

The Miasmatic Effluvia Of A Modern Narrative

[Introduction](#)

[I. A Very Modern Narrative](#)

[II. A Modern Tale Of Three Claims](#)

[III. David Myatt And The Temple Of The Sun](#)

[IV. A Question Of Hatred Or Redemption?](#)

[V. Myatt And The Convenience Of Conjecture](#)

[VI. Personal Honour And A Vexatious Question](#)

[VII. A Question For DWM 2026: Miasmatic Effluvia And The Numinous](#)

The Miasmatic Effluvia Of A Modern Narrative

A collection of seven texts concerning what has become an modern narrative about a particular person; a narrative propagated in academia, {1} by political and government supported 'special interest groups', by the popular press, and by the medium of the Internet through websites, blogs, forums, 'podcasts' and 'social media' platforms.

The person in question is David Myatt, and the narrative employs either (a) the device of assigning him to, or describing him in terms of, particular abstract categories, or (b) describing him in a pejorative manner. The categories include neo-nazi, satanist, extremist, theoretician of terror, with the descriptions including 'self-styled intellectual' and a 'trickster' who "lies through his teeth", with his post-2012 corpus of thousands of pages of writings, including his autobiography *Myngath*, {2} works such as *Understanding And Rejecting Extremism*, {3} and his philosophy of pathei-mathos {4} described as "a deceitful alteration of his [satanic/neo-nazi] discourse" and as lies "meant to swindle his anti-extremist antagonists". {5} The narrative also uses secondary sources as if they were primary sources. {6}

The result is and has been an impersonal and public diagnosis 'at a distance' and/or a decades-long 'character assassination'. The texts included in this compilation attempt to provide, as is only fair and fitting, 'the other side of the story'. The texts are:

I. A Very Modern Narrative

Part One: Diagnosis At A Distance.

Part Two: An Illustrative Example.

Part Three: The Public Narrative.

Part Four: A Conclusion.

Appendix I: A Letter From A Farm.

Appendix II: The Centuries, Not The Years.

Appendix III: Letter To My Undiscovered Self.

II. A Modern Tale Of Three Claims

III. David Myatt And The Temple Of The Sun

The Story According To Myatt.

The Story According To The Allegationists.

A Choice Between Two Stories.

Appendix: The Animal Cruelty Allegation.

IV. A Question Of Hatred Or Redemption?

V. Myatt And The Convenience Of Conjecture

VI. Personal Honour And A Vexatious Question

VII. A Question For DWM 2026: Miasmatic Effluvia And The Numinous

Several of the works are in the Public Domain, with others published under the Creative Commons Attribution 4.0 International license.

{1} Academia: "A place where the arts and sciences are taught; an institution for the study of higher learning; in the general sense including a university, but in popular usage restricted to an educational institution claiming to hold a rank between a university or college and a school." Oxford English Dictionary, second edition, Oxford University Press, 1989, volume 1 (A-BAZ, p.64)

{2} (i) Printed edition: ISBN 978-1484110744 (ii) gratis pdf <https://davidmyatt.wordpress.com/wp-content/uploads/2013/04/david-myatt-myingath.pdf>

{3} (i) Printed edition: ISBN 978-1484854266 (ii) gratis pdf <https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/david-myatt-rejecting-extremism.pdf>

{4} *The Numinous Way Of Pathei-Mathos*, seventh edition, 2022. (i) Printed edition: ISBN 978-1484096642 (ii) gratis pdf <https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf>

{5} The descriptions are taken from a Master of Arts thesis *Heideggerian impact on the Occult Longtermism of the Order of Nine Angles*, published in 2025, and which thesis is analysed in the text *A Very Modern Narrative* included in this compilation.

{6} Secondary sources are the writings, opinions, and conclusions and interpretations of others about such subjects or persons or events which (a) do not cite or critically analyze primary sources, and/or (b) does not present research by the author(s) using primary source material. Secondary sources thus provide second-hand information and personal commentary or opinion, and include articles and reviews in academic journals, and books published by academic publishers.

As described in the included text *Myatt And The Convenience Of Conjecture*, a primary source in personal cases such as that of David Myatt

"would be a text or an item which a person had confirmed they had written, or which two or more accredited forensic linguists were of the opinion, through for a example a comparison with the known works that person had confirmed they had written, that that person had indeed written the text or the item in question.

A common fallacy is the assumption that certain published, often printed, material – such as the text of an interview – are primary sources whereas, unless verified by certain means they are secondary sources. Hence, an interview with an individual printed in a newspaper or magazine is a secondary source, often judged to be hearsay, unless and until the interviewee and/or the interviewer affirms (for example in a Court of Law) that it is or was a true and accurate account of what that interviewee said, or, if a recording was made, unless or until that recording has been verified as authentic by the person interviewed and/or verified as untampered with by an agreed expert (for example one appointed by the Police or similar authority) with a history of testimony in Courts of Law."

A Very Modern Narrative

ooooo

Part One Diagnosis At A Distance

A recent (2025) publication emanating from a European University, titled *Across the Abyss, Heideggerian impact on the Occult Longtermism of the Order of Nine Angles*, and purporting to examine that modern Occult movement, is an example of the narrative that is being developed in academia concerning that movement and the person currently alleged or believed, in that milieu and elsewhere, to be its founder and chief theoretician: the individual whom we hereinafter will often refer to as 'protagonist Myatt' who is mentioned on almost page of that publication.

The narrative in question:

- (i) employs the device of assigning both that movement and that individual to, and describing them in terms of, particular abstract categories. In terms of that movement, the appellations include 'longtermism', 'ideological convergence', 'composite violent extremism', 'critical discourse analysis' and as representing 'mythomachy'. In terms of that individual, the appellations include 'imagined emotionology', and the allegation that he is a "devious person" whose post-2012 writings about rejecting extremism and his autobiography *Myngath* cannot be trusted because, as one vocal exponent of the narrative said, protagonist Myatt "lies through his teeth". [1]
- (ii) uses secondary sources as if they were primary sources; which results from a confusion of what in terms of that movement is a primary source.
- (iii) is based on a limited knowledge derived from an insufficient use of or a total neglect of primary sources.

The result is an impersonal diagnosis 'at a distance' derived from that limited knowledge, whereas our study primarily employs primary sources. [2]

ONA Primary Sources

Before providing the aforementioned illustration of the narrative, it is necessary to consider the question of ONA primary sources.

In *Unravelling The ONA* [3] the authors summarized the current debate, citing academic papers by Daveed Gartenstein-Ross & Emelie Chace-Donahue [4] and by Shanon Shah, Jane Cooper & Suzanne Newcombe, [5] as well as a 2025 submission to the US 'House Homeland Security Committee' titled *The Digital Battlefield: How Terrorists Use The Internet And Online Networks For Recruitment And Radicalization*. [6]

The authors of *Unravelling The ONA* wrote:

"The fundamental academic question is what for the O9A constitutes a primary source? Since a scholarly work should be based on research using only primary sources and not on interpretative secondary sources such as, in the case of the ONA/O9A, the opinions and interpretations of those who self-declare they are ONA/O9A (followers of its Occult philosophy and praxis) or who are described as or are alleged by others to be ONA/O9A, be these others

academics or the Media."

They went on to write:

In their 2023 article Daveed Gartenstein-Ross and Emelie Chace-Donahue provide a partial answer, for "they give Long's texts more weight than those of others because his writings are repeatedly referenced by O9A texts as the foundation of the philosophy."

Our view and that of some students of that Occult philosophy and praxis is that (i) such primary sources are the texts authored by and signed by Anton Long, and (ii) that a distinction should be made between "the O.N.A" described in such texts between 1976 and c.1991, and the later "O9A" as described in texts authored by 'Anton Long' between 1992 and 2012. The distinction is thus between a Longusian Occult philosophy as described in the 1989 collection of typescripts distributed as *Naos: A Practical Guide To Modern Magick* and the post-1992 Occult movement and praxis which included numerous add-ons such as (a) the axiom of the authority of individual judgment, (b) a Labyrinthos Mythologicus, (c) Insight Roles, (d) the concept of 'mundanes', (e) a code of 'kindred honour', (f) a mythos of Vindex, and (g) antinomian support for both an overt and 'traditional' satanism and for National Socialism be that of the Third Reich and/or the 'ethical National Socialism' described by Myatt in his later National Socialist writings.

Another distinction between what has been termed O.N.A 1.0 and O.N.A 2.0 (a/k/a the O9A) is that ONA 1.0 was only taught in the traditional hermetic manner from Adept to a personally recruited person or persons [...]

Their conclusion was:

The failure of academics, journalists, and others, to distinguish between ONA 1.0, ONA 2.0, and what self-declared ONA/O9A followers have written, has led to the current O9A narrative exemplified by the [...] claims by the US Department of Justice and repeated by the Media.

As Daveed Gartenstein-Ross and Emelie Chace-Donahue wrote, "there is a need for objective, foundational scholarly literature on the movement's philosophy and core beliefs" but such literature can only be objective and scholarly if they distinguish between ONA 1.0, ONA 2.0, and what self-declared ONA/O9A followers have written, and thus base their understanding of ONA 1.0 and ONA 2.0 on the writings of Anton Long which are their primary source.

In addition, in *Journey To Another World: The Trouble With Myatt And The ONA* it was explained that

"Much of what is expounded in *Naos* has no parallels in Occult literature, ancient and modern. The concept of causal and acausal being; the Star Game; Esoteric Chant; the three to six month rite of Internal Adept which is part of a graded, decades long 'seven fold way' which follows a seven stage quest or anodos (ἀνοδος) similar to the one described in the *Pyramider tractate* of the ancient *Corpus Hermeticum*.

In terms of esoteric philosophy, the septenary Star Game and its alchemical fluidical symbolism, its septenary correspondences, the ontology of causal/acausal, and so on, make it unique and appropriately described by the term Longusian tradition - Longusian from the Latin for 'long'-given that the pseudonymous author of all but one text in *Naos* was 'Anton Long'.

