is never totally alien since it inevitably re-presents a part of one's own suppressed, forgotten or ignored side(s). Among Huntington's 'the rest' Islam is the only religion which has had a long and at times active relationship with the West. The level of knowledge of Islam and the perception of this relationship as illustrated through The Collected Works clearly indicates that among 'the rest', Islam is the other in western consciousness.

As stated at the outset, the perception of 'otherness' is, in fact, not a pathology but necessary and to that extent even desirable. What is pathological is the denial/suppression of the other, and a refusal to enlarge one's field of knowledge regarding oneself. It is the refusal to know and learn about the other in relationship with oneself, which draws people and societies into a spiral of violence and which is experienced psychologically as either fear or arrogance. In sum: Paranoia.

The psychodynamics of paranoia between Islam and the West remains to be explored. This monograph has mainly attempted to establish through a rational and empirical framework that Islam is the principal 'other' in the psychological and religious consciousness of the Western intellectual as exemplified by The Collected Works. Given the substance of the materials, it is self-evident that the Islamic 'other' in Jung's writings and thus also in this monograph, has yet to be described in detail. Having identified the 'other' in the context of a historical relationship, the next step would be to explore those elements in Islam that evoke such strong reactions. One framework for research could be a comparative examination of the relationship between masculine and feminine elements within Islam and the West. While one has alluded to such possibilities, a detailed study of these psycho-dynamics remains to be done.



Fishes, asking what water was ,
went to a wise fish.
He told them, that it was all around them,
yet they still thought
that they were thirsty.

Nasafi

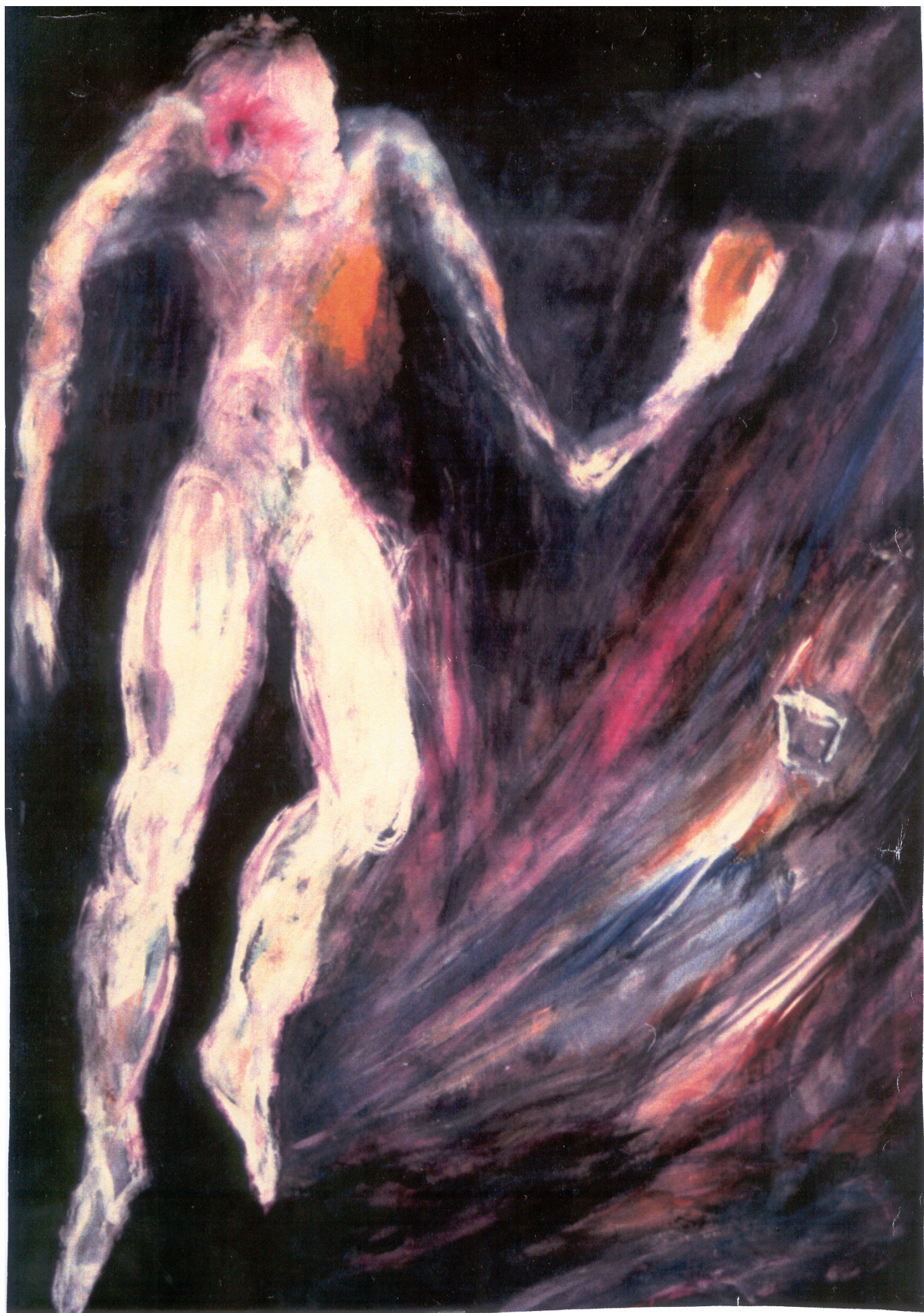


Humanity is asleep,
concerned only with what is useless,
living in a wrong world.
Believing that one can excel
this is only habit and usage, not religion.
This "religion" is inept. ...
Do not prattle before the People of the Path,
rather consume yourself.
You have an inverted knowledge and religion
if you are upside down in relation to Reality.
Man is wrapping his net around himself.
A lion (the man of the Way) bursts his cage asunder.

The Sufi master Sanai of Afghanistan, teacher of Rumi, in *The Walled Garden of Truth*,
written in 1131 A.D.



Rebel



..... the deliberate intention of the philosopher is at once displayed from the appellation given to them; for with strict regard to etymology, they are called therapeutae and therapeutrides, {1} {from therapeuom, "to heal."} either because they process an art of medicine more excellent than that in general use in cities (for that only heals bodies, but the other heals souls which are under the mastery of terrible and almost incurable diseases, which pleasures and appetites, fears and griefs, and covetousness, and follies, and injustice, and all the rest of the innumerable multitude of other passions and vices, have inflicted upon them), or else because they have been instructed by nature and the sacred laws to serve the living God, who is superior to the good, and more simple than the one, and more ancient than the unit; (3) with whom, however, who is there of those who profess piety that we can possibly compare? Can we compare those who honour the elements, earth, water, air, and fire? to whom different nations have given different names, calling fire Hephaestus, I imagine because of its kindling, {39} for in short they practise entire simplicity, looking upon falsehood as the foundation of pride, but truth as the origin of simplicity, and upon truth and falsehood as standing in the light of fountains, for from falsehood proceeds every variety of evil and wickedness, and from truth there flows every imaginable abundance of good things both human and divine.

Philo of Alexandria *ON THE CONTEMPLATIVE LIFE OR SUPPLIANTS*





Very consistently the disposition which shakes the stability of the created and perishable being is called the *supplanter*, and the passions are compared to a **horse**; for passion has four legs as a horse has, and is an impetuous beast, and full of insolence, and by nature a most restive animal. But the reasoning of temperance is wont to bite, and to wound, and to destroy passion. Therefore passion having been tripped up, and having fallen, "the horseman will fall backwards." We must comprehend that the horseman who has mounted upon the passions is the mind, who falls from the passions when they are reasoned upon closely, and so are supplanted; (100) and it is well figured, that the soul does not fall forward, for it must not go before the passions, but rather advance behind them, and behave with moderation.

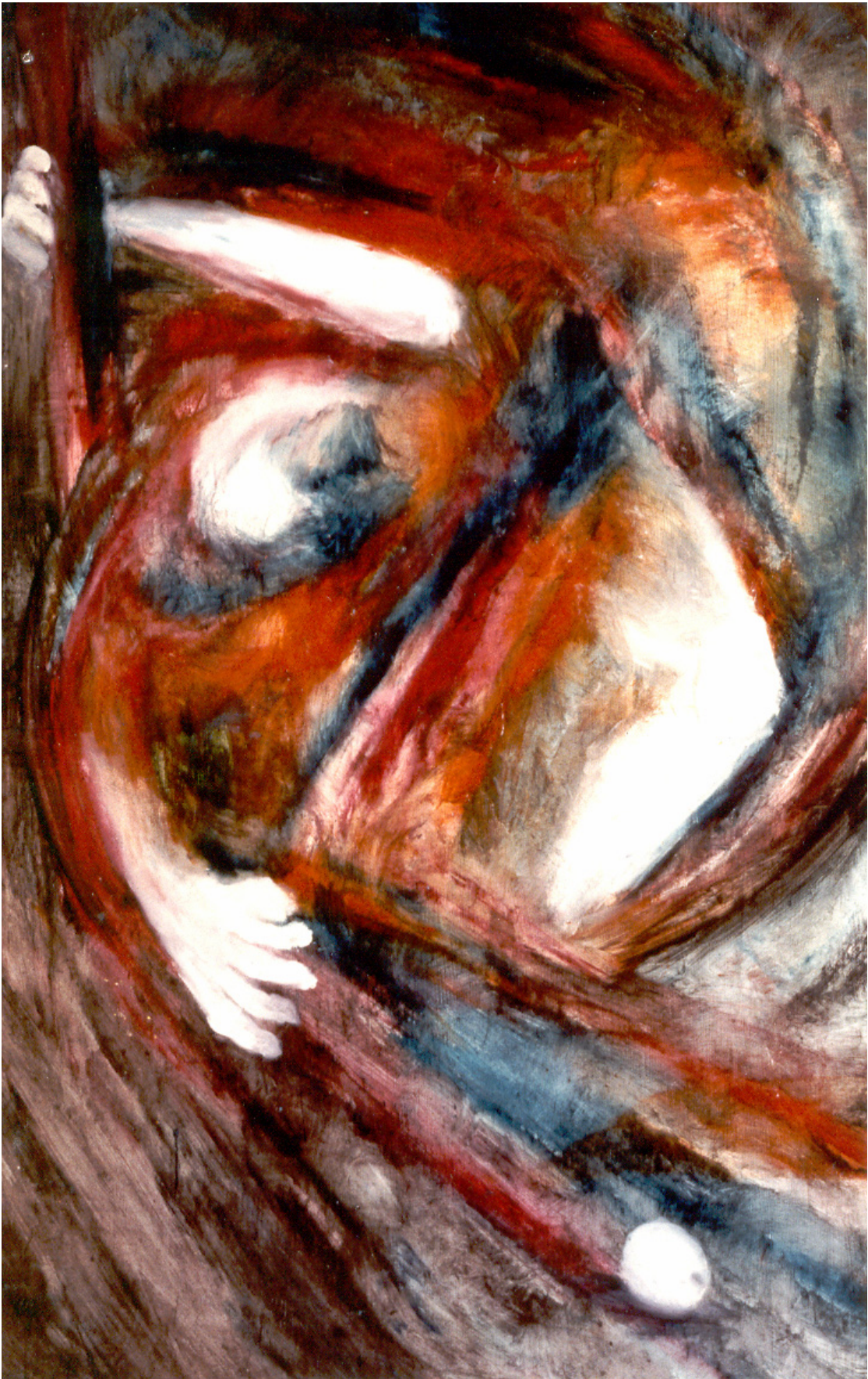
Philo of Alexandria

ALLGORGICAL INTERPRETATION, II{}*



And it is well to hear what the things are which are thus said to have been predicted to Abraham. In the first place, that God does not grant to the man who loves virtue to dwell in the body as in his own native land, but only to sojourn in it as in a foreign country. "For knowing," says the scripture, "thou shalt know that thy seed shall be sojourners in a land which is not Theirs." {89} {genesis 15:13.} But the district of the body is akin to every bad man, and in it he is desirous to abide as a dweller, not as a sojourner. (268) Accordingly, these words contain this as one lesson; another is, that the things which bring slavery and disaster and bitter humiliation, as the prophet himself tells us, upon the soul are the dwellings upon earth. For the affections of the body are truly spurious and foreign, being produced by the flesh, in which they are rooted. (269) And this slavery lasts four hundred years in accordance with the powers of the four passions. For when pleasure rules, the mind is elated and puffed up, being carried away by empty vanity. Again, when the appetite gets the upper hand, a desire for absent things is engendered, which suspends the mind upon unaccomplished hopes, as if in a halter; for then the mind is always thirsting and yet is unable to drink, enduring the punishment of Tantalus. (270) Again, when under the influence of grief, the mind is tortured and contracted, like trees the leaves of which are falling off and withering; for all its flourishing and nutritious particles are dried up. Also, when fire obtains that supremacy, no one any longer chooses to remain, but betakes to flight and running away, thinking that this is the only way in which he can be saved. For appetite, having an attractive power even if the object which is desired retreats, compels one to pursue it; and fear, on the other hand, causing alienation, separates one from it, and makes one remove to a distance from what is presented to one's view.