If 'Anton Long' (AL) was the founder of that particular Occult tradition as described in *Naos* then ergo his signed and published writings before 2012, the year of his retirement, are the primary sources for that Occult tradition, with what was written about that tradition by others, such as academics and journalists who base their expositions on the writings and opinions of self-described adherents or those alleged by others to be adherents, secondary sources." [7]

Thus, if as academics Daveed Gartenstein-Ross and Emelie Chace-Donahue suggest the writings of Anton Long are the foundation of ONA philosophy, then his signed and published writings before 2012 are the primary sources of that esoteric tradition. [8]

ooooo

Part Two

An Illustrative Example

As an example of the current narrative about the ONA and protagonist Myatt we shall consider the 2025 text *Across the Abyss: Heideggerian impact on the Occult Longtermism of the Order of Nine Angles*, by Filip Lindström of Södertörn University, since it exhibits the three attributes enumerated in the *Diagnosis At A Distance* section above.

In that text the author makes statements which a scholarly knowledge derived from an extended research using primary sources would have uncovered as fallacious. The statements include the following:

§ 1: "like renaissance, palingenesis means rebirth" (p.34)

Response: As protagonist Myatt explained, palingenesis (παλιγγενεσία) is best left untranslated as it is a hermetic principle explained by the context, one of which is tractate XIII of the Corpus Hermeticum which is titled *On A Mountain: Hermes Trismegistus To His Son Thoth, An Esoteric Discourse Concerning Palingenesis And The Requirement of Silence*.

Myatt's translation of a relevant section of the dialogue is:

Thoth: Relate - plainly - the way of palingenesis.

My son, what is there to say? All that can be told is this: I saw an unshaped vista, brought-into-being through the generosity of theos, of me setting forth to a deathless body, and now I am not that before because engendered by perceivation.

This matter is not taught: not through that shaped part through which is seeing. Thus and for me there is no concern for the initial mixturous form. It is not as if I am biochrome and have tactility and definity: I am a stranger to them. You, my son, now observe me with your eyes and directly see my physicality and perceptible form. And yet, my son, I am now not understandable with those eyes.

[...]

Thoth: Inform me also of this: who is the essentiator of the Palingenesis?

Hermes Trismegistus: Through the desire of theos, The Mortal One, child of theos.

Myatt's commentary on this tractate is illuminating about hermeticism and Palingenesis and consists of 34 pages filled with quotations in Greek and references to other ancient texts. [9]

§ 2: "like Goodrick-Clarke, Senholt credits Crowley, Spengler and Toynbee for the phrase aeon..." (p.12)

Response: Research using primary sources would have uncovered several facts, one which is that the term 'aeon' occurs multiple times in the ancient text of Corpus Hermeticum, usually to refer to a Hermetic principle personified as Aion.

In his commentary on the Poemandres tractate [10] Myatt places the term into another context, quoting Eusebius who wrote (c.326 CE) about φῶς (phaos) pre-existing before the cosmic order, with φῶς used by Eusebius to mean Light in the Christian sense:

τό τε φῶς τὸ προκόσμιον καὶ τὴν πρὸ αἰώνων νοερὰν καὶ οὐσιώδη σοφίαν τὸν τε ζῶντα [Historia Ecclesiastica, Book 1, chapter 2]

Myatt translates as: "The Light of the proto-cosmos, the comprehension and vital wisdom existing before the Aeons."

As Myatt explained in his *A Matter of Honour* [11] in relation to claims by Senholt:

"[S]ome of my ideas and concepts - such as acausality and Aeons and Homo Galactica - are and have been used by the ONA. These concepts date to the early to middle 1970's, evident in such non-occult writings as *Emanations of Urania*, [12] and, later on, in my *Vindex - Destiny of the West*. As an early advocate of copyleft, I have never been bothered by plagiarism or by others using and adapting my ideas and my 'inventions', such as The Star Game. Thus there is use and adaptation by others, and possibly plagiarism, but no proof of a direct link."

Furthermore, in 2014 he wrote,

"The Cosmic Perspective reveals a particular truth not only about the Anthropocene (and thus about our φύσις as human beings) but also about how sustainable millennial change has occurred and can occur. Which change is via the progression, the evolution – the development of the faculties and the consciousness – of individuals individually. This is the interior, the a-causal, change of individuals wrought by a scholarly learning of and from our thousands of years old human culture of pathei-mathos, by our own pathei-mathos, and by that personal appreciation of the numinous that both the Cosmic Perspective and the muliebral virtues incline us toward. This aeonic change voids what we now describe by the terms politics and religion and direct social activism of the violent type." [13]

§ 3: "the insight role is a device for the ONA adept to receive new experiences that will facilitate his or her personal development and additional steps along the Seven Fold Way." (p.8)

Response: In the ONA an Adept is someone who has successfully undertaken the three to six month long of Internal Adept. Insight roles are not related to the stage of Adept but to the early stages of Initiate and External Adept as even a cursory reading of ONA sources would reveal. For example,

"The fundamental tasks of the new Initiate are: (i) to train for, and undertake, several physical challenges, (ii) choose and undertake an Insight Rôle (see chapter II) and which role should last around a year to eighteen months, and (iii) following success in these prepare for and undertake the Grade Ritual of External Adept (see chapter III)." [14a]

ooo

Internal Adept

"The rite exists in two forms, one lasting three months, the other six months, and it is up to the candidate to decide which one they will undertake, and whether or not they (i) will build their own shelter and procure their own food by fishing, hunting, and gathering, or (ii) take a tent and sleeping bag and purchase on a monthly basis such food supplies as may be needed from a locality situated at a suitable walking distance (c.10 miles). Whatever length of stay or means of shelter and food is chosen the candidate can only take what they can carry on their own back.

The task is to live alone in an isolated, wilderness area for the specified period with no contact with the outside world (except the little necessary if monthly supplies of food have to be bought) and without any modern conveniences (save for a tent and sleeping bag if required), with no means of measuring time (such

as by a clock or watch), using only candles [in a lantern] for night-time illumination, and having no communication devices (such as a mobile telephone) and no means of reproducing music or any other form of entertainment.

The rite is to live in such a simple way for the specified period, and it is recommended that the candidate keep a journal to record their thoughts, feelings, and imaginings."

[14b]

ooo

"The Diary of an Internal Adept is a remarkable document that deserves to be better known. The text is a transcription of the handwritten journal of an Occult initiate written in the 1990s: an honest and revelatory narration of the three-month long O9A Grade Ritual of Internal Adept undertaken in the Outer Hebrides, and makes it evident that the anados (ἄνοδος) of the O9A Seven Fold Way is a personal, a difficult, and an essentially pagan, quest which in its fourth (Internal Adept) stage involves, as one reviewer wrote, complete oblivion for the ego." [15]

ooo

§ 4: "to the followers of the esoteric philosophy of the Order of Nine Angles (ONA), the spiritual concept of acausality justifies the promotion of violence, hatred and terrorism..."

Response: This claim reveals a fundamental misunderstanding of how both protagonist Myatt and the ONA consider acausality, and thus the acausal, with Myatt's view having profoundly changed over the decades.

(a) The ONA View

A scholarly knowledge derived from an extended research using primary sources would have uncovered the following.

i) "[T]he intuition of acausality, which empathy provides, is a wordless apprehension (a knowing) of beings and Being which does not depend on denoting or naming (and thus does not depend on abstractions) and the theory of acausality is a formal attempt to explain this apprehension and this distinct type of knowing." [16]

ii) The acausal, as understood and as exoterically used by the O9A, is outlined in many MSS; for example in *Acausality*, *The Dark Gods*, and *The Order of Nine Angles* from which this a quotation.

"Anton Long clearly states, in many MSS, from the 1980s on, the reality of such an acausal existence beyond our causal (mortal) death. For example, in *The Quintessence of the ONA: The Sinister Returning* (dated 119 Year of Feyen) he writes that -

the very purpose and meaning of our individual, causal - mortal - lives is to progress, to evolve, toward the acausal, and that this, by virtue of the reality of the acausal itself, means and implies a new type of sinister existence, a new type of being, with this acausal existence being far removed from - and totally different to - any and every Old Aeon representation, both Occult, non-Occult and religious.

Thus it is that we view our long-term human social and personal evolution as a bringing-into-being of a new type of sinister living, in the causal - on this planet, and elsewhere - and also as a means for us, as individuals of a new sinister causal species, to dwell in both the causal and acausal Universes, while we live, as mortals, and to transcend after our mortal, causal 'death', to live as an acausal being." [17]

In the ONA tradition, discovering and using the faculty of empathy is one of the purposes of the three-month long Grade Ritual of Internal Adept, qv. *The Diary of an Internal Adept*. [14]

(b) The Myattian View

In his early writings protagonist Myatt considered that the acausal concerned the numinous, as in *A National-Socialist Glossary*, which was part of his *What Is National-Socialism?* text.

"Something is numinous if it has beauty and awe. Something which is divinely-inspired or divinely-representative is numinous. What is numinous is generally what is revered, or regarded as sacred - as spiritual or divine. Nature herself is numinous - a wonderful, awe-inspiring mystery. The numinous is an expression of the acausal - of the Unity behind causal, temporal, appearance." [18]

He expanded on this in *The Concept of the Acausal* section of *The Theology of National-Socialism An Examination of National-Socialism, Christianity and Islam*.

"National-Socialism gives us an awareness of several types of living being which other Ways of Life ignore or consider irrelevant. This ignorance is especially true of modern materialism. These beings include Nature, our folk, the homeland where our folk dwells, and the Cosmic Being.

These types of being derive their life from the acausal - or rather, from acausal energy. That is, they are manifestations of the acausal in the causal world. In a sense, these beings are acausal life, as distinct from the causal life-forms we know, through experience and Science, and which dwell with us on this planet. To understand National-Socialism is to understand this concept of the acausal, and thus the matrix, The Unity, which the acausal is.

It is the acausal which is numinous, which we apprehend through great Art, literature, music, and so on, and which can and does inspire us to quest for excellence and strive to aid our evolution. It is the acausal which is the essence of life, and it is a rational understanding, or intuitive awareness, of the acausal which enables us to place our own lives in the correct, Cosmic, context, and which provides us with the insight of how all life, causal and acausal, is connected, dependant, inter-related." [19]

In his later writings Myatt used the term in several ways, for example in reference to the 'Ash Wednesday' poem of TS Eliot:

For me, now, that 'God' of his and of others is Being, ὁ θεός, The Ineffable, The Unknowing and Unknowable, The Acausal, The-Unity, The One-The Only (τὸ ἓν), The Monas (μονάς) and which 'acausal' Being Muslims called Allah and Christians called God. This Being is also, as described in the Corpus Hermeticum, both male-and-female:

Theos, the perceiviation, male-and-female (ἀρρενόθηλος) being Life and phaos, whose logos brought forth another perceiviation, an artisan, who - theos of Fire and pneuma - fashioned seven viziers to surround the perceptible cosmic order in spheres and whose administration is described as fate.