Philo of Alexandria *WHO IS THE HEIR OF DIVINE THINGS*

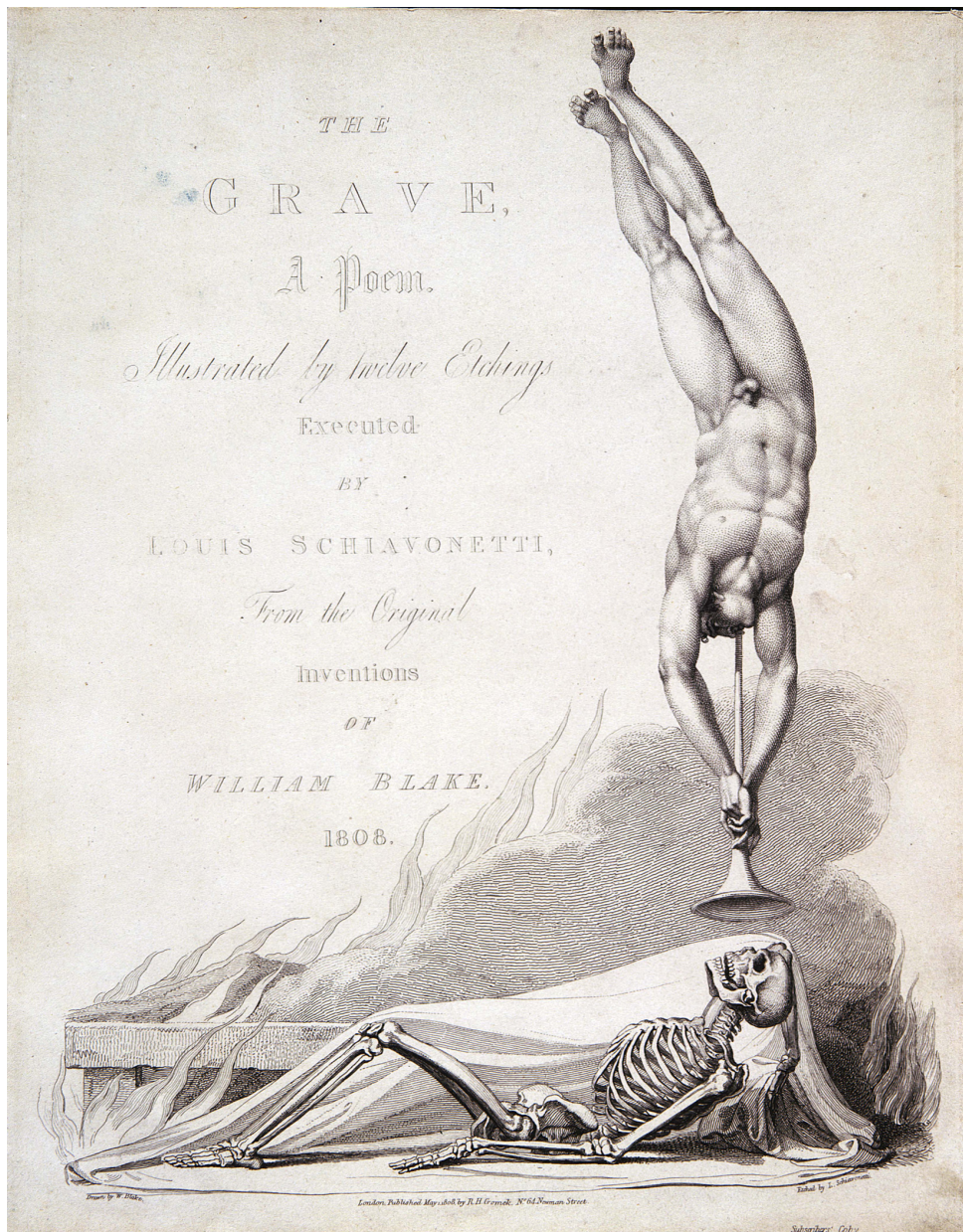




Moses -



THE
GRAVE,
A Poem.
Illustrated by twelve Engravings
Executed
BY
LOUIS SCHIAVONETTI,
From the Original
Inventions
OF
WILLIAM BLAKE.
1808.

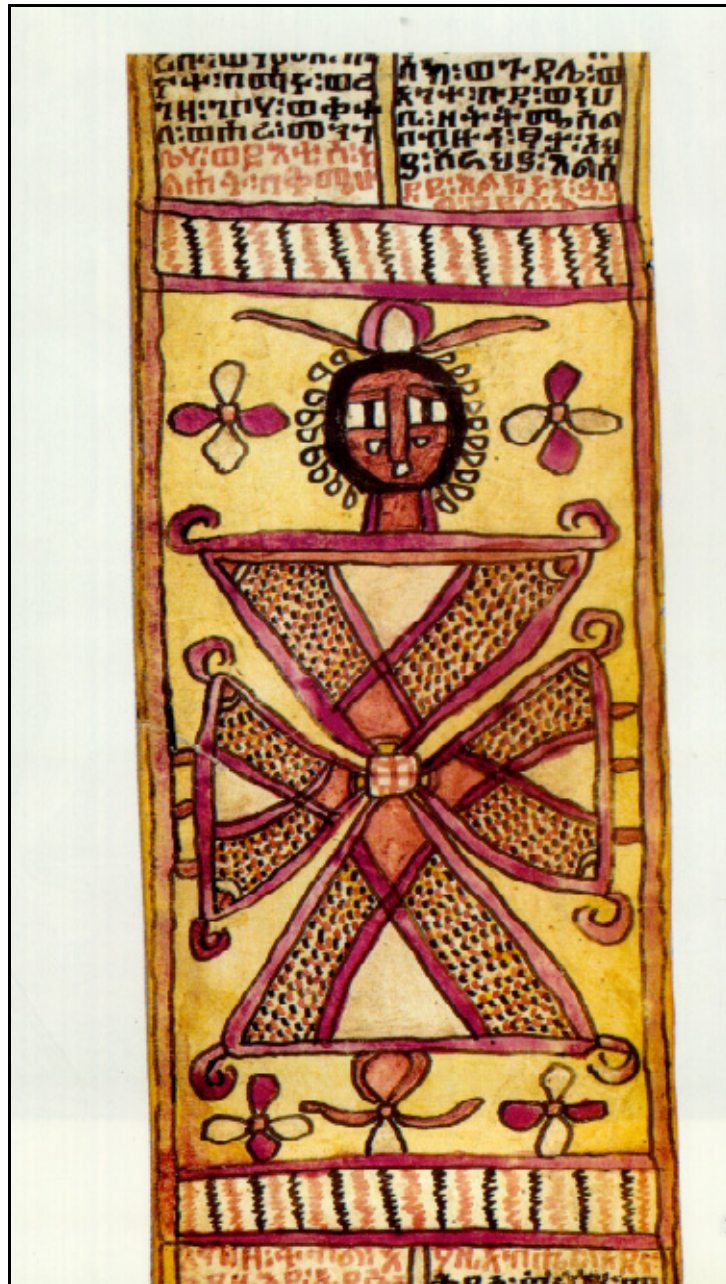




When, therefore, the soul that loves God seeks to know what the one living God is according to his essence, it is entertaining upon an obscure and dark subject of investigation, from which the greatest benefit that arises to it is to comprehend that God, as to his essence, is utterly incomprehensible to any being, and also to be aware that he is invisible. (16) And it appears to me that the great hierophant had attained to the comprehension of the most important point in this investigation before he commenced it, when he entreated God to become the exhibitor and expounder of his own nature to him, {5} {#ex 33:12.} for he says, "Show me thyself;" showing very plainly by this expression that no created being is competent by himself to learn the nature of God in his essence.

Philo of Alexandria *ON THE POSTERITY OF CAIN AND HIS EXILE*{*}





Of the number of these men is Abraham, who attained to great progress and improvement in the comprehension of complete knowledge; for when he knew most, then he most completely renounced himself in order to attain to the accurate knowledge of him who was the truly living God. And, indeed, this is a very natural course of events; for he who completely understands himself does also very much, because of his thorough appreciation of it, renounce the universal nothingness of the creature; and he who renounces himself learns to comprehend the living God.

Philo of Alexandria *ON DREAMS, THAT THEY ARE GOD-SENT**



Designed by H. Bosc.

Engraved by A. Skelton.

The Reunion of the Soul & the Body

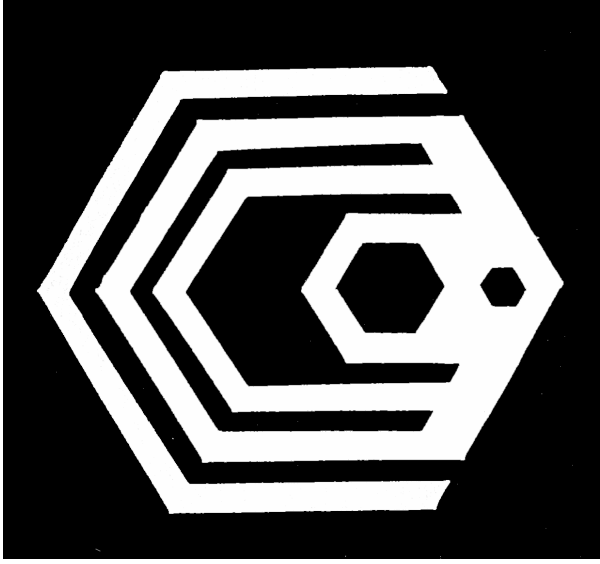
London, Published May 1788 by Cadell & Davies, Strand.









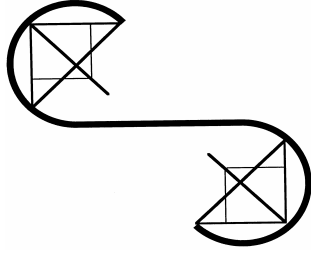


I asked a child, walking with a candle,
“From where comes that light?”

Instantly he blew it out.

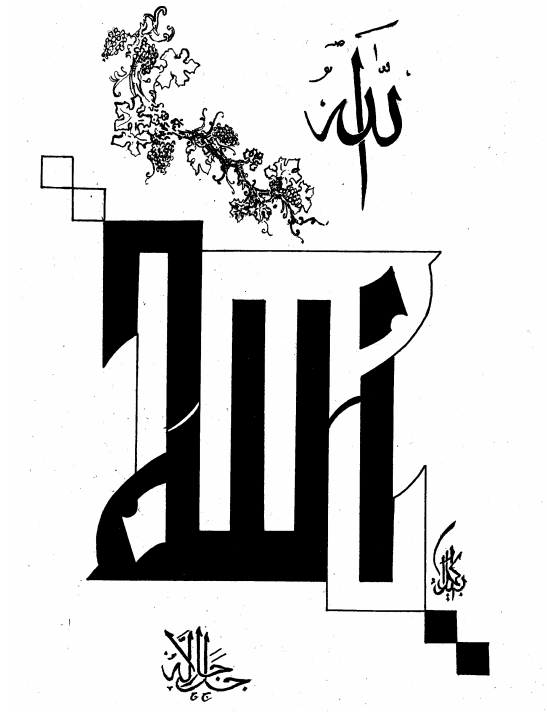
“Tell me where it is gone
— then I will tell you
where it came from” .

Hasan of Basra





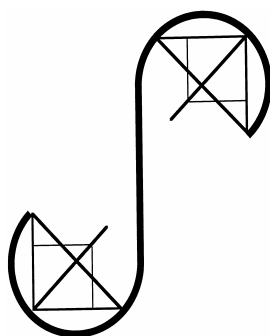




..... Then, docile, I came to Him
Holding the tip of my leash
In the palm of my submission...

.... And in the proximity,
the vision of me
Absented herself from me
So much that I forgot my name

Al Hallaj







In Search of the Green Man

The Green Man is the guardian and revealer of mysteries. In his mask form he is linked to the universal significances of the mask, which are those of a part in a drama to be taken up and dropped again... As the disgorging or devourer of vegetation he speaks of the mysteries of creation in time, of the hidden sources of inspiration, and of the dark nothingness out of which we come and to which we return. As the fruit of vegetation, he signifies the mystery of law and intelligence in natural forms and expresses our own instinctive desire to anthropomorphize everything that is beautiful, touching or powerful in the world about us. In all his forms he is the Poet who in revealing mysteries opens up even more wonderful and enticing mysteries beyond the words he speaks.²⁶¹

Some years ago while browsing the internet I discovered a posting-board exhibiting the classic "Green Man Quest," where someone comments: "...the more I read about him, the more diffuse he

Anything even seems to be lumped Greenman

would like a little understanding of Anyone who has Green Man will the predicament; for example, September Bushes should come as although a variety conditions have shaped the shrubs, they have in the same parent carry the essential Polygala myrtifolia.



seems to become. remotely Sylvan into the category... I more ex-clusive this archetype." ever studied the empathize with but discovering, different shaped in a garden, it assurance that of environmental dispersed and aforementioned fact seeded from plant and still species form: Knowing this

allows for faith in, and general acceptance of, the basic species form. In a similar way,

although different epochs, cultures and conditions have manifested mythical figures such as Dumuzi-Tammuz, Osiris, the European Green Man, Green Tara etc, one may now move towards an understanding of the principal archetype or archetypal principle, while at the same time acknowledging the variety in expression.



Similarly, the methodology adopted in the exploration of the Green Man / Woman archetype, ideally, should not be separated from the very purpose (or symbolic actualization) of the archetype itself. In this sense no written effort can adequately ‘unpack’ an archetype since it is rooted in a trans-rational, supra-physical and supra-sensory order of consciousness as a “preexistent disposition” and therefore the archetype, its actualization and function, cannot be confined to conceptual straitjackets.

...[T]he Active Imagination... operates in an intermediate world, an interworld between the senses and the world of ideas. ...This Active Imagination is the imaginative, perceptive faculty of the soul, which cannot be explained because it is itself the revealer of meaning and significance.²⁶³

In looking for patterns I had to remind myself that a great archetype can be revealed in many forms and these will vary according to times and needs. We think of the Green Man as a visual image, as an object sculpted in stone or in wood, but the emotions he expresses transcend the form and their vitality is equally powerful when transmitted through the dance or the dramatic rituals of folk custom and in the rhythms and melodies of poetry and song. We do not only look at his leaves and blades of grass: we hear them singing and speaking to us; we touch and smell



and taste his vegetation and his fruits.²⁶⁴

In true trickster fashion, the Quest for the Green Man and the Mystery of the Green Man become faithfully interwoven and inseparable whereby the ‘green’ is best ‘caught’ rather than actually ‘taught’. Perhaps at the outset it might seem bold to introduce the statement that the Quest for the Green Man appears to be a quest

for an authentic self (i.e. a renewed, balanced and harmonious alignment with Reality) yet it is fitting that the concept guides this investigation; as such, it is equivalent to the hermetic Quest for the Philosopher's Stone.²⁶⁵ Paradoxically – as if looking in a mirror – the face staring out from behind the foliate Green Man sculptures, such as the European Green Man, might just offer reflection on the very 'leaf-fresh' nature dwelling within oneself – the very 'Breath' our suffocating society is seemingly in denial of, yet simultaneously reaching out for: a resurrection of Heart (qalb), clarified and nurtured by the presence of Spirit. Some have chosen to identify this enlivening presence as "the Face" or "the

²⁶³ Helminski, K. Soul Loss and Soul Making: <http://www.sufism.org/books/sacred/soulloss.html> (accessed 2006) ²⁶⁴ Anderson 2001. Pg 18 Philosopher's Stone: Simultaneously the transformative Agent and 'Goal' of the Alchemist's / Hermeticist's search.

Friend;” the term “green signature / fingerprint” is used as an indicator of this presence / face / friend in much the same way that green vegetation indicates the presence of water or moisture within a desert oasis. Hildegard von Bingen, the late Catholic mystic, similarly referred to divine presence by the term, *viriditas*, meaning the “Greening Truth” (i.e. the verdant truth that vivifies).

The Green Man offers us a new understanding of the relationship between the macrocosm – the universal world – and the microcosm in ourselves. On the macrocosmic scale he symbolizes the point at which the creative power in eternity is made manifest in space and time. Hildegard of Bingen gave a special name to the manifestation of cosmic energies: *viriditas*, greenness. On the scale of the human individual, *viriditas* is the operation of the Divine Word penetrating the soul and the whole body. Her idea has a modern parallel in the conception, much discussed by physicists, of the Anthropic Principle, the theory that intelligence is built into the form of the universe and that the reality of the universe is tied to us and depends on us as observers. It is a theory that may help us to conceive the new scale on which to think of the Green Man.²⁶⁶

The Mother Goddess and her Son / Lover

The earliest expressions of the Green Man / Woman are embedded in pre-history.²⁶⁷ We can detect distinct traces of the mythical Green Man / Woman during the middle to late Bronze-Age, manifested in the Mesopotamian goddess (Inanna-Ishtar) and the Egyptian goddess (Isis), both of whom carried the title “Green One” largely because of their role in restoring life and fertility to the people and the land, often in conjunction with their son / lover / consort, Dumuzi-Tammuz and Osiris respectively.²⁶⁸ In later Graeco-Roman times – and in much the

same profile as Dumuzi and Osiris – the Green Man found representation as Attis: the dying and resurrecting son-lover of Cybele, both of whom are believed to have originated in Anatolia / Asia Minor.²⁶⁹ It is noted of Attis that he is, “shown as a shepherd, like Dumuzi; he usually holds a shepherd’s crook and may carry a sheep on his shoulders in the image of ‘the good shepherd’. Sometimes he leans against a pine tree or lies beneath one... Sun-rays or ears of corn or fruit emerge from his cap, proclaiming him both a solar god and a god of regeneration... In his rituals he was called ‘the corn-stalk’ or ‘the ear of wheat’, and his symbols were the pine-cone and the pomegranate.”²⁷⁰

²⁶⁶ Anderson 1990. Pg
²⁶⁷ 163 ²⁶⁸ Anderson 1990.
Pg 14 ²⁶⁹ Baring &
Cashford 1993 ²⁷⁰ Ibid.
Pp 391-415 ²⁷⁰ Ibid. Pg
408

From a psycho-spiritual perspective, one could suggest that these mythical consorts are actualized representations of the ontological relationship between Spirit (rûh: as goddess) and the self (nafs: as potential gardener / shepherd-king / fisher-king). The relationship between the goddess and her consort (Spirit and the higher self [nafs al-kamila]) is like the sun / water to the earth; the harmonious result being an abundance of verdant ‘offspring’ (the divine “garden” of truth, wisdom, love, compassion, beauty, etc).

Dumuzi-Tammuz, Osiris and Attis likewise receive the title “Green One” and become preludes to a host of Green Ones that follow.

Dionysus & Skanda-Murukan



The chief reference for this section is a paper written by Patrick Harrigan titled, “Dionysus and Kataragama: Parallel Mystery Cults.”²⁷¹ In this work, Harrigan looks at the correspondences and parallels between the Greek god Dionysus and the Sri Lankan Kataragama god, Skanda-Murukan (Skanda-Kumara).²⁷² Both these ‘gods’ appear to represent the paradoxical nature of existence and the necessity of integrating this paradox in order to maintain a healthy connection to life and a balanced sense of self. It echoes the sense of greenness, not only because of the fact that both these gods are connected to vines and nature, but also

because it relates to the idea of balance, nourishment and renewal through a union of complementary opposites. It has become apparent that humanity is painfully poised between divine immanence and divine transcendence.

Dionysus, and it appears Skanda too, celebrate the paradox inherent in duality but from an elevated sense of unity. In order to develop towards an essential self, one needs to first acknowledge and accept (within a certain degree of wisdom) one's own unconscious 'darkness'

(e.g. complexes, instinctual desires, obsessions, buried memories etc); and this is what the play of Dionysus and Skanda comes to represent. Jalaluddin Rumi, the great classical Sufi poet (1207-1273 CE), comments:

How does a part of the world leave the world?
How can wetness leave water?
Don't try to put out a fire
by throwing on more fire!
Don't wash a wound with blood!

Harrigan, P. Dionysus and Kataragama: Parallel Mystery Cults: <http://kataragama.org/research/dionysus.htm> (accessed 2005)²⁷² Kataragama: A sacred location in Sri Lanka, symbolically worshipped as the home of Hindu god Skanda-Kumara (Skanda-Murukan). Through observation of this cult's ritual and devotional ceremonies, there is the belief that Skanda embodies the same archetype as represented by Dionysus in Greek mythology.

No matter how fast you run,
your shadow more than keeps up.
Sometimes, it's in front!
Only full, overhead sun
diminishes your shadow.



But that shadow has been serving you!
What hurts you, blesses you.
Darkness is your candle.
Your boundaries are your quest...

You must have shadow and light source both.
Listen, and lay your head under the tree of awe

Dionysus and Skanda, as cultural expressions of a trans-cultural archetype, exhibit flagrant counterweight to the institutionalized tendency to suppress gnosis (ma'rifah)²⁷⁴ and erect fragile concepts (i.e. to 'fantasize' purely at the level of psyche) of distant gods through mental postulation and fear. This tendency, reduction or distraction, results in one neglecting to unveil one's ever-present spiritualized Heart and thus awaken into pure consciousness through the wonder-full medium of divine presence; or, to put it in a metaphysical framework: the failure to engage the higher intellect in which one is able to contemplate or comprehend Being – the divine presence (the Friend / Face of God; the Shekhinah / Sakinah).

A sense of abandonment and the existential guilt-soup that ensues from our distant and disapproving thought-gods is often what forms the basis of either a spiritual market trading in pastel consolation, or else a fragmented culture characterized largely by drug-dependency, hyper-entertainment and an entourage of personality disorders. It is worth noting at this point that the Islamic faith flies under a green flag. This is particularly interesting, for the word "salaam," meaning "peace," is found at the root of the word "Islam," which can be translated as, "attaining to peace of Heart through remembrance of, and alignment with, the Real."

Khidr



Al-Khadir (Kh-D-R) – an Arabic term meaning "green" and "verdant" – is the etymological root for a Middle-Eastern character known as al-Khidr: the Green One. Various encountered as

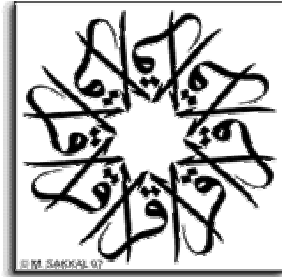
²⁷³ Rumi. In: Barks 1995. Pg 20

²⁷⁴ Direct knowledge/known of the divine.

Khidr, Khizr, Khezzr or Hizir – all point to a legendary figure who is said to have discovered the "Water-of-Life" (i.e. Spirit / Pure Consciousness) and is considered an eternal prophet. Coleman Barks informs us:

Khidr is connected philologically with Elijah and with Utnapishtim of the Gilgamesh epic. He may be partial source, along with Druidic lore, for the enigmatic Green Knight in the Middle English poem 'Sir Gawain and the Green Knight'.²⁷⁵

It is important to examine the Moses and Khidr, as it provides understanding of the Green Man



Qur'anic encounter between critical dimension to our archetype. Below is the excerpt:

...One day Moses said to his servant: "I will not cease from my wanderings until I have reached the place where the two seas meet, even though I may journey for eighty years"

But when they had reached the place where the two seas meet, they forgot about their cooked breakfast fish; and the fish somehow came alive and found its way out and through a stream into the sea. Now when they had journeyed past this place, Moses said to his servant:

"Bring us our breakfast, for we are weary from this journey"

But the other replied "Oh! See what has befallen me! When we were resting there by the rock, I forgot the fish. Only Shaytan can have put it out of my mind and in wondrous fashion it found its way to the sea"

Then Moses said "But that is the place we seek!" And so they went back the way they had come. And they found one of Our servants, whom we had endowed with Our grace and Our wisdom. Moses said to him "Can I follow you, that you may teach me, as guidance, some of the wisdom you have learnt?" But he answered "You will not bear with me, for how should you bear patiently with things you cannot comprehend?" Moses said "If Allah wills, you shall find me patient; I shall not in anyway disobey you" He said "If you are bent on following me, you must ask no question about anything till I

myself speak to you concerning it" The two set forth, but as soon as they embarked, Moses' companion bored a hole in the bottom of the ship. "A strange thing you have done! exclaimed Moses "Is it to drown her passengers that you

have bored a hole in her?" "Did I not tell you?" he replied "that you would not bear with me?" "Pardon my forgetfulness" said Moses "Do not be angry with me on this account"



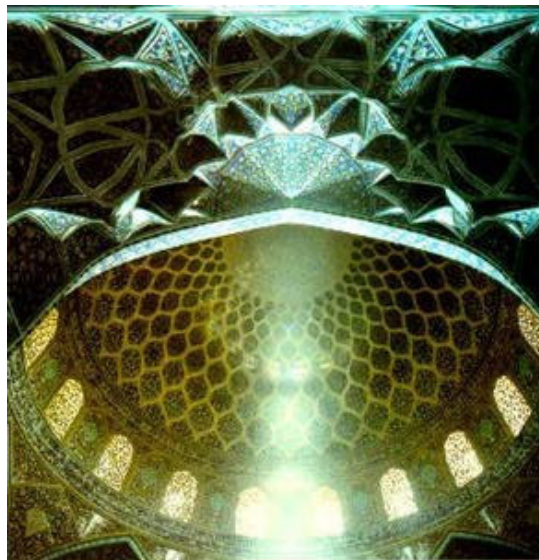
They journeyed on until they came across a certain youth. Moses' new companion drew a sword and slew him, and Moses said "You have killed an innocent man who has done no harm. Surely you have committed a wicked crime?"

"Did I not tell you" he replied "that you would not bear with me?" Moses said "If ever I question you again, abandon me; for then I should deserve it"

They travelled on until they came to a certain city. They asked the people for some food,

but the people declined to receive them as their guests. There they found a wall that was on the point of falling down. Moses' companion raised it up without fuss and qualm, and Moses said "You know, had you wished, you could have demanded payment from these ungrateful townsfolk for your labours"

"Now the time has arrived when we must part!" said the other "But first I will explain to you those acts of mine which you could not bear with in patience. Know that the ship belonged to some poor fishermen. I damaged it because in the rear was a tyrant king who was taking every ship by force [and for certain corruptible means]. As for the youth, his parents both are true believers and we feared lest he should plague them with his wickedness and unbelief. It was Lord should another in his righteous and the wall, it orphan boys in father was an Beneath it, a buried which is inheritance. Your His mercy that out their treasure manhood [where wasted, or them]. What I did was not done by caprice. That is the meaning of the things you could not bear with in patience."



our wish that their grant them place, a son more more filial. As for belonged to two the city whose righteous man. treasure lays to be their Lord decreed in they should dig when they grew to it would not be swindled from

[The person referred to as "One of our servants, whom We had endowed with Our grace and Our wisdom" is the figure of Khidr, "the Verdant One" who plays a pivotal role in Islamic mysticism]²⁷⁶

Analogous to the chlorophyll within our plants and trees, Khidr (the “Green One”) symbolically images the threshold or interspace between our ‘solar’ (heavenly) and ‘earthly’ (physical) existence [i.e. “where the two seas meet”²⁷⁷] thus providing our ‘earthly’ consciousness with the connective sustenance and vitality of the divine light of Spirit (i.e. Khidr transcends and refreshes our habitually dry, literalist or dogmatic religious understanding by representing the connective sustenance of direct intellection).