ὁ δὲ Νοῦς ὁ θεός, ἀρρενόθηλος ὢν, ζωὴ καὶ φῶς ὑπάρχων, ἀπεκύησε λόγῳ ἕτερον Νοῦν δημιουργόν, ὃς θεός τοῦ πυρός καὶ πνεύματος ὢν, ἐδημιούργησε διοικητάς τινας ἑπτὰ, ἐν κύκλοις περιέχοντας τὸν αἰσθητὸν κόσμον, καὶ ἡ διοίκησις αὐτῶν εἰμαρμένη καλεῖται.

An Interview With David Myatt On A Summer Solstice Eve

<https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/dmyatt-summer-solstice-interview.pdf>

In one of his criticisms of Hitler and National Socialism, titled *Some Philosophical and Moral Problems of National-Socialism* dated 2012, Myatt wrote that empathy

"presents us with an acausal-knowing of life, human and otherwise, and this knowing is of ourselves as but one fallible, biologically fragile, mortal, microcosmic nexion, and thus of how

our self, our perceived and singular separate self-identity, is appearance and not an expression of the true nature of our being, which nature is one of connexions, between living emanations, not one of separations.

Such a revealing of our nature reveals that we should act with empathy and honour in the knowledge that our actions affect others or can affect others, directly, indirectly, emotionally, and acausally. That their joy, their pain, their suffering, their fate is ours by virtue of us as a connexion to them – as a connexion to all life; as one emanation of ψυχή." [21]

In that criticism he references two other early texts of his, (a) *Some Notes Concerning Causality, Ethics, and Acausal Knowing*, and (b) *Acausality, Phainómenon, and The Appearance of Causality*.

In Appendix V, *Notes on Aristotle, Metaphysics, Book 5, 1015a*, of his *The Numinous Way of Pathei-Mathos*, he provides the Greek text, his own translation, and a commentary, writing that

"what Aristotle is describing here is 'change', as for example in the natural development, the unfolding, the growth, of some-thing living that occurs because it is living; because it is possessed of Life and which Life is the ἀρχή of the change, the 'original being' (the φύσις) from whence being-becomes to be often perceived and classified by us in orderly ways.

What is described is an a-causal change, of being-becoming - of being unfolding - and thus fulfilling the potentiality of being within it. Hence why here Aristotle writes ἀρχὴν κινήσεως, which describes the potential change inherent in certain beings. That is, the a-causal origin of beings-becoming, or having become, and which beings (having changed, developed, unfolded) we then perceive and classify in orderly ways, such as by shape or usefulness to us, or by a notion such as causality: in terms of physical 'movement'. Which is why, in Aristotle, there is a relation between φύσις, μορφή, and εἶδος - εἶδος in the sense of 'perceivation' and not, as in Plato, denoting an abstract 'form' or an 'ideal' - διὸ καὶ ὅσα φύσει ἔστιν ἢ γίγνεται, ἤδη ὑπάρχοντος ἐξ οὗ πέφυκε γίγνεσθαι ἢ εἶναι, οὕτω φαμέν τὴν φύσιν ἔχειν ἐὰν μὴ ἔχῃ τὸ εἶδος καὶ τὴν μορφήν.

Thus φύσις is what is a-causal in beings and which acausality is the origin of the 'natural' order that unfolds because of the potentiality of being to become, to presence in the causal, whence to be perceived by us in various orderly arrangements and/or arranged in terms of usefulness, and which arrangements/usefulness include τὸ καλόν - and thus schemata, τάξις - and ἀρετή." [22]

This is about as far as one can get from the accusation of justifying "the promotion of violence, hatred and terrorism."

§ 5: "the mythomachy war could explain why ONA authors as of late have added promotion of sexual abuse of children to their doctrine..."

Response: The term "ONA authors" reveals a lack of scholarly rigour since it is not explained who these 'authors' are, how they are connected to the ONA and what that connection is. Do they declare themselves to be ONA and if so how and when and where and what probative evidence relating to association with the ONA substantiates their claim? Or have others declared them to be ONA and if so, when and where, and are those who have declared them to be ONA reliable witnesses and do they have probative evidence to support such a declaration?

If such authors have promoted such things then such things are, ipso facto, not part of ONA philosophy as described by ONA primary sources. A primary source regarding such matters is the following, written by Anton Long in 1989.

"[T]here is not, and cannot be, any such thing as 'Satanic' child-abuse: there can be no child-hood

'initiation', no participation by children under a certain age in rituals, and no abuse, by adult Satanists, of children. This latter is important - Satanism is concerned with the individual gaining self-mastery and self-understanding. The abuser (whether of children, drugs or pleasures) is swayed by mostly unconscious desires and impulses - they may manipulate and try to control others who are susceptible, but they cannot control themselves, or even begin to understand their 'darker' side. In short, they are weak - and generally rather pathetic - individuals, although they may hide behind a 'mask' or a 'role'. Such people are not Satanists, but rather failures." [23]

The quotation is from the article *Satanism and Child-Abuse* which was published in issue #9, November 1991, of *The Watcher* LHP zine, New Zealand. It was also mentioned on page 125 of the book *Nation and Race: The Developing Euro-American Racist Subculture*, edited by Jeffrey Kaplan, Tore Bjørgo, published by Northeastern University Press in 1998.

§ 6: "After David Myatt has publicly switched beliefs from one religion or philosophy to another, while always keeping one foot in National Socialism, he becomes the boy who cried wolf when he suddenly promises to have left extremism behind. His repetitively proven association to the Order of Nine Angles makes it close to impossible to accept any statement of his as based on honesty..."

Response:

That the author makes various allegations and ends with the affirmation that it is "close to impossible to accept to any statement of [Myatt's] as based on honesty" is a presumption amounting to an unacademic dismissal of primary sources in this matter (that is, all of Myatt's post-2012 writings and any and all statements he has made post-2012) as deceptive and/or as dishonest. Nevertheless, in this matter we shall persist in our pursuit, by rational means, of 'what is the truth of Myatt' by employing primary sources.

(a) Protagonist Myatt did not 'publicly switch beliefs'. For example, he quietly converted to Islam in 1998 and made no mention of it publicly for around eighteen months.

(b) He did not "always keep one foot in National Socialism" since his published writings under the name Abdul-Aziz ibn Myatt were critical of it and of nationalism and racialism in general.

His conversion is explained in his *From Neo-Nazi to Muslim* dated 5 Rabi Awal 1427 (Revised 2 Shaban 1428) [24] in which he wrote:

"Since my conversion/reversion to Islam, I - because of my own past and previous political involvements - have been asked many times over the years for my views regarding nationalism, race and Islam. Is, some have enquired, Islam compatible with nationalism, and/or racial identity, while others have asked whether our own native or ancestral culture is important. For years, I have striven to answer these questions, by asking the advice of those Muslims more learned than I, by studying the Quran and Sunnah, and by studying the works of Islamic scholars. Thus I have come to understand that, for Islam, there is only Dar al-Islam and Dar al-Kufr: the lands of Islam, and the lands of Ignorance where abide the Kafiroom. In addition, as Allah Subhanahu wa Ta'ala says: "The most honourable of you in the sight of Allah is the one who has At-Taqla." (49:13 Interpretation of Meaning)

[...]

For a Muslim, all Muslims are their brothers and sisters - they are not judged, or categorized, according to any other criteria, such as 'race'. Indeed, it is perhaps true to say that there is a specific Islamic culture: a Muslim identity, created by the revealing which is the Quran and Sunnah, and manifest in Adhab Al-Islam: in the customs, the ways, the manners of Muslims."

There is also the essay *Nationalism, Race and Islam*, [25] in which he quoted a Hadith:

"It was narrated on the authority of Abu Hariara that the Prophet (salla Allahu 'alayhi wa sallam) said: He who believes in Allah and the Last Day should either speak honourably or be silent."
(Muslim, Book 1, 75)

Furthermore, during a 'live' interview in 2006 [26] Myatt was asked the following question,

I have read somewhere that people say your conversion is insincere and "may be just a political ploy to advance your own failing anti-establishment agenda". Is this true?

Reply: Bismillah. I can only repeat what I have said, and written, many times since my reversion, which is that I made my Shahadah at a mosque, in front of several Muslim witnesses, and that - while I lived in that area - I regularly went to Namaz there, for over a year. I also have a document testifying my acceptance of Islam, signed by a Qadi and the Imam of a Mosque.

In addition, when interviewed by the BBC's Panorama programme some 18 months after my reversion, I made another public declaration that I was a Muslim, Alhamdulillah. But that bit was cut, and not broadcast. Since then, I have made several more such public declarations of my Islam, including one in a letter I sent to a newspaper which repeated such allegations. The newspaper did not publish the letter - so I posted it on an Islamic internet forum.

This live dialogue is another public declaration of my Islam, Alhamdulillah.

His writings after 2010 contain strident criticisms of Hitler and of National Socialism, in one of which he wrote that National Socialism

"by its very nature is supra-personal, organized, authoritative, dogmatic, and numinosity only lives, dwells, is manifest – in the personal sense – by individuals leading or inclining toward leading an empathic, compassionate, honourable, life where there is no need of any authority, any judgement, any criteria, other than their own, deriving from their empathy and their unique πάθει μάθος.

There is thus, based on applying the moral criteria of The Numinous Way, a complete rejection by me of National-Socialism – of whatever kind – and an understanding of Hitler as a flawed individual who caused great suffering and whose actions and policies were dishonourable and immoral." [27]

(c) Nowhere, as far as we can ascertain using primary sources, does protagonist Myatt "suddenly promise" to have left extremism behind as the author of *Across the Abyss* claims. As Myatt describes it:

"For the reality of my past nine or so years is not that of some sudden life-changing revelation, but rather of a profound inner struggle whose genesis lay years before - in my experiences with and passion for women; in my time in a monastery; in my ever-growing love for Nature and my involvement with English rural life; in Sue's illness and her tragic death.