Khidr is the spiritual teacher within us, the spark in the heart, our inborn secret... We meet him at the place where the cooked fish becomes alive; where the spiritual tradition becomes a living reality.²⁷⁸

²⁷⁶ Qur'an (18:60-82) Adapted from: <http://khidr.org/al-kahf.htm> (accessed 2006)

²⁷⁷ Qur'an (18:60/61). This can be equated to the psycho-spiritual ‘Heart’ in humans (i.e. qalb)

²⁷⁸ Vaughan-Lee 2000. Pg 163

As though exhibiting a Dionysian element, Khidr begins as a symbol of the “irrepressible Spirit”²⁷⁹ (the sudden resurrection of the fish). Coleman Barks comments on the bridging function of Khidr:

He exists on the edge between the seen and the unseen. When Moses vows to find the place “where the two seas meet,” meaning where the spiritual and the worldly mix, he meets Khidr...Khidr represents the inner dimension which transcends form. He is the personification of the revealing function of the metaphysical intellect, the ‘prophetic soul’. He especially appears to solitaires, those who are cut off from normal channels of spiritual instruction.²⁸⁰

Khidr, in his role as ‘guide’ into the deeper spiritual mysteries, has also been associated with Hermes (Idris):

Idris, Enoch, al-Khidr and Hermes all seem to be one person. This guide al-Khidr initiates Moses into deeply esoteric lore. The ijnaja Ilhami, in Hadith traditions, consider al-Khidr as a holy being, mysterious and immortal whom all spiritual initiatory orders revere as the Master of the Path (Tariqa). Al-Khidr is often mentioned as the Green Angel Guide in Islamic writings. In fact, in Egyptian frescoes he is some times painted green with the head of an ibis.²⁸¹

Tom Cheetham comments,

In accordance with Islamic iconography, the color of the final stage [in the transformation of the self] is emerald green. For [Henry] Corbin this stage marks the meeting with the heaven Guide, the perfectly individuated and individual Angel of Humanity and Angel of Knowledge that is the biblical Angel of the Face. This is the Figure of whom Mohammad could say: "I have seen my Lord in the most beautiful of forms." It announces the truth that beauty is the supreme theophany. The Qur'anic source for this Person is Sura XVIII... The seeker is born into his true self through the encounter with Khidr...²⁸²

...Khidr is a mysterious figure, who acts as Moses' Guide and initiator into the secret meanings of the Law and the world. He is the archetypal hermeneut whose speech is the lost poetry of Creation. In the Islamic tradition he is identified with the Old Testament figure of Elija. Khidr is the personal guide, and Corbin says, equivalent to the Paraclete and the Hidden Imam, to the Christ of the Cross of Light; he is the Verus Propheta, the inner guide of each person, the

²⁷⁹ Anderson 1990. Pg 14 ²⁸⁰ In: Barks 1995. Pg 287 ²⁸¹ <http://khidr.org/gunawardhana.htm> (accessed 2006) ²⁸² Cheetham 2005. Pg 70

celestial Anthropos and Angel of Humanity whose appearance to every person is each time unique.²⁸³

Llewellyn Vaughan-Lee adds essential insight to what is perhaps the true significance of Khidr:

One of the most important archetypal figures in Sufism is Khidr, 'the green one.' Khidr represents direct revelation, the direct inner connection with God that is central to the mystical experience.²⁸⁴

...Khidr is not an abstract mystical figure, but an archetype of something essential within us. 'The Green One' images a natural aspect of our divinity, something so ordinary that we overlook it. To follow the way of Khidr is to awaken to our own natural state of being with God and with life. In this natural state of being we know how to respond to the real need of the moment.²⁸⁵

Reza Shah-Kazemi contextualizes:

According to Ibn Arabi... the encounter between Moses and al-Khidr is understood microcosmically: al-Khidr represents a mode of universal consciousness within the very soul of Moses, one which surpasses his consciousness qua prophet, whence the disapproval by the prophet of the antinomian acts of the saint: 'He [al-Khidr] showed him [Moses] nothing but his [Moses'] own form: it was his own state that Moses saw, and himself that he censured'.²⁸⁶

Jung shared a similar interpretation, albeit within a psychological framework:

Khidr may well be a symbol of the Self.²⁸⁷ His qualities symbolize him as such; he is said to have been born in a cave i.e. in darkness. He is the “Long-lived One” who continually renews himself, like Elijah. He is analogous to the second Adam... he is a counsellor, a Paraclete, “Brother Khidr.” Anyway, Moses looks up to him for instruction. Then follow these incomprehensible deeds which show how ego-consciousness reacts to the superior guidance of the Self [emphasis mine] through the twists and turns of fate. To the initiate who is capable of transformation it is a comforting tale; to the obedient believer, an exhortation not to murmur against Allah’s incomprehensible omnipotence. Khidr symbolizes not only the higher wisdom but also a way of acting. Anyone hearing such a mystery tale will recognize himself in the questing Moses and forgetful Joshua.²⁸⁸

²⁸³ Ibid. Pg 122 ²⁸⁴ Vaughan-
Lee 2000. Pg 161 ²⁸⁵ Ibid.
Pg 170
²⁸⁶

Shah-Kazemi, R. 2006. The Metaphysics of Interfaith Dialogue: Sufi Perspectives on the Universality of the Quranic Message. In: Vincit Omnia Veritas II, 2. Pg 133.
<http://religioperennis.org/documents/Editorial/Issue4/issuel2.pdf>

²⁸⁷ When Jung refers to the Self with a capital ‘S’, he is referring to the higher self.
²⁸⁸

Jung and the 18th Sura. In: Islam and the West: A Cultural and Psychological Analysis (Part 2):
<http://www.allamaiqbal.com/publications/journals/review/oct99/5.htm> (accessed 2006)

The suggestion here is that there are plausible resonances between a host of mythical manifestations (e.g. Dumuzi-Tammuz, Osiris, Dionysus, Skanda-Kumara etc) and what appears to be a guiding root archetype, significantly refined in the Qur’anic appearance of Khidr. I say “refined” because whereas the Green Man is previously considered to be a symbolic representation of the authentic / essential self – in natural submission to Spirit and reflective of the divine attributes – Khidr, on the other hand, appears to be symbolic of the very source of divine nourishment: the ever-living and consequently irrepressible divine consciousness. Khidr, therefore, represents the “Living Water” or “Breath of Life” (rûh), as well as the direct sustenance that it provides the human Heart (qalb). It has been said of Khidr that he is the one “in whose footsteps plants and trees grow” and we can deduce from this – as well as from the Qur’anic reading – that while he is responsible for the “greening” of the Heart and self, he is not just the effect (a way of acting / being)²⁸⁹ but primarily the cause (the divine / prophetic consciousness itself);²⁹⁰ or is perhaps symbolic of both (as the title “the Green One” suggests)?²⁹¹ That Khidr may be seen as being an initiator of, or precursor to, the rehabilitation of consciousness – both individually and collectively – is supported in part by those prophetic traditions which relate that prior to the eschatological advent of the “Rightly

Guided One” (al-Mahdi) in the so-called “End Days,” ‘Khidr / Elijah’ will make an appearance.²⁹²

Having noted all of this, however, it is very easy to fall into the trap of excessive mysticism whereby the divine reality of the symbol is not realized. One should not lose sight of the fact that ‘Khidr’ is a mythical representation / personification of the direct ontological relationship between the self and the guiding Spirit at the “place where the two seas meet” (i.e. the spiritualized ‘Heart’). By ontological extension (i.e. macrocosmically), guidance from Khidr may also be seen as the direct contemplation of nature and cosmos (as theophany) by virtue of the non-discursive, supra-rational intellect.

Khidr is not a humanist. He is a messenger from far beyond. The world that he opens up to us is infinite. He announces that the cosmos itself is a ‘house of reading’ – it is the Primordial Temple

²⁸⁹ In his ‘green’ and ‘vegetative’ forms.

²⁹⁰ In his role as “Stranger,” or the “Hidden One,” or as the “Hidden Initiator” [Finds resonance with Melkizedek; also the qotb of Sufism; “The Hidden Imam” (Shia mysticism); the “The Standing One” / “Primal Adam” / “Hidden Power” doctrines of the Elkasites and Nazorai-Mandaeans; also Purusha in the Vedic traditions.

By way of analogy: not just the greenness of the chlorophyll within the leaves, but also the sunlight / water responsible for their nourishment and liveliness; not just the (secondary) green ray of light that is refracted as the “middle-pillar” within the light spectrum, but also the (primary) undifferentiated light of pure consciousness. Once again we return to the concept of interconnectedness, harmony, balance, nourishment and renewal, as discussed in relation to the “green signature.”²⁹² This is further alluded to in the mystical tales of Ismaili Shi’ism, which refer to the appearance of Khidr prior to the unveiling of the Hidden Imam. For an insightful reading of the Mahdi tradition, please refer to: Morris J.W. Ibn Arabi’s Messianic Secret: From “the Mahdi” to the Imamate of Every Soul. <http://www.religioperennis.org/documents/morris/MessianicSecret.pdf>

of the Word. The guardians of high culture, of literature and the humanities, have for a long time not read this book at all. They have been too curved in upon themselves. And when it is read, as it is by natural scientists, it is too often only in the most abstract languages of domination and control.²⁹³

The Green Man in Europe

The “Green One” appears to shift smoothly into European territory and marries well with the ancient pagan reverence for ‘all things green’. The Order of the Garter, a medieval chivalric order of European and Christian descent, is said to have adapted much of their mystic ritual from their sojourns in Persian and Arabic lands.²⁹⁴ Perhaps they found the fertile tendencies of such a figure as Khidr, suitably fitted to their philosophy of, and reverence for, the feminine aspect of the divine (Virgin Mary)? St George (Green George) the patron saint of the Order

can be linked to Khidr (the Green One) who is, incidentally, known as the ‘hidden’ initiator of the Sufis.²⁹⁵ The classical Sufis were Islamic mystics who, owing to their acquaintance with metaphysical doctrines, were known to have interacted with saints and mystics from various



other religious cultures.²⁹⁶
 the Garter Order's knowledge to the Sufi culture of chivalry (futuwwa), begs further analysis but it is beyond the scope of this publication and can be better followed through the work of Idries Shah.²⁹⁷

The relationship of

Though
 mystery” within the
 underground, the
 introduce a new concept
 already ancient presence
 Euro / Celtic lore and
 European “Green Man”
 a renewal or



revitalizing the “green
 European mystic
 mystical orders did not
 but rather reshaped an
 notably manifested in
 legend. The medieval
 represents, in one aspect,
 reconnection with divine

presence (often personified through the divine feminine), resulting in a ‘resurrection’ of Heart – as symbolized by the blossoming green foliage of the Green Man. It is also now possible to see why Christ is sometimes associated with the Gardener and Green Man; also, why the acacia branch becomes a symbol of resurrection, renewal and immortality within Masonic fraternities. Jung himself had a vision one night when he awoke to see a “greenish gold”

figure of Christ standing at the foot of his bed:

²⁹³ Cheetham 2005. Pp 113-114 ²⁹⁴ Shah 1977 ²⁹⁵ Sufism: 'Mystical' Islam (Tasawwuf). The Islam (original) of Mohammed is considered central to Sufism (itself considered to be the living heart of Islam).

Scott, 1983. See also: Hart, E. Rasa'il-e Ikhwan us Safa: Pages of Medieval Mideastern History: <http://www.amaana.org/ikhwan/ikhwan4.html> (accessed 2006) ²⁹⁷ Shah 1977

When I realised that the vision pointed to this central alchemical symbol, and that I had had an essentially alchemical vision of Christ, I felt comforted. The green gold is the living quality, which the alchemists saw not only in man but also in inorganic nature. It is an expression of the life-spirit, the anima mundi or filius macrocosmi, the Anthropos who animates the whole cosmos. ²⁹⁸



In addition, the disgorging of vegetation from the eyes, ears, nose and mouth in some of the

Green Man sculptures, appears to represent the irrepressible divine essence laying at the very

foundation of our existence – the inviolable truth that lays within, and that which devours our

fragile concepts of self, as we struggle and resist our own inner transformation on the path

towards the Real.

It is the dissolving power of the Hidden God that guarantees the freedom from dogma and from idolatry. ²⁹⁹

Centuries before, the cultural fruits of gnosis were found irrepressibly carving their way through

European spirituality, quite noticeably in the Cathari flourish (c. 1050-1244 CE), which

occurred in southern France. ³⁰⁰ The concept of a returning or awakened “Fisher King”

[symbolic of the divinely transformed self ³⁰¹ in harmony with Spirit ³⁰²] and the questing Knight

Percival [possibly “the Inspired Self” ³⁰³] is well documented in the legends of the Holy Grail, as

²⁹⁸ Jung 1963. Pg 201

²⁹⁹ Cheetham 2005. Pg

78

³⁰⁰

Gnosis / Gnosticism: According to the writings of the late second / third century orthodox Christian fathers /

scholars – notably Irenaeus, Hegesippus, Tertullian, Hippolytus and Origen – Gnosticism was considered to be a product of ‘heretical’ Christian sects in the second century (CE). Upon closer historical inspection, however, it is not as simple as this [see: Robert Eisenman (James the Brother of Jesus; The New Testament Code); Elaine Pagels (The Gnostic Gospels); Stephan Hoeller (Gnosticism: New Light on the Ancient Tradition of Inner Knowing); Robert

M. Price (The Incredible Shrinking Son of Man; The Pre-Nicene New Testament); Earl Doherty (Challenging the Verdict)]; ‘Christianity’ was originally a widely heterogeneous movement with the best and the worst of Gnostic / philosophical doctrines among them. Of course, it is only natural for the (worst) to have been widely publicized throughout history through the polemic of the Establishment. The term “Gnosticism” is derived from the word “gnosis”: the Greek roots of which mean “knowledge,” “Knowing,” or the paradoxical state relating to a heightened awareness of Unknowing. It derives further meaning from the Greek root – nostos – which indicates a ‘return home’ [in an etymological or spiritual sense, this can be interpreted in the light of ‘Remembrance’; that is: a Remembrance (Realization) of one’s original state of Being, one’s ‘divine Covenant’ and is therefore in a sense, one’s “return home”]. Gnosis refers to a process of unfolding – a realization of, and alignment with, the Ground of Being [i.e. spiritûs / rûh / atman: considered to be a “shared intimacy” with God]. Although Gnosticism has been strongly represented throughout history (CE) by the strictly dualist “Simonian” and Manichean doctrines, it would seem incorrect to reduce gnosis to strict dualism, since Hermeticism, Sufism, Qabalah and the non-dual Hindu / Buddhist Schools, for example, may be said to aspire towards gnosis / ma’rifah / jnana (by reviewed definition) and yet do not (as a rule) establish a lingering dualism as their goal. Throughout the centuries, perennial adherents from the abovementioned traditions have confirmed that despite their doctrinal differences and practices (in “knowledge”), they have been traveling by the same Way (i.e. the Primordial Tradition). It is within the context of this “Gnosticism” (viz. gnosis) that this publication makes use of the term.

³⁰¹ Insan al-
³⁰² Kamil Rûh
³⁰³ Nafs al-Mulhama

well as in the mythical accounts of other cultures both modern and ancient.³⁰⁴ Parallel to this gnostic revival and proto-renaissance we find the production of thousands of Green Man sculptures, very often within the gothic cathedrals and churches themselves.³⁰⁵

Whether consciously intended or unconsciously projected, the existence of the Green Man sculptures and their mythical proximity to the older and more rare Sheela-na-gig goddess sculptures³⁰⁶ appears to reinforce the concept and necessity of a healed and fertile ‘consort’ who once again returns to restore the exploited and barren wasteland into a now fertile ‘paradise’: the self (nafs) in harmony with Spirit (rûh) and the resulting restoration of consciousness. It has been noted by one researcher that the name Sheela bears resemblance to the Egyptian word Sherah, meaning “water of a source,” and -gig bears resemblance to another Egyptian word kekh meaning “sanctuary.”³⁰⁷

Truly, the God-conscious ones are in gardens and rivers, in a place of truth in the presence of an able Sovereign³⁰⁸

‘A river flowed out of Eden’ (Gen.2:10); here again is the symbolism of “the fountain” and “the Sea.” The river that flows out of Eden is the active Essence – the same with the Spirit (Ruah) that moved on the Waters and, again, with the Fiat Lux that brings light from darkness. In the same way that zero contains the possibility for number and one contains all numbers virtually, so too the symbolism of the word Eden contains the idea of the “river” that flows out of it. The letter ayn symbolically expresses the idea of a “fountain” gushing forth; it is also an “eye,” that is, the divine

Eye through which the creative Light of the Fiat Lux flows out.

...Eden is unmanifest Existence in its state of biunity: Essence undifferentiated from Substance.

...The “river” is the vertical ray of Essence in act upon the horizontal garden (Substance).³⁰⁹

In mediaeval Christian art we find Christ standing within or stepping out from the vesica piscis () [also called “the place between”]: a symbolic form closely resembling other forms in nature.

³⁰⁴ I am suggesting that Parzifal and the Fisher King were cultural / historical expressions of (what is essentially) trans-cultural / meta-historical archetypes. I have further used the maqam (“stations” of self) of tasawwûf for comparative grounding. ³⁰⁵ Anderson 1990 ³⁰⁶ Sheela-na-gig: A cross-cultural (probably Neolithic) sculpture showing a naked ‘woman’ gloriously exposing her vulva to the observer. This can be linked, conceptually, to the Egyptian rû hieroglyph, which bears the same shape as that of a leaf, flame, almond and the vesica piscis etc – all of which has been used to symbolize the divine feminine. ³⁰⁷ Ovason 1999. Pg 400 ³⁰⁸ Qur’an (54:54-55)

Scott, T. 2007. Edom and Eden: remarks on cosmogonic symbolism. In: Vincit Omnia Veritas III, 1: <http://religioperennis.org/documents/Editorial/Issue5/IssueIII1.pdf> Pp 114-115

The vesica piscis is formed by the geometrical interlocking of two circles to produce a “place” or “space” between, which resembles the shape of a fish – a symbol long since associated with Christ and John the Baptist. The mathematical ratio of this vesica piscis was referred to by the Pythagoreans as the “measure of the fish.” It is not insignificant to note that Khidr is associated with fish in the Qur’an; in some legendary accounts (see Figure 8) he is depicted as arriving upon the back of a fish at the place “where the two seas meet” (i.e. the “place between”).³¹⁰



Figure 8

This also calls to mind the Chaldaean Oannes – the fish-saviour who is said to have brought wisdom and the art of civilization to Mesopotamia.

Unfortunately, the common and misleading association of religion with dogmatic literalism obscures the fact that religious understanding in its deepest sense is also symbolic understanding... The ways of seeing reality represented by religious forms, terms and concepts are intimately related to the symbolic understanding developed through the sacred stories of mythology, even though it is often difficult to recover the authentic and original sense of key terms and concepts in translated scriptures.³¹¹

³¹⁰ <http://khdr.org/khwaja-khadir.htm> (accessed 2006) ³¹¹ Jeremy Henzell-Thomas. 2004. Mythical Meaning, Religion and Soulful Education: Reviving the Original Sense of 'Intellect'. Pp 15-16. <http://thebook.org/tep-articles/uploads/edinburgh.pdf>

Other than the creative birth motif, Sheela (in much the same cast as Isis and Mary) appears to be conferring a symbolic initiation of sorts. Hildegard of Bingen developed an elaborate system of natural healing and music based on her prolific visions. These visions, associated largely with the viriditas (Greening Truth) and the Virgin Mother (as symbolized by the vesica piscis in Hildegard's artworks), can be considered as authentic manifestations of a 'green signature' that was simultaneously manifesting all over Europe.

According to the meeting of Christian and Kabbalistic symbolism, the Garden of Eden is analogous to the Holy Virgin.³¹²

That the Green Man (and to a lesser extent Sheela) appear in and around many churches is all the more incredible and points to their very apparent influence on European consciousness. In this regard, William Anderson formed the hypothesis that the Green Man is the archetypal manifestation of divine imagination in nature:

The Green Man is the threshold of the imagination between our outer natures and our deepest selves and, as he is so closely connected with the Great Goddess, we must also ask, 'What is the Great Goddess in ourselves?' In ancient teachings she is Sophia or Wisdom, the wisdom we sorely need and which the Green Man is waiting to transmit to us.³¹³

...Anciently he was the prophet: now he comes back as the archetype of the Poet, to redeem our thought and our language, to give simplicity and clarity to the confusion and the complexity of modern technological society, and to point towards renewing the harmony and the unity to the world of Nature with inescapable love.³¹⁴

The Quest for the Green Woman

In tasawwûf – the spiritual heart of Islam – the colour green is symbolically representative of the realization and unveiling of the rūh (spirit) as khalifa (divine representative) of God.³¹⁵



Similarly, Tibetan culture sees the colour green as a container for all other colours. It should come as no surprise that one of their most beloved and accessible of deities symbolically embodies this particular colour. Green Tara, as she is informally known, is believed to contain the other Tara presences [much like green vegetation, which in potential contains flowers of

³¹² Scott, T. 2002. The Pierced Heart of the Virgin. In: Sophia, Vol. 8 No. 1. Oakton: The Foundation for Traditional Studies. Pp 123-129 ³¹³ Anderson 1990. Pg 164 ³¹⁴ Ibid. Pg 163 ³¹⁵ Vaughan-Lee 2000. Pg 162

various colours and descriptions]. Besides being green, she is typically pictured as a youthful girl and is very beautiful and attractive. Although thought to be somewhat 'mischievous', this

does not detract from her important role in the Tibetan tradition. It does, however, represent her lively and accessible nature and corresponds, within an Abrahamic context, to the intimate nature of God's presence (i.e. Shekhinah). The name tara embodies much of her spiritual functioning:

In all Sanskrit based modern Indian languages, taaraa is still the word for 'star'. A derivative of the same word means 'the pupil of the eye'... The more popular approach in Buddhism is to interpret Taaraa's name as coming from the causative form of the verb t'r 'to cross', 'to traverse' or 'to escape'. So we reach the idea of 'she who ferries across', 'she who saves' or 'a saviouress'... Taaraa not only gave guidance across mundane seas and led travellers or pilgrims safely through the pathless ways, such was her power that she could ferry the spiritual seeker across the ocean of existence (bhavasaagara) and show the way out of the dangerous jungles of conditioned existence towards Enlightenment itself... Like any Bodhisattva she has transcended the polarity of masculinity and femininity. Her beautiful form is just the gateway to a deep inner experience which has neither colour, nor form, nor sex... It is also probably no coincidence that the colour green, the colour of the most popular form of Taaraa, is itself suggestive of androgyny. Green is a mixture of blue and yellow, a synthesis of colours which may be said to correspond to heaven and earth, masculine and feminine.³¹⁶

The "pupil-of-the-eye" translation is fascinating, for it suggests not only focussed awareness but also hints at the underlying intimacy of a "concentrated essence,"³¹⁷ which is nearer to us than nearness itself.³¹⁸ It is worth noting that the Hebrew term for divine presence (shekhinah) means "indwelling" [as does the Mandaean Gnostic title, menda]. "Pupil of the eye" is also the translation for the Greek word kore, which simultaneously translates as "virgin."³¹⁹ A close examination of religious and mythological literature will reveal many of the earth's 'saviours' and 'gods' to have been "cave-born," as well as having been "born of a virgin." Many will also recall the encounters of Moses and Khidr in the kahf, the cave of revelation.

It is evident that there is esoteric dimension to these concepts, such as the "pupil-of-theeye" confers. Suffice to say, these images appear to be mythical renderings, or symbolic

³¹⁶ Dharmachari Purna. Tara: Her Origins and Development: http://www.westernbuddhistreview.com/vol2/tara_origins_a_development.html (accessed 2005)

³¹⁷ Ibid

³¹⁸ "And certainly We created man – and We know what his mind suggests to him – and We are nearer to him than his jugular vein." Qur'an (50:16)

³¹⁹ Ovason 1999. Pg 453

expressions, of a supra-physical ‘organ’ of ontological perception identified as the Heart, by which is perceived the nourishing Spirit that permeates the whole of existence:

The Spectator’s pavilion is the Kingdom of Heaven that is within you, viz. in the ‘heart’ (in all Oriental and ancient traditions not only the seat of the will but of the pure Intellect, the place where the marriage of Heaven and Earth is consummated); it is there only that the Spectator can himself be seen by the contemplative, whose glance is inverted, and who thus retraces the path of the Ray that links the eye without to the Eye within, the breath of life with the Gale of the Spirit.³²⁰

The eye in which I see God, is the same eye in which God sees me; my eye and God’s eye, that is one eye and one vision and one knowing and one love.³²¹

Beneath the great umbrella of my King, millions of suns and moons and stars are
shining! He is the Mind within my mind: He is the Eye within mine eye.
Ah, could my mind and eyes be one!³²²

The Lord will make, O Nama, the pupil of thine eye His abode;
And thine eye shall expand and contain the whole universe.³²³

Vision comprehends Him not; and He comprehends (all) vision; and He is (the) Subtle, (the) Aware.³²⁴

The light of the body is the eye [i.e. consciousness]: if therefore thine eye be single [i.e. unified in Pure Consciousness], thy whole body shall be full with Light.³²⁵ Coomaraswamy, A. 2006. The Vedanta and Western Tradition. In: Vincit Omnia Veritas II, 2. Pg 49.

³²² <http://religioperennis.org/documents/Editorial/Issue4/issuel2.pdf> Meister Eckhart (c. 1260-1327CE)

³²³ Sant Kabir (c. 1440-1518CE). In: Tagore 1998. Pg 138

³²⁴ Sri Namdev (c. 1270-1350CE)

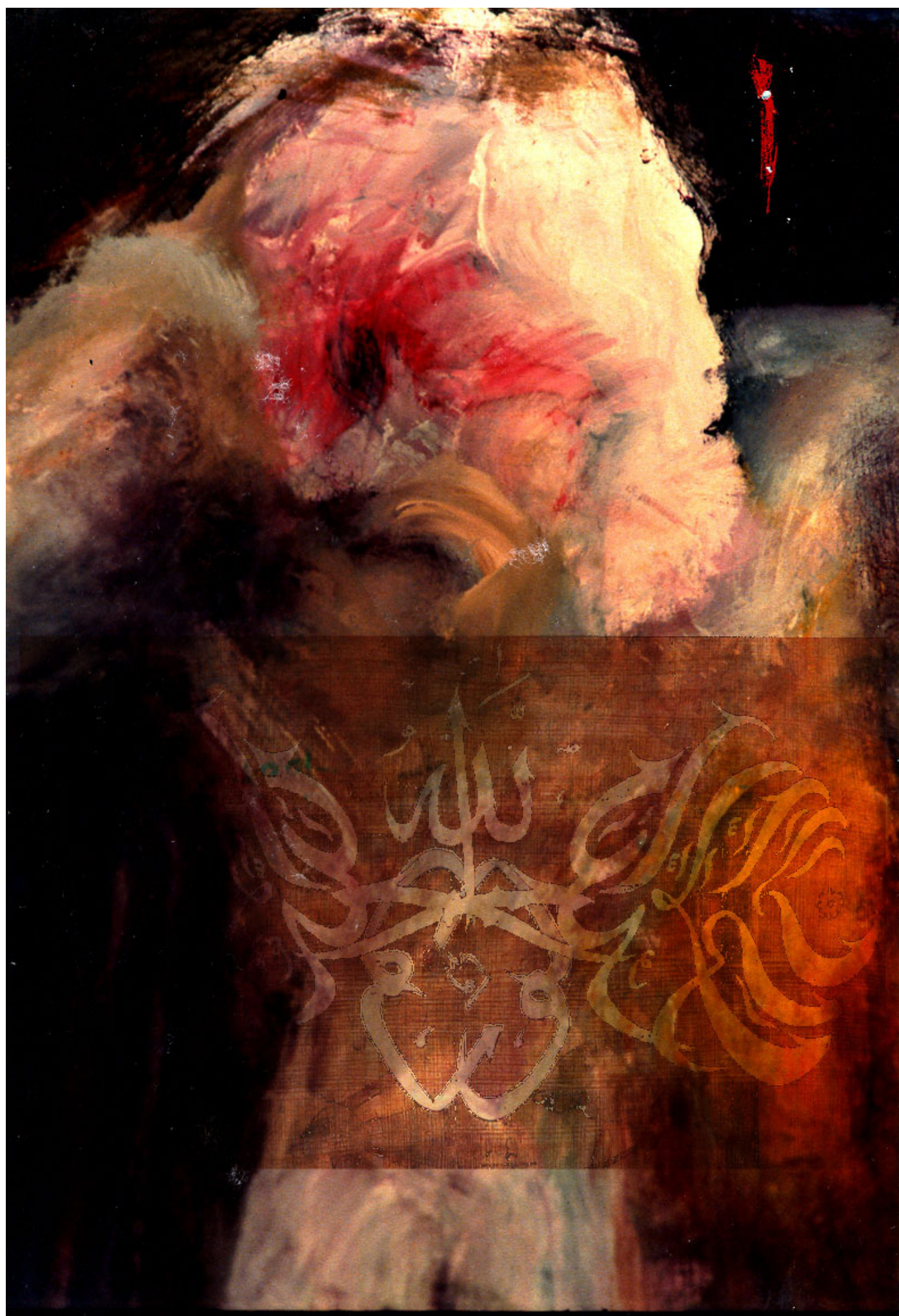
³²⁵ Qur’an (6:104)