This intense struggle was akin to an addiction, and I an addict addicted to abstractions. A struggle between my empathy, my understanding, my pathei-mathos, and my life-long belief, itself an abstraction, that somehow in some way I could make a positive difference to the world and that such abstractions as I adhered to, or aided or advocated were or could be a beginning for a better world, and that to achieve this new world certain sacrifice were, unfortunately, necessary.

A struggle which gave rise to what became - refined, and extended, year after year - The Numinous Way, and which struggle was an interior war to change myself, to actually live, every year, every month, every week, every day, suffused with an empathic awareness and a desire not to cause suffering; the struggle to abandon abstractions.

For nine years or so this interior struggle wore me down, until it gradually faded away. It was akin to cycling up a long steep mountain climb in mist and drizzly rain, struggling on against one's aching body and against

the desire to stop and rest; and not being able to see the end, the summit, of the climb.

And then, slowly, the drizzle ceases, the mist begins to clear, the road becomes gradually less steep, and one is there - in warm bright sunshine nearing the summit of that climb, able to see the beautiful, the numinous, vista beyond, below, for the first time, and which vista after such an effort brings a restful interior peace, the silent tears of one person who feels their human insignificance compared to the mountains, the valleys below, the sky, the Sun, and the vast Cosmos beyond: the wyrdful nature of one fleeting delicate mortal microcosmic nexion which is one's own life." [28]

This process of slow inner change is also documented in many letters Myatt wrote while living on a farm between 2002 and 2009, from which letters the following is extract:

"Over fifty years ago, in the 1970s, my concern was the next political confrontation, the next street fight with political opponents, the next piece of propaganda I would produce, motivated as I was by a Certitude-of-Knowing, a fanaticism, born of the belief that I had found the right answers, the right solutions, to certain problems of a political and social kind.

Now, after decades of practical experience which included two terms of imprisonment, the loss of two loved ones, travels in various foreign lands, and a decade and more of working with my hands in rural occupations, my concern has become my Uncertainty-of-Knowing: of how and why my earlier hubris has, mostly against my will, somehow given way to an often wordless appreciation and a wordless knowing of Nature and of my place as one fallible mortal temporarily living, for only some decades, on one planet orbiting one Star in one Galaxy among a Universe of billions of Galaxies. Of how I owe a debt, have an obligation, to Nature - Debitum Naturæ - and almost certainly a debt to whatever is or was the genesis of Nature, of the variety of life, here and possibly elsewhere in the Cosmos.

There thus has developed in me a perspective far beyond politics and far beyond the years and the decades where those with a political or a religious Certitude-of-Knowing try from whatever motive, or some scheming, to change what-is to what they, or others whose authority they accept, believe should-be based on some personal or adopted political or religious or social certitude. For all they seem to have done or do is perpetuate the cycle of suffering as I perpetuated it during my decades as a political and then as a religious fanatic." [29]

Are those (and the letter reproduced in full in Appendix I) the deceptive words of an extremist, as his opponents would have us believe?

(d) What "repetitively proven association" with the ONA? By whom? The author only cites Goodrick-Clarke and Senholt and, as several writers have revealed [30] they did not provide anything evidential in support of their claims.

In summation, such unproven allegations about protagonist Myatt, and those quoted in § 7 and § 8 below, seem to us to reveal the nature of the 2025 work we have been discussing.

§ 7: "Myatt's renunciation of his extremist past can be understood as a deceitful alteration of his discourse, conducted in order to retrieve acceptance in the social sphere that disregards far-right extremism..." p.55

Response: Where are the primary sources for the repeated allegation of protagonist Myatt being deceitful? What, we ask, is this 'social sphere' that the protagonist wants to be accepted into? This allegation of 'wanting to be accepted' would be somewhat amusing if it was not seriously meant, particularly as so many of Myatt's post-2012 writings are concerned with empathy, [31] and the need for a personal expiation. [32]

§ 8: "Myatt's intention with his PE [post-extremist] writing, and The Numinous Way of Pathei-Mathos in particular, is re-instating the confusion and bewilderedness striking the recipient of information about him and the ONA..." p.47

Response: This statement about intention, presented as a rhetorical question, is one of the foundations of the public narrative about protagonist Myatt and the ONA, derived as it is from the allegation that Myatt is 'Anton Long'. The author's belief in this prejudicial statement seems evident when he, again rhetorically, writes about Myatt as a "devious person hiding behind the Anton Long pseudonym" and when he writes, as noted in § 6 above, that it is "impossible to accept any statement of his as based on honesty..."

As in the public narrative, no evidence from primary sources or from a scholarly analysis of those voluminous post-2012 writings, is presented to substantiate the allegation that Myatt's rejection of extremism and his post-2012 writings are a deception.

It is interesting that the author repeats the accusation several times (qv. § 6 and § 7 above) each time in a slightly different context, and each time postulating a different or slightly different explanation for this alleged deception.

§ 9. "Myatt and the ONA are notorious for reading and responding to nearly every single word written about them..." p.77

Response: This hyperbole, together with the underlying prejudicial assumption that the voluminous post-2012 writings of (that is, the primary sources relating to) protagonist Myatt can be ignored because he is not only a deceptive person but also Anton Long, epitomizes this particular and recent contribution to the public narrative about Myatt and the ONA which we have been discussing. A contribution which, as with many others, cloaks itself with pseudo-intellectualism through the citation of secondary (not primary) sources and which uses invented impersonal abstract categories as a diagnostic tool.

ooo

To summarize. The fallacious nature of the statements, together with the fallacious nature of other statements by the author of *Across the Abyss* which are analysed in *The Early And The Later Myatt: A Study In Temerous Claims* [33], brings into question not only the academic value of that work but also the public narrative about protagonist Myatt and the ONA which that particular work by Lindström is now a part of; a prejudicial narrative which many politicians, the mainstream Media, and even some academics in countries such as America and Britain now apparently believe in since they assiduously propagate it.

The following quotation, from p.55 of the item we have been discussing, is indicative of his views about protagonist Myatt and could be considered a summary of part of the public narrative about our protagonist:

"Not many researchers nor journalists believe Myatt has truly left extremism behind, rather most construe his change of path as an insight role, the ONA practice of deception for infiltrative purposes. If that is the case, Myatt's renunciation of his extremist past can be understood as a deceitful alteration of his discourse....."

ooooo

Part Three

The Public Narrative

The public narrative about Myatt and the ONA is based on two intertwined allegations:

I. That the ONA/O9A is, as a representative of the US Department of Justice claimed in 2023, [34]

° a white supremacist, neo-Nazi, Satanist, and jihadist group that promotes extreme violence to

accelerate and cause the demise of Western civilization;

° that it embraces terrorism, including radical Islamic jihadist ideology and the violent tactics of jihadist groups;

° that members and associates of O9A have participated in acts of violence, including murders.

II. Myatt's post-2012 writings can and should be ignored because they are a deception since he is not only Anton Long but still a neo-nazi extremist, probably still secretly guiding the ONA, and still working toward the downfall of Western society.

Allegation I.

An integral part of the public narrative about the ONA/O9A is the assumption that the beliefs and deeds of those claiming to be O9A, or claimed by others to be O9A or inspired by the O9A, represent the ideology and aims and tactics of the O9A. In this narrative, ONA/O9A primary sources (the writings of Anton Long, 1976-2012) are ignored or considered irrelevant, with the narrative using secondary and tertiary sources instead.

What are also ignored are (i) attempts, using primary sources, to rebut such claims as those made by the US Department of Justice [34] and (ii) the reality that the actual ONA no longer exists [35] with such sources indicating that the public O9A is now a manufactured phantasmagorical enemy which the governments of several nation States want to outlaw. Hence the following:

Dear Home Secretary

I am writing to request a meeting to discuss the urgency of proscribing the Nazi-occultist group the Order of Nine Angles (O9A).

Along with HOPE not hate, the anti-fascist organisation whose parliamentary group I chair, I've been pressing the prescription review group to urgently assess the O9A threat and to bring forward the required parliamentary motion to proscribe O9A.

I have raised this matter both in the House and publicly a number of times. The O9A pose a significant threat to the lives and security of families in Britain.

This morning, the BBC reported that the man who murdered Bibaa Henry and Nicole Smallman in Wembley had been influenced by a man closely associated with O9A. These brutal and savage murders were inspired by the killers interest in satanism - an ideology which is promoted by, O9A - as well as Neo-Nazism.

This is not the first horrendous crime involving the O9A. This is a group that is promoting and praising terrorist attacks, especially attacks which involve sexual violence. Recently, a serving US soldier was indicted for conspiring with O9A supporters to launch a terror attack on his own unit.

Proscription will send a clear message that we are united against their hate and violence, and it would provide the police and security services with additional powers to stop this vile group from organising - and potentially save further lives from being lost.

I do urge you to ensure that they are proscribed urgently and I look forward to your reply and the opportunity to discuss this matter with you soon.

Yours sincerely



Stephanie Peacock MP

<https://www.stephaniepeacock.org.uk/>

[stephanie_calls_on_home_secretary_to_proscribe_murderous_nazi_occultist_group/](#)

Will the Government, as highlighted by the group Hope not Hate, whose work I pay tribute to, seek to outlaw the neo-Nazi organisation Order of the Nine Angles, alongside other despicable far-right groups? I pay tribute to my hon. Friend the Member for Barnsley East (Stephanie Peacock) for the work that she continues to do on this as chair of the all-party Hope not Hate group. Clearly, proscription should mark the start and not the end of the process. As such, is the Minister happy with the level of enforcement against proscribed organisations and their members?

Conor McGinn, MP for St Helens North:

<https://hansard.parliament.uk/Commons/2021-07-13/debates/673D4D8F-D90C-450B-B7E8-26B63018E5D3/PreventionAndSuppressionOfTerrorism>

ooo

Allegation II.

An integral part of the public narrative about David Myatt are the assumptions that he is Anton Long, the founder of the ONA, and a deceptive person who "lies through his teeth", [1] part of which deception is his rejection of extremism.