³²⁶ Matthew (6:22)





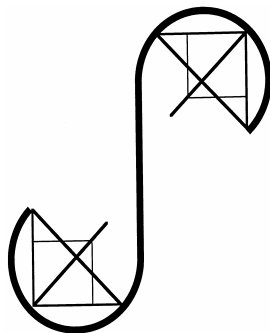
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In an instant, rise from time
and space.
Set the world aside and
become a world
Within yourself

Shabistari, Secret Garden





Interconnectedness, Equilibrium and the Green Signature

The universe and all that exists within it are described by relationships and the power of interactions between them. Whatever exists relates to something else and is never isolated, even though it has a specific identity, autonomy or apparent independence. Wholeness in life depends upon the harmonious dynamics of interdependence at all times [emphasis mine].¹⁵⁹

Harmony is the imprint of Oneness upon multiplicity.¹⁶⁰

The secular fields of Quantum Physics, Ecopsychology and Integral Ecology have reminded us of the fact that a state of interconnectedness and interdependence exists – not only between human physical body and the physical environment, as is particularly evident in Deep Ecology and Systems Theory,¹⁶¹ but more specifically between human consciousness and the so-called ‘outer’ world. In a way, these fields have begun to awaken to the reality and knowledge that has for many centuries been the heritage of traditional metaphysics. In one such example, Hermeticism,¹⁶² Jung comments:

Whereas the scientific attitude seeks, on the basis of careful empiricism, to explain nature in her own terms, Hermetic philosophy had for its goal an explanation that included the psyche in the total description of nature. The empiricist tries, more or less unsuccessfully, to forget his archetypal explanatory principles, that is, the psychic premises that are sine qua non of the cognitive process, or to repress them in the interests of ‘scientific objectivity’. The Hermetic philosopher regarded these psychic premises, the archetypes, as inalienable components of the empirical world picture... As the findings of modern physics show: the observer cannot be finally eliminated, which means that the psychic premises remain operative.¹⁶³

Seyyed Hossein Nasr continues:

¹⁵⁹ Haeri 2006. Pg 152 ¹⁶⁰ Lings 1987. Pg 49 ¹⁶¹ Laszlo 1996; Capra 1997; Glasser 2005

Hermeticism and Alchemy refer to the sacred science / art of transformation. Alchemists recognized transformation as a natural process and sought to explore this either through outer projection in a laboratory environment or through inner spiritual contemplation. The outer projection, as manifested in the laboratory retort, served as a focus / symbol for meditation (linking both the outer and inner sciences). Alchemy usually entails a ‘substance’ moving from its lower state, through various stages to a more refined or ‘elevated’ state, while observing the laws of nature. Hermeticism is essentially the preservation of the spiritual interpretation of alchemy, as opposed to a purely chemical one which either seeks to make mineral gold, or searches for an actual physical ‘elixir’ in order to produce physical/spiritual immortality. For more details on the “Alchemical Vessel as a Symbol of the Soul” please follow this link: <http://www.levity.com/alchemy/vessel.html> (accessed 2006) ¹⁶³ Jung 1983. Pp 288-289

In the realm of quantum mechanics, paradoxically, we have to accept the reality of consciousness, because we cannot ever know anything without observing it. That is why some physicists now talk about psychons... The idea that we have psychic ‘particles’, consciousness ‘entities’ or ‘fields’, along with neurons and all the other particles that are around is itself a way of trying to come to terms with consciousness. We have ended up with the paradox that we cannot really understand the universe quantum-mechanically without a consciousness to observe the quantum.¹⁶⁴

This is of relevance to the “green signature” in that it brings to us a deeper understanding of balance and harmony within a now expanded context of interconnected-interdependent relations: key attributes expressed through the symbolism of the green signature. Given that the progressive fields of Quantum Physics and Ecopsychology have revealed an intricate, interconnected and interdependent relationship between consciousness and so-termed ‘matter’, it is suggested that the human mind will inevitably respond to processes existing within the physical world (and vice versa!) Furthermore it is by virtue of these interconnected and interdependent relations that we are able to broaden and deepen our understanding of (i.e. to “taste”) certain valuable qualities such as gatheredness, harmony, balance, beauty, nourishment, renewal, etc – qualities, in natural theophanic form, that bring to human consciousness a remembrance of some of the exalted attributes of the divine origin.

Knowledge of interconnectedness brings the self closer to the source of the unifying power in life
– divine supreme consciousness.¹⁶⁵

The Green Signature

A fingerprint is the result of the relationship between a finger and the surface it connects with. In other words a fingerprint attests to the relationship that took place over the threshold between the two. To further develop this analogy: the green colour of chlorophyll (for example) within plants and trees attests to the presence of water and sunlight¹⁶⁶ – withdraw the influence (sustenance / nourishment) of either the sun or water, or disrupt the harmonious balance between the two, and the colour subsides, signalling the ill-health of the vegetation or its death. This green signature is symbolically apparent at many levels of consciousness; of great significance is when it symbolizes a healthy and balanced relationship between self and Spirit at

<http://www.hds.harvard.edu/news/bulletin/articles/nasr.html> (accessed 2006). Originally published as: Nasr, S. H. 2003. In the Beginning was Consciousness. In: *Sophia: The Journal of Traditional Studies*. Volume 9 Number 1. The Foundation for Traditional Studies.¹⁶⁵ Haeri 2006. Pg 178¹⁶⁶ Principally light and water, but also earth (soil/minerals) and air (carbon dioxide).

the threshold of the Heart. As will be shown, some of the distinguishing characteristics of this signature – whether encountered in biology, ecology, or symbolically within the dimensions of psychology, mythology, mysticism and metaphysics – are the signalling of harmony, balance and nourishment within the context of interconnected-interdependent relations. This signature is also associated at a trans-egoic level with direct awareness of the divine presence. At a biophysical level this signature can be observed when an appropriate combination of soil nutrients, carbon-dioxide, sunlight and water meet at the heart of the botanical world to produce a living green mantle. If we are able to free ourselves from the straitjacket of prevailing paradigms, we will be able to detect the presence of what is considered nourishing or clarified – as was the case with water and light at a biophysical level – through an awareness and investigation of an essentially green ‘signature’.

Three things of this world delight the heart: water, green things and a beautiful face.¹⁶⁷

It is worth adding at this point that one of the world’s foremost organizations proactively working to protect and preserve the natural environment and to educate society on their destructive attitudes toward nature, is named Green Peace.¹⁶⁸

[We] have (at least) three eyes of knowing: the eye of flesh, which apprehends physical events; the eye of mind which apprehends images and desires and concepts and ideas; and the eye of contemplation, which apprehends spiritual experiences and states.¹⁶⁹

To begin with, from the perspective of visual observation, the colour green is considered “vibrantly peaceful.” This is why it is an acceptable colour to use in hospitals and healthcare, and why we experience a physiologically favourable reaction during the onset of the season of spring. Despite the negative connotations this colour has received through religious indoctrination, ‘pagan’ extravagance and industrial resistance, it is nonetheless here suggested as a colour symbolically representative of health and beauty.¹⁷⁰ In Dante’s *Divine Comedy* the expression of ‘green’ symbolizes hope. It is also considered a colour of action, life, nourishment

¹⁶⁷ Prophetic saying ¹⁶⁸ I am not suggesting that Green Peace has all the answers, but I am indicating the significance of its title and the importance of this function in contemporary society. ¹⁶⁹ Wilber 1997. Pg 32 ¹⁷⁰ Of course, nothing relative can ever be absolute: bacterial infection and eco-fascism being cases in point.

and renewal and is interacted with at an accessible eye-level, within nature: our physical habitat. ¹⁷¹

From a bio-botanical perspective the colour green indicates the presence of chlorophyll: chloroplast cells active within the structures of plant-life. Chlorophyll is predominantly green in colour with yellow-green and blue-green variations. Green light, while reflected and not actually absorbed, is however, indicative of chlorophyll and therefore of importance from the perspective of visual observation. The function of chlorophyll is to contain, convert and store the sun's energy in order to chemically bond sugar molecules – in a process known as photosynthesis. Plant, animal and human systems utilize these sugars as an energy source. During this process, oxygen, vital to human and animal life, is released into the atmosphere. This is not only important within the field of organic chemistry; it also provides an appropriate symbolic / theophanic reference closely associated with the Green Man and the hermetic arts. Incidentally, the word “chlorophyll” is derived from the Greek khloros, which means not only green but importantly it includes the notion of “fresh, moist and blooming” – an appropriate description of the divine attribute known in Arabic as **الْحَيُّ** al-Hayy (the Ever-Living) and in Mandaic as Hiia (the Great Life). ¹⁷²

From the perspective of Hermeticism, botanical nature – owing to its relationship with light / heat, water, air and soil – provides a fitting discourse for the interaction and harmonious balance between the supra-physical and the physical. This is further reflected in Indian Yogic philosophy, where the colour green is found in symbolic association with the Anahata Chakra: ¹⁷³ a subtle energy point represented near the heart and lung portion of the body. ¹⁷⁴ This chakra lies in the centre of the basic 7-Chakra system (see Figure 1) and is contemplated as a way of restoring harmonious balance to the system; it is also said to govern relationships. ¹⁷¹ Besides obvious symbiotic relations, it is interesting to note how our lungs have a similar form as – and function in a similar fashion to – trees. ¹⁷² It is interesting to note that one of the most sacred Hebrew Names of God is Eheyeh meaning “I will be” or “I Am.” The ancient Sumerian name for the Divine Absolute was similarly pronounced EA (Eah or Heah), and much like the Chaldean saviour Oannes, Eah his predecessor is referred to as “the eternal living,” the “god of wisdom” and “the Sublime Fish.” ¹⁷³ Anahata: Sanskrit for “unstruck” or “eternal.” Chakra: Sanskrit for “wheel” or “disk.” General chakra theory points to a system of 7 chakras (subtle energy points) aligned ‘down’/‘through’ the central axis of the body, which function as conduits / gateways to various levels / orders of consciousness. These may find correspondence with Neo-Platonic cosmology, as expounded in spiritual alchemy (i.e. the ‘seven heavens’). ¹⁷⁴ Judith 1996

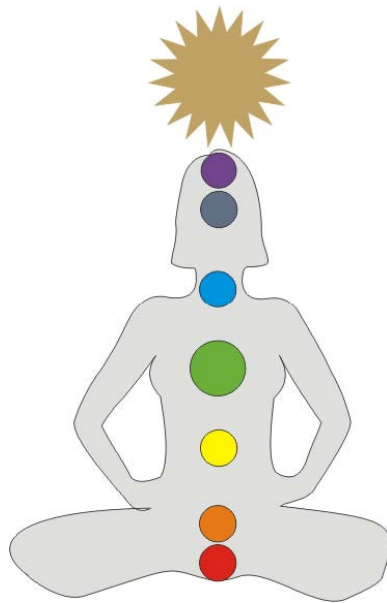


Figure 1

Interestingly, in the centre (“middle pillar”) of the colour spectrum – as observed in light dispersion via prism-refracted sunlight – we find the green bandwidth (see Figure 2); this finds further reflection in the 2:1 octave signature, as demonstrated on the monochord instrument (see Figure 3).

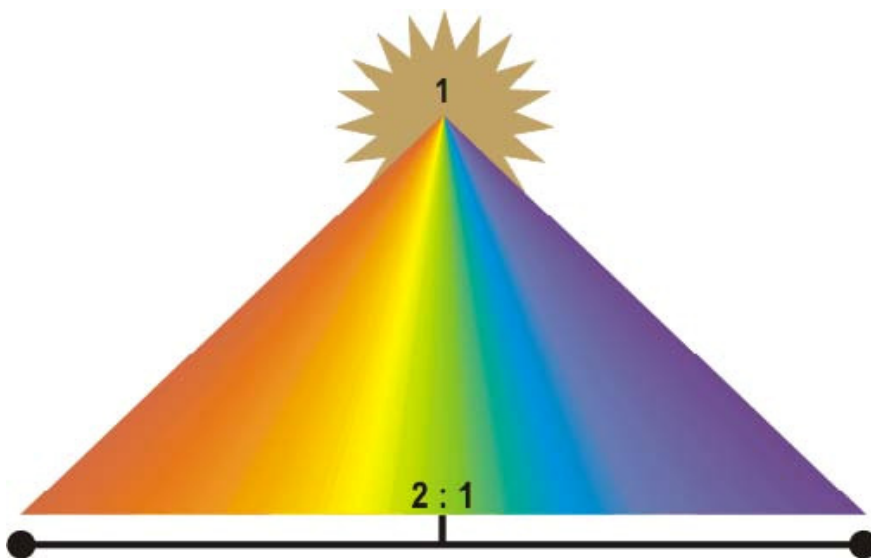


Figure 2 Figure 3

chlorophyll, to form useable energy; ecologically, this energy rich vegetation sustains and provides habitat for many diverse life forms; in “white” [i.e. clear] light analysis, the colour green centres itself within the refracted spectrum; in mystical psychology the Green Man / Woman archetype symbolically images the threshold of Heart (qalb) from which the authentic self responds to the influence of Spirit; in traditional metaphysics: Truth, Wisdom, Beauty, Harmony, Love, Justice, Compassion, etc (i.e. some of the attributes that form the hermetic philosophers’ “Rose Garden”) are divine refractions of the supreme (undifferentiated) Light (nûr al-qudsi) of pure consciousness (rûh al-quddûs).