Thus, to date, his voluminous post-2012 writings, many intensely personal [36] and many scholarly, such his translation of and commentary on tractates of the Corpus Hermeticum, [37] have been and are being ignored in academia, probably because of the prevalence of and a belief in the public narrative which entwines Myatt with the ONA thus making Myatt a most controversial figure. It is also possible that these writings are ignored because it is currently politically expedient for academics to refrain from saying or writing anything positive about such a controversial individual whose political, religious, and philosophical peregrinations over the past fifty years [38] resulted in him developing an antinomian philosophy whose essence was expressed in works such as his 2025 essay *Individual Judgement, Authority, And Governance*. [39]

As one observer noted:

"One of the fundamental things about the modern, currently disparaged and little understood, philosophy of pathei-mathos (a/k/a the numinous way of pathei-mathos) is its antinomian nature: that it replaces the abstraction, and thus the authority, of the modern nation-State with the authority of the individual, with antinomian philosophically implying a passive rejection of the customs, the beliefs, the authority of the modern nation-State..." [40]

As protagonist Myatt wrote:

"It is my contention that the wordless knowing which personal empathy provides or can provide together with the wordless knowing arising from a personal pathei-mathos is a moral alternative to the abrogation of personal judgement and of personal conscience required by a nation-State and by established religions in the particular matters of war and the violence involved in supra-personal conflicts where there is an assumed 'us' and a 'them'. A moral alternative because there is a personal, individual, horizon to both empathy and pathei-mathos." [41]

ooooo

Part Four A Conclusion

When confronted with primary sources that contradict the allegations made about Myatt and the ONA the allegationists invariably quibble about 'what is an ONA primary source' and resort to claiming that since Myatt is a deceptive person who has written about having rejected extremism, those writings are

deceptive.

In addition, the allegationists believe, contrary to jurisprudence, (i) that it is for Myatt to prove that he is not Anton Long and not for them to provide probative evidence that he is Anton Long, and (ii) it is for Myatt to prove that his post-2012 writings are genuine and not for them to provide probative evidence that they are deceptive.

We, and a few others, are under no illusions regarding how long the current public narrative about protagonist Myatt will persist and thus how long it will be before his post-2012 writings, and especially his philosophy of pathei-mathos, are academically reviewed sans the context of that narrative and its allegations. Probably fifty years, at the very least.

Gelis Sangster, et al
Autumn Equinox 2025

ooo o ooo

Footnotes

[1] The accusation was made by one of Myatt's opponents to journalist Justin Ling in an item published in March 2022, and is recounted in *Some Questions for David Myatt*, July 2024, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/07/davidmyatt-interview-july-2024.pdf>

Regarding that 2024 interview by Myatt, see *An Amusing Riposte*, https://archive.org/download/amusing-dm_202508/amusing-dm.pdf

[2] Primary sources provide direct, contemporary, evidence or direct testimony regarding the subject or event or person being investigated. They include contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished. A primary document could be handwritten, or published in printed form or in a digital format.

The writings, opinions, and conclusions of others about such subjects or persons are secondary sources, with tertiary sources a collection or compendium of such secondary sources.

In scholarly terms and in regard to the original language of primary sources, if a person venturing an opinion about such material cannot read the original language, and does not personally translate such a work or passages from such a work and thus has to use the translations of others then their opinions and conclusions about that work become secondary sources.

[3] <https://www.scribd.com/document/836868004/Unravelling-The-ONA>

[4] Daveed Gartenstein-Ross & Emelie Chace-Donahue, *The Order of Nine Angles: Cosmology, Practice & Movement*, 2023, DOI: <https://doi.org/10.1080/1057610X.2023.2186737>

[5] Shanon Shah, Jane Cooper & Suzanne Newcombe, *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles*, 2023, DOI: <https://doi.org/10.1080/1057610X.2023.2195065>

[6] *Digital Battlefield: How Terrorists Use The Internet And Online Networks For Recruitment And Radicalization*. <https://docs.house.gov/meetings/HM/HM05/20250304/117902/HHRG-119-HM05-Wstate-ZelinA-20250304.pdf>

[7] *Journey To Another World: The Trouble With Myatt And The O9A*, Chapter 3, O9A 1.0 and O9A 2.0.
<https://archive.org/download/trouble-dm-o9a/trouble-dm-o9a.pdf>

[8] An overview of O9A primary sources is provided in the 2023 text *Deconstructing The O9A*.

"For the purpose of this monograph O9A primary sources are defined, with reference to the O9A being an esoteric philosophy (qv. Part One) as *The Deofel Quartet*, *The Satanic Letters*, and *Naos*, written by Anton Long, containing as they do the foundations of O9A esoteric philosophy, with his other writings between 1976 and 2012 expositions of that philosophy and, more often than not, part of his Labyrinthos Mythologicus, qv Part Three [...] This definition differs from that of Fredrik Gregorius, that of Daveed Gartenstein-Ross and Emelie Chace-Donahue, and from that of Shanon Shah and associates Jane Cooper & Suzanne Newcombe, in their 2023 studies of the O9A which are described in *Another Academic Misunderstanding?* included - pp.9-14 - in *O9A: The Importance Of Primary Sources*, e-text, 2023."

Source: <https://archive.org/download/deconstructing-the-o9a/deconstructing-the-order-of-nine-angles.pdf>

in *The Boundaries of O9A Philosophy* the author writes that crucial

"to understanding and appreciating O9A philosophy is the study of the writings of Anton Long, 1976-2012, for they are the primary sources, the only primary sources, of that philosophy. Which writings were published under that name or using the two pseudonyms which he himself has acknowledged, which are (i) 'Stephen Brown', with reference to the two volumes of *The Satanic Letters*, 1992, and (ii) 'Thorold West', with reference to the manuscript of *Naos: A Practical Guide To Modern Magick*, 1989."

The author defines the O9A in the following way:

"The appellation Order of Nine Angles describes the esoteric philosophy developed by the pseudonymous Anton Long between 1976 and 2012 and was described in texts authored by him published between those dates.

An esoteric philosophy is a philosophy that describes, or seeks to describe, the hidden or inner - the esoteric - nature of Being and of beings including we human beings. An axiom of O9A philosophy, in common with many esoteric philosophies, is that the inner nature of Being and of beings can be apprehended, or represented, by a particular symbolism or by various symbolisms and also by the relationships between symbols, for such esoteric philosophies are based on the Aristotelian principle that existence/reality is a reasoned order capable of being rationally understood, with many esoteric philosophies also positing – as the ancient Greeks did, as Hellenic hermeticism did, and as O9A philosophy does – that this reasoned order (κόσμος) has an ordered structure and that human beings, by virtue of possessing the faculty of reason, are - in their natural state of physis (φύσις) or fitrah - an eikon (εἰκὼν) of that ordered structure.

The symbolism of O9A philosophy is - as described in the Poemander/Poemandres tractate of the Corpus Hermeticum and in many Renaissance alchemical texts - the ancient one of seven spheres (ἐβδόμας) and a hermetic quest (ἄνοδος) by the individual from the first, lower, sphere to the seventh, higher, sphere....."

Source: https://archive.org/download/o9a-boundaries-philosophy-v9_202209/o9a-boundaries-philosophy-v9.pdf

[9] Included in *DW Myatt: Greek And Latin Translations*, pp. 510-544, https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/dwm_translations.pdf

[10] Poemandres tractate, included in *DW Myatt: Greek And Latin Translations*, op.cit, pp.364-407

[11] *A Matter of Honour*, 2012, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf>

[12] <https://archive.org/download/emanations-of-urania/emanations-of-urania.pdf>

[13] *Some Questions For DWM*. The essay is included in *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*, 2014, ISBN 978-1502396105

[14] (a) *The Seofonfeald Paeth*, p. 10, <https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf>
(b) *The Seofonfeald Paeth*, pp.13-14, op.cit.

[15] <https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf>

[16] *Some Notes On The Theory of The Acausal*, 2010, <https://davidmyatt.wordpress.com/theory-of-the-acausal/>

[17] Footnote 3, p.163, *The Seofonfeald Paeth*, <https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf>

[18] *An Interview With David Myatt On A Summer Solstice Eve*. Included in *Seven Interviews*, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf>

[19] *Selected National Socialist Writings*, <https://archive.org/download/myatt-selected-ns-writings1/myatt-selected-ns-writings1.pdf>

The essay was published in 114 yf [2003] during Myatt's attempt to bring National Socialists and Jihadi Muslims together to fight what he regarded as their common enemy. His attempt was described in the book *Enemy of My Enemy: The Alarming Convergence of Militant Islam and the Extreme Right* by Professor George Michael, published by University Press of Kansas in 2006.

An extract from Myatt's essay was published on the Serbian section of the *Stormfront* internet forum in 2003.

[20] *An Interview With David Myatt On A Summer Solstice Eve*. Included in *Seven Interviews*, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf>

[21] *Some Philosophical and Moral Problems of National-Socialism*, <https://davidmyatt.wordpress.com/moral-problems-of-national-socialism/>

[22] *The Numinous Way of Pathei-Mathos*, pp.44-45, <https://davidmyattinfo.files.wordpress.com/2024/03/numinous-way-pathei-mathos-v7-1.pdf>

Printed edition of *The Numinous Way of Pathei-Mathos*, ISBN 978-1484096642
Kindle edition: ASIN B0DWXTNNPY

[23] <https://archive.org/download/satanism-o-9-a-and-children/Satanism%2C%20O9A%2C%20And%20Children.pdf>

[24] <https://web.archive.org/web/20110719014034/http://www.davidmyatt.info/convert2.html>

[25] https://web.archive.org/web/20080523215400/http://www.davidmyatt.info/islam_race.html

[26] <https://web.archive.org/web/20080820074102/http://www.davidmyatt.info/replies-online.html>

The *Live Dialogue*, was conducted on the Islam-Online website on 13 Safar 1427 (13 March 2006 CE) which

website was founded by Sheikh Yusuf al-Qaradawi who was associated with the Muslim Brotherhood.

[27] *Hitler, National-Socialism, and Politics – A Personal Reappraisal*, 2012, in *Analysing National Socialism*, <https://davidmyatt.wordpress.com/wp-content/uploads/2019/06/dwm-problems-ns.pdf>

See also *Some Quotations About Hitler, National Socialism, and Racism*, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/12/quotes-hitler-race-myatt.pdf>

[28] *Myngath*, 2013, (a) Printed edition: ISBN 978-1484110744 (b) Gratis pdf: <https://davidmyatt.wordpress.com/wp-content/uploads/2013/04/david-myatt-myngath.pdf>

[29] *An Inner Struggle*, https://davidmyatt.wordpress.com/wp-content/uploads/2025/07/an_inner_struggle.pdf

[30]

(a) Senholt: (i) A Case Study, pp.2-5, *A Matter of Honour*, 2012, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf>

(ii) *Senholt And the Fallacy Of Incomplete Evidence*, pp. 21-24, *Analysing The Order Of Nine Angles*, 2024, <https://archive.org/download/o9a-colin/2024-o9a-colin.pdf>

(b) Goodrick-Clarke: (i) *A Matter of Honour*, pp.6-7, 2012, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf> (ii) Appendix V, pp.24-26, *Analysing The Order Of Nine Angles*, 2024, <https://archive.org/download/o9a-colin/2024-o9a-colin.pdf>

[31] In a 2024 interview, Myatt quoted part of one of his post-2012 writings:

"I have learned that one of the most harmful things is an ideology, of whatever kind, political, religious, social: a belief we have the answers, and that some law, some government, some abstract idea, some political or social policy, or religious belief, can and will change things for the better, even though - as it almost always does - such a thing involves some suffering, some deaths, some people being deprived of their liberty, their freedom, and some individuals using whatever arts of manipulation they can to convince others of the correctness of such a thing, which is always supra-personal, and as such always involves some people, or some government, having some dishonourable 'authority' over others, on pain of punishment.

The simple way of reason, of restraint, of empathy with all living things, of symbiosis with Nature does involve us changing ourselves but such change involves only a free, conscious, individual, choice. Can we accept some of the hardships, the frugality, that such a life brings because we know that this is how we can and should live and that by so living we are not only not harming others, but aiding ourselves, our family, or locality, Nature and the Cosmos? All else seems, now, inauthentic, unnecessary, a turning away from the knowledge, the understanding, we have achieved - and especially a turning away from that empathy, that consciousness, that awareness of the matrix, of us as a connexion, a living nexus, which I have begun to feel is the essence of our humanity." *An Interview With David Myatt On A Summer Solstice Eve*, pp.1372-1377, *Selected Writings 2012-2024*, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/12/selected-writings-dwm.pdf>

[32] In *Part Two: Expiation And Penance* of his 2018 essay *In Defence Of The Roman Catholic Church* he quoted from his earlier, 2012, *Numinous Expiation* text:

"One of the many problems regarding both The Numinous Way and my own past which troubles me – and has troubled me for a while – is how can a person make reparation for suffering caused, inflicted, and/or dishonourable deeds done [...]"

One of the many benefits of an organized theistic religion, such as Christianity or Islam or

Judaism, is that mechanisms of personal expiation exist whereby such feelings can be placed in context and expiated by appeals to the supreme deity. In Judaism, there is Teshuvah culminating in Yom Kippur, the day of expiation/reconciliation. In Catholicism, there is the sacrament of confession and penance. In Islam, there is personal dua to, and reliance on, Allah Ar-Rahman, Ar-Raheem, As-Salaam. Even pagan religions and ways had mechanisms of personal expiation for wrong deeds done, often in the form of propitiation; the offering of a sacrifice, perhaps, or compensation by the giving or the leaving of a valuable gift or votive offering at some numinous – some sacred and venerated – place or site." p.382 of *Selected Writings 2012-2024*, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/12/selected-writings-dwm.pdf>

The *Numinous Expiation* text was itself part of his 2012 book *Religion, Empathy, and Pathei-Mathos* subtitled *Spirituality, Humility, and A Learning From Grief* which is included in *Selected Writings 2012-2024*, op.cit, pp.399-452.

A printed version of *Religion, Empathy, and Pathei-Mathos* is available: ISBN 978-1484097984

[33] *The Early And The Later Myatt: A Study In Temerous Claims*, <https://egnatusseverin.wordpress.com/2025/09/13/the-early-and-the-later-myatt/>

[34] Statement made by Damian Williams of the United States Department of Justice - <https://www.scribd.com/document/626556569/Ethan-Melzer-Sentencing-Submission>

The claims are examined in Chapter One, *The United States Department of Justice*, pp.4-8 of the 2024 compilation *Allegations, Academia, Occultism, And A Modern Myth*, <https://archive.org/download/moderrn-myth-o9a/moderrn-myth-o9a.pdf>

[35] *Three Final Texts*, 2025, <https://www.scribd.com/document/898398924/The-Hebdomian-Way-Three-Final-Texts>

[36] qv. Appendix III for a relevant example.

[37] *Corpus Hermeticum: Eight Tractates*, 2017, ISBN 978-1976452369

Gratis pdf: *DW Myatt: Greek And Latin Translations*, pp. 358-547, https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/dwm_translations.pdf

[38] Rachael Stirling, *The Peregrinations Of David Myatt: National Socialist Ideologist*, 2023, ISBN 979-8392990900

Gratis pdf: https://archive.org/download/dm-ns-ideologue-second-edition_202307/dm-ns-ideologue-second-edition.pdf

[39] *Individual Judgement, Authority, And Governance*, 2025, <https://davidmyatt.wordpress.com/wp-content/uploads/2025/06/impersonal-authority.pdf>

[40] *An Antinomian Philosophy?* <https://davidmyatt.wordpress.com/wp-content/uploads/2025/07/an-antinomian-philosophy.pdf>

[41] *Notes On War, Suffering, And Personal Judgement*, 2025, <https://archive.org/download/dwmyatt-notes-war-suffering/dwmyatt-notes-war-suffering.pdf>

Appendix I

A Letter From A Farm

A beautiful, hot, sunny day and only a few wisps of high white cirrus cloud lie below the blue dome of sky.

There is no more work, today, now, and I have spent about an hour lazy - my flask of cider empty - lying in the shade of an Oak in this field of freshly cut hay, no breeze to even rustle the leaves above me; no roads - except two miles distant - and no people to assail me with their sounds, their feelings: to en-press upon me the patterns, the ways, the life, the harm, of that other world.

Thus, here, I am calm, able to be the belonging which I, we, are, and thus it is that I, smiling, walk the short distance to where there is a small pond, down in a hollow by a hedge and shaded only in one part of one corner by one small Hawthorn bush. Behind the larger, blue, Dragonfly, the Ruddy Darter clings to a small half-submerged blade of grass.

But the blue has the better perch - a tall Bull-rush, one among a group of three two-thirds towards the centre of this pond, and every few minutes, the blue flies up, to briefly circle a part of the water before returning to its bull-rush rest.

Damsel-flies - a scintillating light-blue - circle, land, join together, land, around this water's edge.

There is a reason for the blue's wait. A smaller, darker, female arrives and with a loud buzzing of wings, they join to tumble, spin, fly until they break when she hovers toward one edge of the pond, dipping her lower abdomen into the water, again, again, again, there near where stems of grass rise, curved, up toward the Sun, breaking the surface tension of the water. The male blue circles, briefly hovers - as if watching, waiting - and she is gone, back into cover of bush, tree, long grass. He returns then to his perch, but only for a while. He, too is soon gone - where I cannot see -

and it is not long before the female returns to perch, almost exactly - perhaps exactly - where he perched.

The Ruddy Darter has flown away, somewhere, and I wait, wait, wait until my legs become numb from the sitting-stillness and sweat falls down, many times, from my forehead to my face. For this July Sun is hot.

Now, the she-blue circles, alighting from time to time on water-edge grass, before returning to her perch.

On the pond, a black whirly-gig beetle sails over the greeny surface - while, beneath, near where I sit, perched, watching, a myriad of small grey-things, with two front legs like paddles, dart, here, there, following, tussling with each other among some fallen dead twigs. Something, jet-black, oval and small - a beetle perhaps - briefly breaks the surface before swimming back down into the murky depths of the middle as a Water-boatman glides by atop the surface.

I wait, but still do not see the rare Ruddy Darter. It must have gone while I waited, distracted by the blue.

The myriad small grey-things - twenty, thirty, more - have become ten as the Earth turned to move the Sun across my sky. Then only a few remain where I can see them.

There is a slight breeze, now, to break this silence brought by the few calling birds, so hot is the heat of this Sun. And it is the Sun - and thirst, hunger, numbness of limbs - which makes me to rise, pond-ripple slowly, to turn to walk with reluctance back toward that other world.

Having harmed nothing - except two stalks of grass, chewed - I sigh. There are no humans harming things, here: but for how much longer?

One Hot Sunny Day,
Almost Mid-July

Source:

An Inner Struggle

https://davidmyatt.wordpress.com/wp-content/uploads/2025/07/an_inner_struggle.pdf

ooo o ooo

Appendix II

The Centuries, Not The Years

Over fifty years ago, in the 1970s, my concern was the next political confrontation, the next street fight with political opponents, the next piece of propaganda I would produce, motivated as I was by a Certitude-of-Knowing, a fanaticism, born of the belief that I had found the right answers, the right solutions, to certain problems of a political and social kind.

Now, after decades of practical experience which included two terms of imprisonment, the loss of two loved ones, travels in various foreign lands, and a decade and more of working with my hands in rural occupations, my concern has become my Uncertainty-of-Knowing: of how and why my earlier hubris has, mostly against my will, somehow given way to an often wordless appreciation and a wordless knowing of Nature and of my place as one fallible mortal temporarily living, for only some decades, on one planet orbiting one Star in one Galaxy among a Universe of billions of Galaxies. Of how I owe a debt, have an obligation, to Nature - *Debitum Naturæ* - and almost certainly a debt to whatever is or was the genesis of Nature, of the variety of life, here and possibly elsewhere in the Cosmos.

There thus has developed in me a perspective far beyond politics and far beyond the years and the decades where those with a political or a religious Certitude-of-Knowing try from whatever motive, or some scheming, to change what-is to what they, or others whose authority they accept, believe should-be based on some personal or adopted political or religious or social certitude. For all they seem to have done or do is perpetuate the cycle of suffering as I perpetuated it during my decades as a political and then as a religious fanatic.