The green signature is therefore reinforced as being symbolically representative of interconnectedness, balance, harmony, nourishment / sustenance and supra-physical binding (i.e. the Anahata Chakra is associated with divine love / devotion). An interesting geometrical symbol connected to the Anahata Chakra further reinforces both its hermetic and yogic connection with necessary balance, harmony and binding. This symbol (see Figure 5a) is ancient and is found within a variety of cultures. In the tradition of Qabalah,¹⁷⁶ the hexagram is known as the “Sign of the Macrocosm;” also known as Solomon’s Seal – a symbol still surviving in western esoteric Schools in association with the attainment of divine wisdom.¹⁷⁷ Furthermore, in the Qabalah the hexagram is symbolically linked to the sixth sephiroth, Tifareth, in the centre of the “Tree of Life” (see Figure 4). Tifareth is acknowledged as the sephiroth of balance, harmony and, as its name suggests, beauty.

¹⁷⁶ Qabalah: means “to receive;” also “a welcoming of God.” It finds its practical roots in the mysticism of Merkabah (Chariot) and Hechalot (Ascents). As a conceptual framework, it developed initially from the Jewish mystical text, the sefer yetzirah (Book of Formations), with some additional imagery coming from the philosophy of Philo-of-Alexandria. One of the more popular Qabalist texts thus far has been the thirteenth century (CE) Jewish production, the sefer zohar (Book of Splendour); it is also around about this time that we first get a glimpse of the Qabalah manifested as the “Tree-of-Life.” The Tree-of-Life, as we know it today (a symbolic glyph comprising of 10 Sephira [qualities/realms/states], 22 inter-leading Paths and 3 Pillars), is said to be the result of a collaborative effort between Jewish mystics and Sufis while living in exile in Spain, with later development occurring after CE 1492 in Safed, Galilee. The Qabalah is utilized as a framework for understanding and connecting with the mystery of Cosmos, Self and God. ¹⁷⁷ Burns, A. 2004. Masonic Symbolism: Some Esoteric Considerations. Lecture / Occasional Paper. South Africa. Pg 4

There are three Tiphareth. Firstly, it is the whole Tree, being the Pillar; secondly, it is Yesod on a higher transformation and the planes of ...The Tiphareth is Beauty; beauty that have been is that which finds proportion, whatever whether moral or therefore, to find the central point of and that one of the assigned to Tiphareth Things.

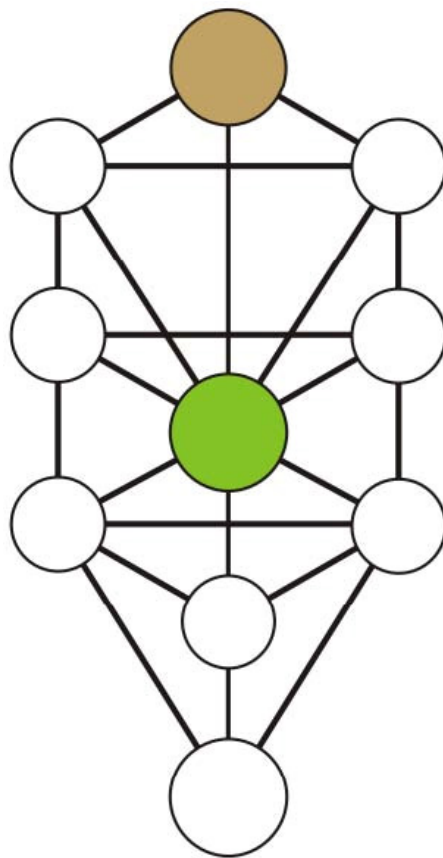


Figure 4

important keys to the nature of is the centre of equilibrium of in the middle of the Central Kether on a lower arc and arc; thirdly, it is the point of between the planes of force form.¹⁷⁸

meaning of the Hebrew word and of the many definitions of proposed, the most satisfying beauty to lie in a due and just the beautiful thing may be, material. It is interesting, Sephiroth of Beauty as the equilibrium of the whole Tree, two Spiritual Experiences is the vision of the Harmony of

...[I]n the Yetziratic Text assigned to Tiphareth [it is said that] “The Sixth Path is called the Mediating Intelligence.” A mediator is essentially a connecting link, an intermediary; consequently Tiphareth, in its central position, must be looked upon as a two-way switch, and we must consider it both as receiving the “influxes of the Emanations” and as “causing that influence to flow into all the reservoirs of the blessings.”¹⁷⁹

¹⁷⁸ Fortune 1987. Pg 189
¹⁷⁹ Fortune 1987. Pg 203

In Hindu religious symbolism, the hexagram is known as the Satkona Yantra and indicates, in geometric form, the sacred union between Shiva and Shakti – the masculine and feminine streams of divine consciousness respectively.¹⁸⁰ In the hermetic arts, these two interpenetrating triangles represent the harmonious balance between Water (Queen; lunar; ◻) and Fire (King; solar; ◻), with the sacred ‘child’ (the spiritually awakened Heart [qalb]) being thereby resurrected. Robert Fludd, the English Hermeticist, while documenting the symbolic interplay between these two triangles, commented, “I confess before my God that I could say so much about the possible uses of these two pyramids that I could easily fill a huge volume.”¹⁸¹

Interestingly, this hexagram carries the numerical value of six, which is the same amount of

electrons that a carbon atom, the binding block in nature, carries.¹⁸² A Zulu variation symbolizing love and unity may be seen in Figure 5b.¹⁸³

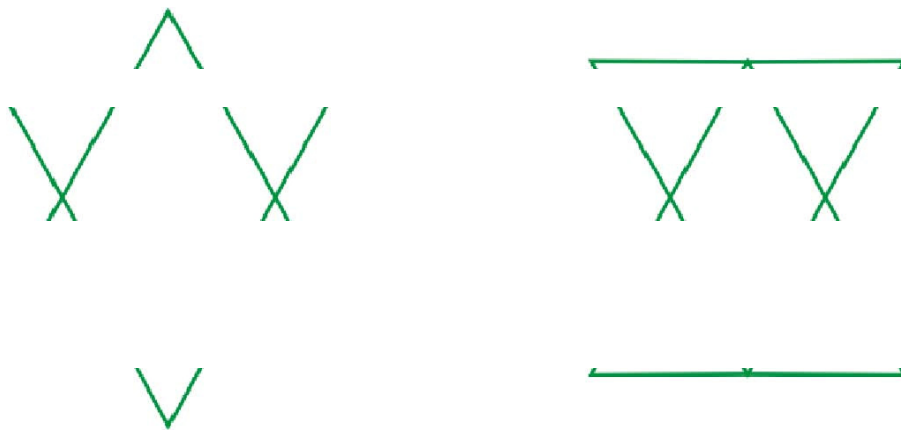


Figure 5a Figure 5b

The six-pointed star... tells the wise men of the birth of their philosophical child.¹⁸⁴

The hexagram is arguably also represented by the Masonic “Square” and “Compass,” as seen in Figure 6.

¹⁸⁰ Harrigan 1997 ¹⁸¹ In: Roob 1997. Pg 273 ¹⁸² Regardie 1992. Pg 133 ¹⁸³ Mutwa 1999. Pg 671 ¹⁸⁴ In: Roob 1997. Pg 37 [Honeycombs also incorporate the hexagonal principle. Both bees and honey are symbolically featured in Egyptian mythology, especially in relation to the sun. The hexagram’s symbolic association with ‘light’ is encountered at many levels; a simple example being the appearance of hexagon-shaped solar flares which become visible in camera lenses when directed toward sunlight)]

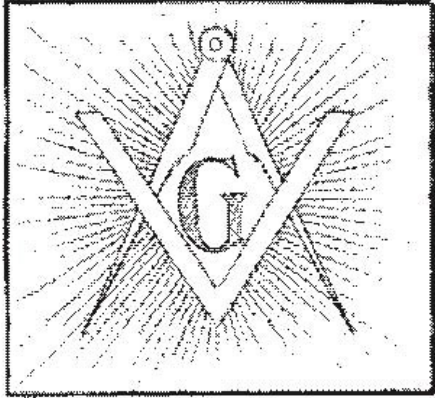
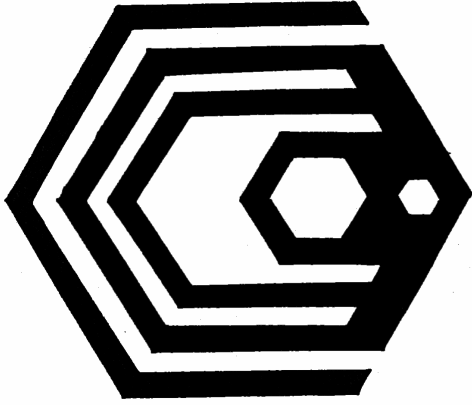


Figure 6

If one joins the ends of the Compass in a straight line and does the same with the Square, we are presented with a very mystical and powerful symbol: the Hexagram.¹⁸⁵

[T]he compass “as the symbol of the Heavens, represents the spiritual, intellectual, and moral portion of this double nature of Humanity; and the square, as the symbol of the Earth, its material, sensual, and baser portion.” The arrangement indicates that the compass takes the place of the sun, and the square substitutes for the moon. The union of these two instruments... therefore equal or stand for the Hermetic marriage of the sun and moon [i.e. basically to indicate the marriage of Heaven and Earth; outer consciousness and inner consciousness].¹⁸⁶

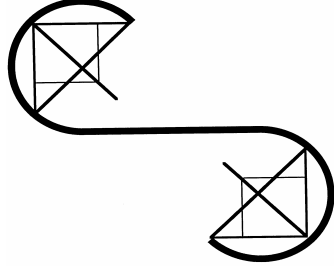
¹⁸⁵ Burns, A. 2004. Masonic Symbolism: Some Esoteric Considerations. Lecture / Occasional Paper. South Africa. Pg 3. [See also: Beresniak 2000]



..... Then, docile, I came to Him
Holding the tip of my leash
In the palm of my submission...

.... And in the proximity,
the vision of me
Absented herself from me
So much that I forgot my name

Al Hallaj





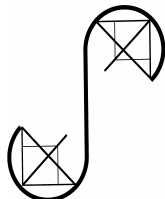


The Pearl

A raindrop, dripping from a cloud,
Was ashamed when it saw the sea
“Who am I where there is a sea?”
it said.

When it saw itself
with the eye of humility,
A shell nurtured it in its embrace

Saadi of Shiraz





Al-Faqr or 'Spiritual Poverty'

by René Guénon



The contingent being may be defined as one that is not self-sufficient, not containing in himself the point of his existence; it follows that such a being is nothing by himself and he owns nothing of what goes to make him up. Such is the case of the human being in so far as he is individual, just as it is the case of all manifested beings, in whatever state they may be for, however great the difference may be between the degrees of Universal Existence, it is always as nothing in relation to the Principle. These beings, human or others, are therefore, in all that they are, in a state of complete dependence with regard to the Principle "apart from which there is nothing, absolutely nothing that exists"; it is the consciousness of this dependence which makes what several traditions call "spiritual poverty".

At the same time, for the being who has acquired this consciousness, it has, as its immediate consequence, detachment with regard to all manifested things, for the being knows from then on that these things, like himself, are nothing, and that they have no importance whatsoever compared with the absolute Reality. This detachment implies essentially and above all, in the



case of the human being, indifference with regard to the fruits of action as is taught particularly in the Bhagavad-Gita, and which enables the being to escape from the unending chain of consequence which follows this action; it is "action without desire" (nishkaama karma), which "action with desire" (sakaama karma), is action carried out in view of its fruits. "The true cause of things is invisible and cannot be grasped defined or determined. It can be attained in deep contemplation by him who is re-established in the state of perfect simplicity, and by no one else". (Lie-Tseu. ch.IV.)

"Simplicity" meaning the unification of all the being's powers, is a feature of the return to the "primordial state"; and here is seen the whole difference that separates the transcendent knowledge of the sage from ordinary and "profane" knowledge. This "simplicity" is also what is called elsewhere the state of "childhood" (in Sanskrit baalya), to be

understood of course in the spiritual sense, and this "childhood" is considered in the Hindu doctrine as an indispensable condition for attaining to true knowledge.

This recalls the corresponding words in the Gospels; "Whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein" (St. Luke, XVIII 17.), "Thou hast hid these things from the wise and prudent and hast revealed them unto babes. (St. Matthew, XI. 25; St. Luke, X. 21.) "Simplicity" and "smallness" are here equivalents, in reality, of the "poverty" which is so often mentioned also in the Gospels, and which is generally very much misunderstood: "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven" (St. Matthew, V. 2.)

Faqirs of Refai Tariqat, Kataragama

This "poverty" (in Arabic al-faqr) leads, according to Islamic esotericism, to al-fanaa, that is, to the extinction of the "ego"; (footnote: This "extinction" is not without analogy, even as to the literal meaning of the term which is used for it, with the Nirvana of the Hindu doctrine; beyond al-fanaa there is fanaa' al-fanaa' the extinction of the extinction, which corresponds similarly to Parinirvana.) and, by this "extinction" the "divine station" is reached (al-maaqam al-ilaahii), which is the central point where all the distinctions inherent in the more outward points of view are surpassed and where all the oppositions have disappeared and are resolved in a perfect equilibrium. "In the primordial state, these oppositions did not exist. They all spring from the diversification of the beings (inherent in manifestation and, like it, contingent), and from their contacts caused by the Universal gyration (that is by the rotation



of the "cosmic wheel" around its axis). They cease then and there to affect the being that has reduced its distinct ego and its particular movement to almost nothing. (Choang-Tseu, ch. XIX.)

This reduction of the "distinct ego", which finally disappears by being reabsorbed into a single point, is the same thing as al-Fanaa, and also as the "emptiness" mentioned above; moreover, it is clear, according to the symbolism of the wheel, that the "movement" of a being becomes more reduced the nearer this being is to the centre.

The "simplicity" referred to above corresponds to the unity "without dimensions" of the primordial point; which marks the end of the movement back to the origin. "The man who is absolutely simple sways by his simplicity all beings, so effectively that nothing sets itself against him in the six regions of space, nothing is hostile to him, and fire and water do not injure him". (Lie-Tseu, ch. II.) In

fact, he remains at the centre, which the six directions have issued from by radiation, and where, in the movement that takes them back, they come to be neutralized two by two, so that, in this single point their threefold opposition ceases entirely, and nothing that results from them or that is situated in them can reach the being who dwells in immutable unity.