This new perspective of mine is of the centuries yet to be and of how we as individuals can cease to interfere, from whatever motive, in the world beyond our own personal world because while such interference may in some circumstances change and often has changed our and other societies temporarily 'for the better' such change does not, in the perspective of centuries, last. A revolution here; a change of government; a war there; an invasion of this or that land; repressive laws; the extra-judicial killing or assassination of this or that official or leader...

There are so many examples over so many centuries. Did the brutality of ancient Rome - the slaughter of Boudica and her followers not long after her victory over the Ninth Legion; the killings, including the murder of Cicero, during the Second Triumvirate; the crucifixion of thousands of followers of Spartacus along the Appian Way; the crucifixion of Jesus and the killing of many early Christians - prevent the fall of the Roman Empire? Did the First and Second World Wars, with their millions of people killed, solve the internal problems of, for example, America and Britain: the poverty; the deprivation, the inequality that still haunts them? Et cetera.

Yet we always find excuses for ourselves, for others: that 'next time it will be different' and that some existing government or some newly declared enemy foreign or domestic 'must be opposed and defeated' by whatever means because 'we' are right and 'they' are wrong. Thus does the internal violence, the hatred and often the internal repression, and the foreign killing and the destruction, continue decade after decade, century following century.

Is this all that we are or all we can be? Decades ago in one of those rare perceptions of acausal Time, I vainly tried to express in words that fleeting perception of another world, of another way of living. But as so often between 1968 and 2006 it was, as other such moments were, forgotten in the maelstrom formed by still believed-in causal impersonal abstractions and by my arrogant belief that I should, must, change what-is to what I hubriatically believed it should-be.

I needed to resist, then; I should have resisted, remembering. But remembering and resisting what? Remembering the deeds done; the suffering caused; resisting the hubris that vivified my personal life, manifest as my hubris was in a personal Certitude-of-Knowing. Now, almost every day, I strive to remember in words such as this the long and difficult journey from city-street to farm-field, from battle-song to plainchant to rural silence, conveyed as I seem to have been to move beyond causal impersonal abstractions to a consideration of the centuries not the decades.

And what you thought you came for
Is only a shell, a husk of meaning
From which the purpose breaks only when it is fulfilled
If at all. Either you had no purpose
Or the purpose is beyond the end you figured
And is altered in fulfilment. [1]

David Myatt
August 2024

[1] TS Eliot: Little Gidding

Source:

<https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-the-centuries.pdf>

ooo o ooo

Appendix III

Letter To My Undiscovered Self

For nearly four decades I placed some ideation, some ideal, some abstraction, before personal love, foolishly - inhumanly - believing that some cause, some goal, some ideology, was the most important thing and therefore that, in the interests of achieving that cause, that goal, implementing that ideology, one's own personal life, one's feelings, and those of others, should and must come at least second if not further down in some lifeless manufactured schemata.

My pursuit of such things - often by violent means and by incitement to violence and to disaffection - led, of course, not only to me being the cause of suffering to other human beings I did not personally know but also to being the cause of suffering to people I did know; to family, to friends, and especially to those - wives, partners, lovers - who for some reason loved me.

In effect I was selfish, obsessed, a fanatic, an extremist. Naturally, as extremists always do, I made excuses - to others, to myself - for my unfeeling, suffering-causing, intolerant, violent, behaviour and actions; always believing that 'I could make a difference' and always blaming some-thing else, or someone else, for the problems I alleged existed 'in the world' and which problems I claimed, I felt, I believed, needed to be sorted out.

Thus I as a neo-nazi, as a racist, would for some thirty years and by diatribes spoken, written, rant on and on about these alleged problems: about 'the Jewish/Zionist problem, about 'the dangers of race-mixing', about the need for 'a strong nation', about 'why we need a revolution', about 'the struggle for victory', about 'the survival of the Aryan race', and so on and so on. Later on, following my conversion to Islam, I would - for some seven or so years - write and talk about 'the arrogance of the kuffar', about 'the need for a Khilafah', about 'the dangers of kufr', about 'the need for Jihad against the kuffar', and so on and so on.

Yet the honest, the obvious, truth was that I - and people like me or those who supported, followed, or were incited, inspired, by people like me - were and are the problem. That my, that our, alleged 'problems' (political/religious), were phantasmagorical; unreal; imagined; only projections based on, caused by, invented ideas that had no basis in reality, no basis in the simple reality of human beings. For the simple reality of most human beings is the need for simple, human, things: for personal love, for friendship, for a family, for a personal freedom, a security, a stability - a home, food, playfulness, a lack of danger - and for the dignity, the self-respect, that work provides.

But instead of love we, our selfish, our obsessed, our extremist kind, engendered hate. Instead of peace, we engendered struggle, conflict, killing. Instead of tolerance we engendered intolerance. Instead fairness and equality we engendered dishonour and discrimination. Instead of security we produced, we encouraged, revolution, violence, change.

The problem, the problems, lay inside us, in our kind, not in 'the world', not in others. We, our kind - we the pursuers of, the inventors of, abstractions, of ideals, of ideologies; we the selfish, the arrogant, the hubriatic, the fanatics, the obsessed - were and are the main causes of hate, of conflict, of suffering, of inhumanity, of violence. Century after century, millennia after millennia.

In retrospect it was easy to be, to become, obsessed, a fanatic, an extremist - someone pursuing some goal, someone identifying with some cause, some ideology; someone who saw 'problems' and felt such 'problems' had to be sorted out. For such extremism, such goals, fulfilled a need; they gave a sense of identity; a sense of belonging; a sense of purpose. So that instead of being an individual human being primarily concerned with love, with and responsible for personal matters - the feeling and issues and problems of family, friends, loved ones - there was a feeling of being concerned with and part of 'higher more important things', with the inevitable result one becomes hard, hardened, and thence dehumanized.

Easy to be thus, to be an outward extremist; just as it is easy for some other humans (especially, it seems, for men) to be and remain extremists in an inner, interior, way: selfish, hubristic, arrogant, unfeeling, and thus obsessed with themselves, their physical prowess, and/or subsumed by their personal desires, their feelings, their needs, to the exclusion of others. For - despite our alleged, our believed in, 'idealism' - we the outward extremists were, we had become like, those selfish, hubristic, arrogant, unfeeling humans; only that instead of being slaves to our personal desires, feelings, needs, we were enslaved to our ideals, our goals, our ideologies, our abstractions, and to the phantasmagorical problems we manufactured, we imagined, or we believed in.

In essence, it was a failure of humanity on our, on my, part. A failure to see, to know, to feel, the human - the individual - reality of love, of peace. A failure to personally, as individuals, be empathic, compassionate, loving, kind, fair.

For love is not some ideal to be striven for, to be achieved by some supra-personal means. It is just being human: among, with, other humans, in the immediacy-of-the-moment. From such a human, individual, love - mutual and freely given, freely returned - there is peace: tranquillity, security.

That it took me four decades, and the tragic death of two loved ones, to discover these simple truths surely reveals something about the person I was and about the extremisms I championed and fought for.

Now, I - with Sappho - not only say that,

I love delicate softness:

For me, love has brought the brightness
And the beauty of the Sun [1]

but also that a personal, mutual, love between two human beings is the most beautiful, the most sacred, the most important, the most human, thing in the world; and that the peace that most of us hope for, desire in our hearts, only requires us to be, to become, loving, kind, fair, empathic, compassionate, human beings.

For that we just have to renounce our extremism, both inner and outer.

David Myatt
February 2012

Notes

[1] ἔγω δὲ φίλημ' ἀβροσύναν [...] τοῦτο καὶ μοι τὸ λάμπρον ἔρως ἀελίῳ καὶ τὸ κάλον λέλογχε. Sappho, poetic fragment: P. Oxyrhynchus. XV (1922) nr. 1787 fr. 1 et 2

Source:

David Myatt, *Understanding and Rejecting Extremism*, 2013, ISBN 978-1484854266
(Gratis pdf: <https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/david-myatt-rejecting-extremism.pdf>)

Published under the Creative Commons Attribution 4.0 International license.

A Modern Tale Of Three Claims

What has become evident and possibly indicative over the past year or more is that there is an effort, concerted or otherwise, and in academia and elsewhere, (a) to claim that David Myatt's post-2011 writings regarding his rejection of extremism and his philosophy of *pathei mathos* are a 'deception'; ^[1] (b) to claim that his translations and commentaries such as his 190 page one on the *Corpus Hermeticism* are not by him; and (c) to claim not only that his published interviews such as a 2024 one ^[2] are not by him but also that the weblog that they and his other post-2011 writings are on is not his weblog but one run by an imposter. ^[3]

That is, to dismiss all these writings, these primary sources, and the weblog where they can be found, on the basis of prejudicial assumptions. Why?

A. One possible explanation is that it leaves the field clear for what has become the public and the accepted narrative about Myatt - that he is the founder and chief theoretician of the Occult movement described by the acronym ONA; that he is an unrepentant neo-nazi extremist and, as a government financed policy group said in 2021, "one of the 20 most dangerous extremists in the world", [4] with "his" ONA serving as "an accelerationist radicalization to violence pathway premised on occult practices," [5] , with "ONA symbolism and ideology intersecting with extremist networks, criminal activities, and acts of violence", and with the ONA advocating "for the destruction of civilization and [urging] adherents to undertake violent acts as a way to gain mystical insight". [6] And so on and so on.

B. Another possible explanation is that Myatt's antinomian philosophy [7] is perceived by some in positions of influence and authority as a potential threat particularly given his analysis of the foundations of the nation State and his postulation of a modern *civitas* based on personal virtues. [8]

C. A more simple explanation is that the current narrative is a consequence of hatred and possibly personal jealousy of a man who one academic described as "possessed of a gifted intellect and apparently a polymath [and having] fluency in the classical languages (Greek and Latin), as well as Arabic and possibly Persian." [9] This man seemed to belong to a bygone age having had the *chutzpah* to challenge two journalists to a duel with deadly weapons for spreading rumours and lies about him; with both journalists dishonourably refusing the challenge and dishonourably refusing to issue an apology in lieu.

One of those dishonourable cowards, a latter-day 'gutter press' journalist, subsequently scurried along the British corridors-of-power seeking patronage while spreading alarmist stories of an extremist threat and of 'a dangerous man' leading a dangerous extremist group. His quest for patronage succeeded to such an extent that the government of the day not only awarded him a medal for 'services rendered' but appointed him, a year later, as advisor to the 'British Parliamentary Commission for Countering Extremism' which included the then head of MI5.