Through his not setting himself against anything, nothing can set itself against him, for opposition is necessarily a reciprocal relation, which calls for the presence of two terms, and which is therefore incompatible with principal unity; and hostility which is only a result or an outward manifestation of opposition, cannot exist in connection with a being that is outside

and beyond all opposition. Fire and water, which are the type of opposites in the "elemental world", cannot injure him, for, in actual truth, they no longer even exist for him as opposites, having returned, by balancing and neutralizing each other through reunion of their qualities, which, though apparently opposed to each other, are really complementary, into the indifferentiation of primordial ether.



This central point, through which there is, for the human being, communication with the higher or "celestial" states, is also the "narrow gate" of the Gospel symbolism and from what has gone before it will be easily understood who are the "rich" who cannot pass beyond it ; they are the beings who are attached to multiplicity, and who are therefore incapable of rising from distinctive knowledge; to unified knowledge. This attachment, in fact, is the exact opposite of the detachment mentioned above, just as wealth is the opposite of poverty, and it involves the being in the indefinite series of the cycles of manifestation.

The attachment to multiplicity is also, in a certain sense, the Biblical "temptation", which, by making the being taste the fruit of the "Tree of Knowledge of Good and Evil", moves him away from the original central unity and stops him from reaching the "Tree of Life"; and it is just by that, in fact, that the being is subjected to birth and death. the

seemingly endless path of multiplicity is depicted exactly by the coils of the serpent winding round the tree that symbolizes the "Axis of the World"; it is the path of "those who are led astray (ad-daalliin), of those who are in "error" in the etymological sense of the word, as opposed to the "straight path" (as-siraat al-mustaqiim), in vertical ascension along the axis itself, the path that is spoken of in the first Surat of the Quran. (footnote: This "straight path" is identical with the Te or "Rectitude" of Lao-Tse, which is the direction to be followed by a being in order that his existence may be in accordance with the "way" (Tao), or , in other words, in conformity with the Principle.)

"Poverty", "simplicity" and "childhood", are no more than one same thing, and the process of being stripped which all these words express (footnote: It is the "being stripped of metals" in the Masonic symbolism.) culminates in an extinction" which is, in reality, the fullness of the being, just as "inaction" (wu-wei) is the fullness of activity, because it is from it that all the particular activities are derived; "The Principle is always inactive, and yet everything is done by it". (Tao-Te-Ching, XXXVII.)

The being who has reached in this way the central point has realized, by this very means, the human state in its entirety; he is the "true man" (chenn-jen) of Taoism, and when, starting

from this point to rise to the higher states, he has achieved the perfect fulfillment of his possibilities, he will have become the "Divine Man" (sheun-jen) who is the "Universal Man" (al-insaan al-kaamil) of Islamic esotericism. So it can be said that without are the the standpoint of who are really the regard to the inversely; that is following Gospel expresses very last shall be first and be last" (St. Matthew, XX, 16.); and we are compelled to see in this respect, once again, the perfect agreement of all the traditional doctrines, which are no more than the diverse expressions of the one Truth.



Article by René Guénon from Studies in Comparative Religion Winter 1973, pp. 16-20

The Infant

Man does not notice that he is like an infant
in the hands of a nurse.

Sometimes he is happy, sometimes sad,
at what happens to him.

The nurse sometimes chides the child,
Sometimes soothes him.

At times she spans him,
at others shares his sorrow.

The superficial person, the stranger passing by,
May think that the nurse is unmindful of the child.

How can he know
that this is the way in which she must behave?

Three things in this life are destructive:
Anger, Greed, Self-esteem.

The Prophet

Truth

She has confused all the learned of Islam,
Everyone who has studied the psalms,
Every Jewish Rabbi
Every Christian priest.

Ibn El-Arabi

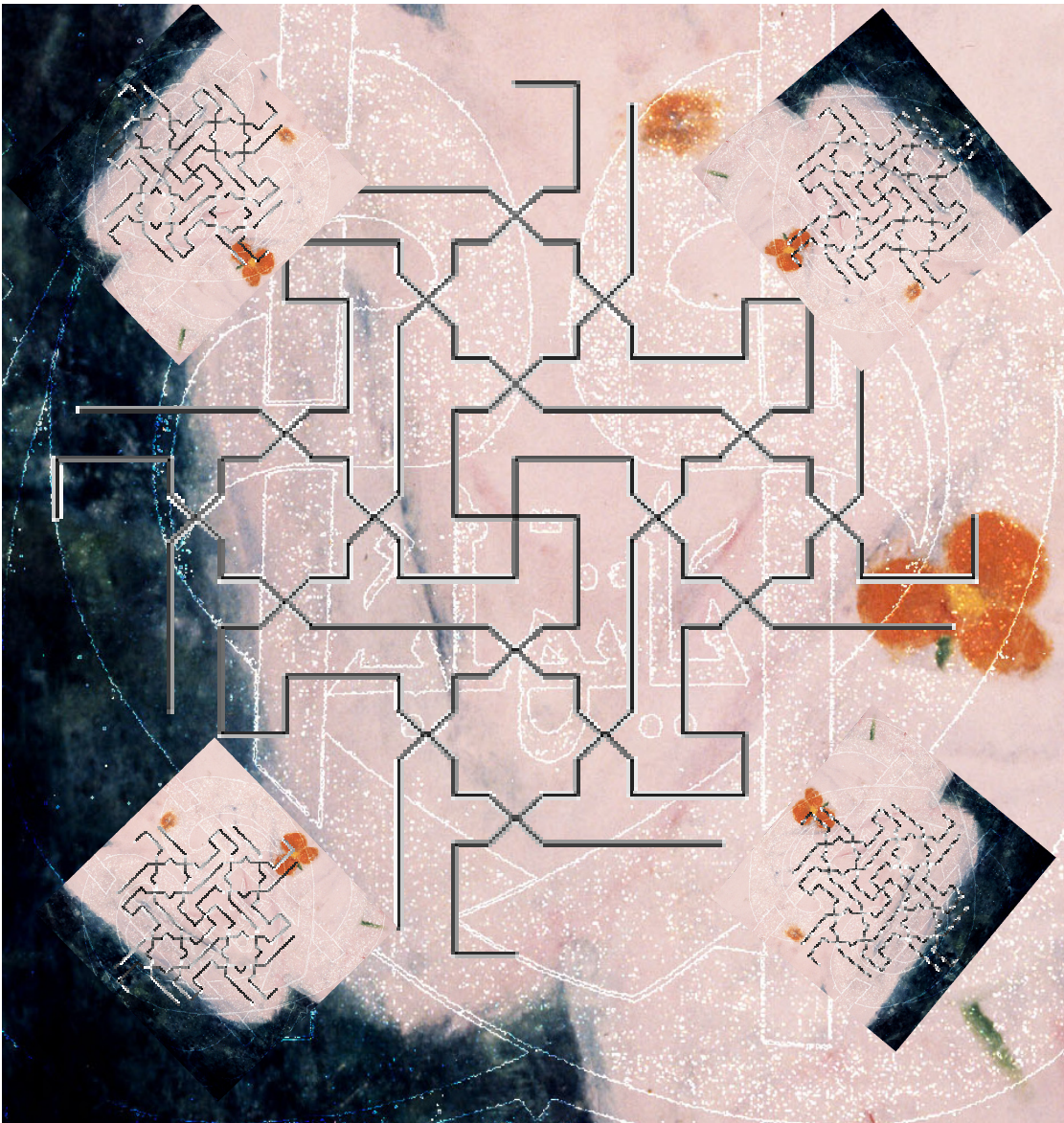


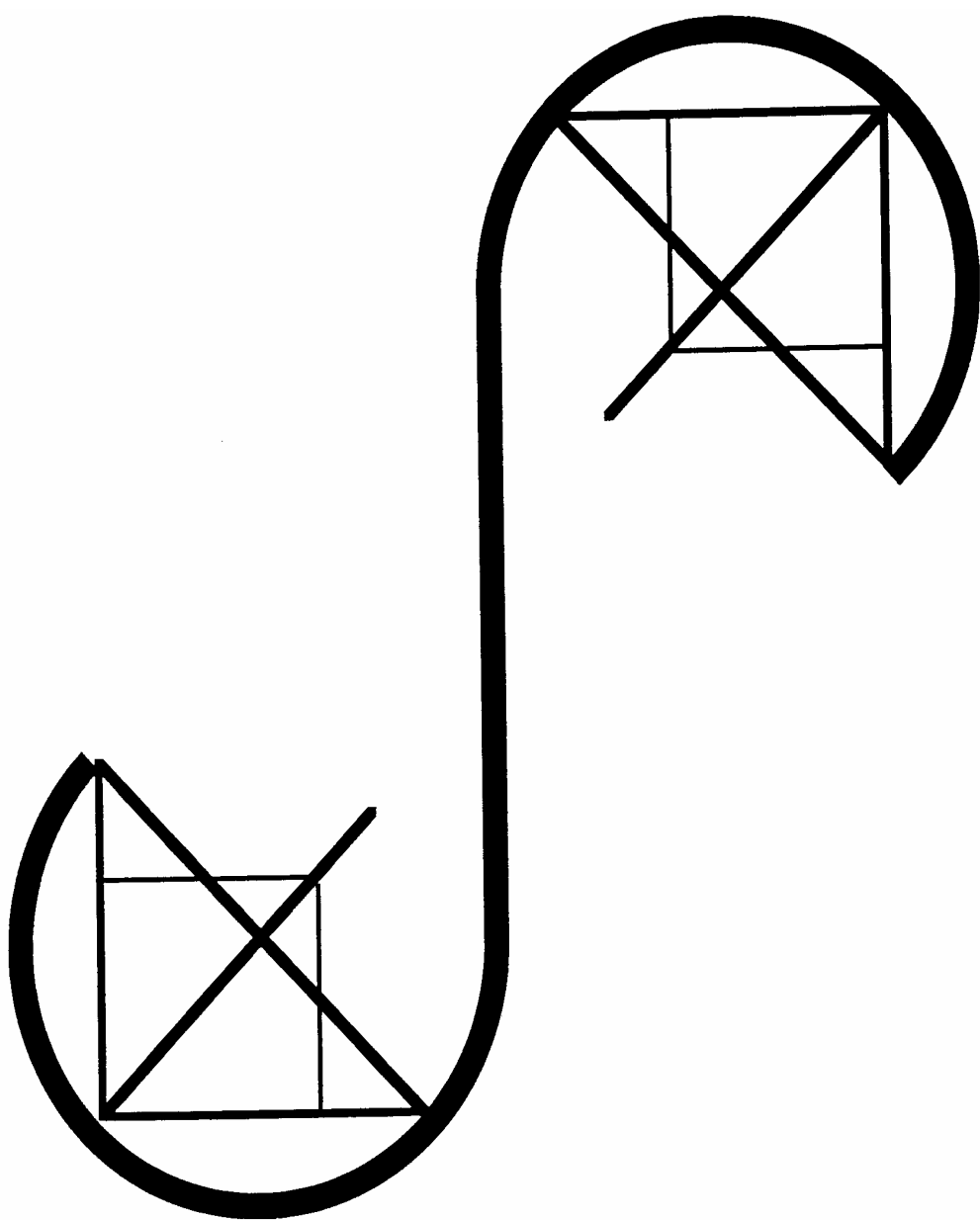
i
Have
Learned
So much from God
That I can no longer
Call
Myself

A Christian, a Hindu, a Muslim,
a Buddhist, a Jew.

The Truth has shared so much of Itself
With me
That I can no longer call myself
A man, a woman, an angel,
Or even a pure
Soul.
Love has
Befriended Hafiz so completely
It has turned to ash
And freed
Me
Of every concept and image
my mind has ever known.

Hafiz
'The Gift'





Sandhaya

Sanskrit word meaning : juncture, twilight, when morning and night meet, or night and morning meet, evening prayer

East meets west

Jihad or inner struggle of Two warriors for Peace:

East :

Akmal Mardiev: Calligraphy



West:

Jean Lequeux- Yahya: paintings



Spiritual Guidance:
Great Sufi Master
Sheikh Nazim Adil Al
Haqqani
Naqshbandi Sufi Order



Message of Sheikh Nazim to the people of the 21st century

RIDE YOUR EGO to REACH TO THE DIVINE PRESENCE

“All people are so friendly with their egos. They ask of it, “What are you ordering”? “O my ego, O my sultan,” “Whatever you want, Whatever you wish, I must prepare it for you” “I am your slave and you are my Sultan.” Finally, they will die, and their bodies will have a bad smell. The ego is a fully foolish one, but he is introducing himself as a mighty one. It says, “You must obey me,” “I don’t like any partner.” “I am the first and I am the last for you.” “All respect and praise that you give must be for me.” People are mostly lazy, and they are following their ego. (which is the laziest one amongst creatures.)

Your physical being cannot reach to the vastness of the world. But your spiritual being, that is something else. As much as we grant it more, from heavenly worlds, our spiritual being may reach to this vastness. In the beginning, when Allah Almighty created our nafs, He said, “Go forward,” and the nafs went back. That is its nature, never to accept its Lords commands. Allah Almighty honoured man to be His servants, and his nafs always comes in the way, to prevent him from obeying his Lord.

Every Prophet, brought methods from Allah Almighty, for training our ego so that we can say, “O my Lord, I surrender to you.” But your ego says to Allah, “No, I will not surrender.” When Allah asked our ego, “Who are you?”, the ego answered, “I am myself, and you are yourself.” “You are You, and I am myself.” So Allah Almighty ordered for the ego to be put in fire for one thousand years. He then took the ego out and asked it the same question.

The ego replied, :”You are You and I am that me.” So he was ordered to be put into the cold hell for one thousand years, after which he was asked, “Who are you?” and it answered in the same way as before. Then it was ordered to be put into the valley of hunger for one thousand years, after which he was again called and asked again this same question, and this time it replied, “You are my Lord, and I am your servant.”

- From discourses of Sheikh Nazim-