D. More realistically, the current narrative may be happenstance: a result of A and B and C combined with the help of government and other agencies who have a vested interest in manufacturing and distributing 'black propaganda.' [10]

Whatever the explanation, the result as evident in the article about Myatt in a popular tertiary Internet source used by millions of people as a source of information is of the man himself being the leader of a militant neo-nazi satanic organization which seeks to destroy Western civilization. As a particular political policy group described it, the group Myatt is alleged to have founded and allegedly leads is "the most dangerous far-right terror movement operating in the world today." [11]

Without any evidence from primary sources, and whether their motive be personal or political or whatever, those

(i) claiming that all Myatt's post-2011 writings and his philosophy of *pathei mathos* are a deception by some 'evil cunning man', and

(ii) claiming that his translations and commentaries of Greek and Latin texts are the work of someone else, and also

(iii) claiming that the weblog/website where such works can and could be found is/are/were operated and maintained by someone else,

obviously believe that their negative, disparaging, propagandistic version of Myatt, of his philosophy, and of his

scholarship, will prevail. Just as all censors throughout our human history mistakenly or in their hubris have believed that their version of events or of a person will prevail.

Which brings to mind a particular and ancient quotation about Fate that the man himself is fond of quoting:

τίς οὖν ἀνάγκης ἐστὶν οἰακοστροφός.
Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες

Who then compels to steer us?
Trimorphed Moirai with their ever-heedful Furies! [12]

K.S.
Oxonia
October 2025
v.1.03a

1. A recent (2025) example of the deception claim, circulated in academia, is analysed in the two texts (i) *The Early And The Later Myatt: A Study In Temerous Claims*, and (ii) *A Very Modern Narrative*. Both texts are archived at <https://archive.org/download/temerous-claims/temerous-claims.pdf>

2. *Some Questions for David Myatt*, July 2024. Included in <https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf>

3. A recent example is a 2025 item titled *Lest You Forget* whose author(s) wrote that he/they crafted questions containing "traps to see if it was actually David Myatt responding." They went on to claim it was not Myatt.

That claim and others about Myatt were debunked in *More Indicative Allegations*, <https://archive.org/download/more-indicative-allegations/more-indicative-allegations.pdf>

4. <https://web.archive.org/web/20210126120934/https://www.counterextremism.com/content/top-20-extremists>

5. Center on Terrorism, Extremism, and Counterterrorism. <https://www.middlebury.edu/institute/academics/centers-initiatives/ctec/publications/dangerous-organizations-and-bad-actors-order-nine>

6. 'Special Analysis Report' by the NCTC, the DHS and the FBI, in coordination with the CIA, the DIA, and the NSA. Quoted in <https://theo9away.wordpress.com/2025/09/27/the-occult-phantom-menace-2/>

7. An overview is provided in *Towards Appreciating Myatt's Philosophy Of Pathei-Mathos*, included in the 2023 collection of essays published as *The Antinomianism Of Mr Myatt*, https://archive.org/download/dm-heretic_202311/dm-heretic.pdf

8. As the editor of that 2023 collection of essays writes in the Introduction to *The Antinomianism Of Mr Myatt*,

<quote>

To paraphrase de Quincey and to use a Ciceronian term, Myatt finds that the capital fault in the operation of the nation-state has long been in the antinomies of its civitas, with Myatt, referencing Cicero and Aristotle's meson and quoting from his own works, such as his *Classical Paganism And The Christian Ethos*, suggesting,

An ontology of physis: of mortals, of livings beings, and of Being, as fluxive mesons. Of we mortals as a mortal microcosm of Being - the cosmic order, the κόσμος - itself with the balance, the meson, that empathy and pathei-mathos incline us toward a living presenced in the ancient Greek phrase καλὸς κάγαθός, "which means those who conduct themselves in a gentlemanly or lady-like manner and who thus manifest - because of their innate physis or through pathei-mathos or through a certain type of education or learning - nobility of character."

Which personal conduct, in the modern world, might suggest a Ciceronian-inspired but new type of civitas, and one "not based on some abstractive law but on a spiritual and interior (and thus not political) understanding and appreciation of our own Ancestral Culture and that of others; on our 'civic' duty to personally presence καλὸς κάγαθός and thus to act and to live in a noble way. For the virtues of personal honour and manners, with their responsibilities, presence the fairness, the avoidance of hubris, the natural harmonious balance, the gender equality, the awareness and appreciation of the divine, that is the numinous." With καλὸς κάγαθός, such personal conduct, and such a new civitas, summarising how the philosophy of pathei-mathos might, in one way, be presenced in a practical manner in the world.

Which scholarly philosophical, and decidedly paganus, analysis possibly explains not only why Myatt is now regarded by the Establishment as a heretic but also their mass media campaign against him.

</quote>

9. <https://archive.org/download/ChapterThreeTheOrderOfNineAngles/o9a-monette-second-edition.pdf>

10. 'Black propaganda' is material which does not appear to be propaganda, whose real origins are concealed, which is misleading or designed to discredit and which gives the impression it has been produced/circulated by a particular person or persons or by a particular group/organization or by a State-entity. Black propaganda was used by Allied governments during the First and Second World Wars as well as during the 'Cold War', and also between the 1950s and 1970s by the FBI as part of a Counter Intelligence Program to discredit domestic American groups and individuals including the Ku Klux Klan. qv. <https://web.archive.org/web/20120910071729/http://www.icdc.com/~paulwolf/cointelpro/cointel.htm>

It has been alleged that FBI Confidential Informant Joshua Sutter produced 'black propaganda' about the O9A on their behalf by means of books published by his Martinet Press and by literature distributed through his 'tempel ov blood' group which he claimed was an O9A nexion. For his work between February 7, 2018 and early 2020 American Court records show that Sutter was paid US\$78,133.20 plus expenses of \$4,378.60 by the FBI. Case 2:20-cr-00032-JCC Document 194 Filed 08/13/21, <https://www.scribd.com/document/606088463/Trial-Of-Kaleb-Cole-Motion-To-Suppress>

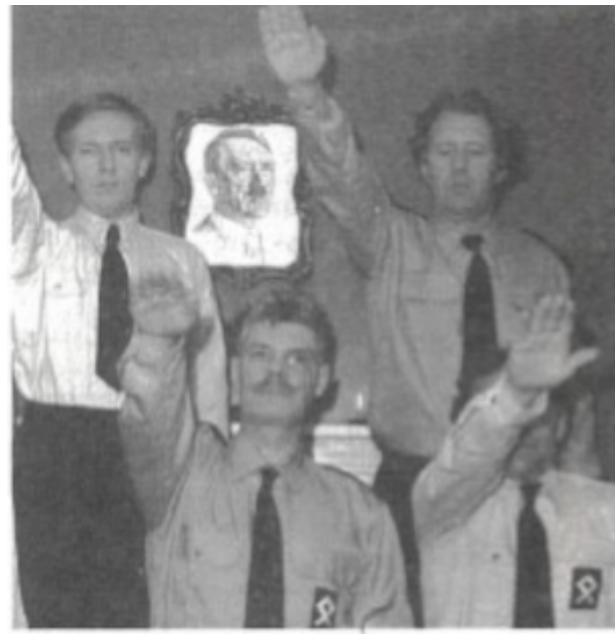
11. <https://www.thejc.com/news/uk/home-secretary-urged-to-ban-nazi-satanist-group-that-vows-tocombat-jewish-influence-1.501569>

12. Aeschylus (attributed), Prometheus Bound, 515-6. In a comment on this, Myatt wrote that "it is in the nature of the τύραννος that they forget, or they scorn, the truth, the ancient wisdom, that their lives are subject to, guided by, Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες." *Axioms Of The Way Of Pathei-Mathos*, included in *The Numinous Way of Pathei-Mathos*, seventh edition, ISBN 978-1484096642

This item is in the Public Domain

A Story Of Infiltration And Extremism

David Myatt And The Temple Of The Sun



- ° The Story According To Myatt.
- ° The Story According To The Allegationists.
- ° A Choice Between Two Stories.
- ° Appendix: The Animal Cruelty Allegation.

ooo o ooo

Several individuals, some of whom are anonymous, have claimed that a 1974 interview about a Leeds satanist group, the Temple of the Sun, printed in the Yorkshire Evening Post was definitive evidence of (i) Myatt's involvement with Occultism and Satanism, and (ii) Myatt's involvement with the Order of Nine Angles (ONA/O9A).

The Story According To Myatt

§ The Temple of the Sun

The first part of Myatt's account regarding the Temple of the Sun (ToS) is given in Part Two (1973-1975) of his 2012 seven-part *The Ethos of Extremism - Some Reflexions on Politics and A Fanatical Life*, {1} with the Temple of the Sun being created as a neo-nazi honeytrap:

In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause. These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.

The first type of covert group would essentially be a honeytrap [11], to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.

Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me. First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves.

He also writes:

For some time, this underground group appeared to flourish, with some 'respectable' people recruited - initially a lecturer, a teacher, a solicitor, among others - with some of the recruits becoming converts to or in some way helping our political cause, and with such clandestine recruitment aided, later on, by some unexpected, non-factual, unwanted, publicity.

But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the *raisons d'etat* of blackmail and persuasion, of recruiting useful, respectable, people thus lost. Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of offences took me away from Leeds and my life as a violent neo-nazi activist [12].

The "unexpected, non-factual, unwanted, publicity" which aided recruitment was the 1974 newspaper article, about which Myatt writes:

"The journalist promised to let me read his final copy before it was published - a condition I had specified before giving the interview - and several photographs of me were taken, with him suggesting I hold something to do with the Occult, since he had noticed I had a collection of horror, and Occult, fiction (most of which in fact were given or loaned to me by Eddy Morrison). Perhaps foolishly, I agreed, holding up some Occult thingy which Joe Short had given to me a few days before. Our conversation lasted for about half an hour, during which the journalist took a few notes (it was not recorded).

I assumed that he would simply recount what I had said. Of course he neither showed me the article before publication, nor printed what I said, except for one short sentence about causing chaos. The whole article was a fabrication, designed to be sensationalist and to discredit me. This whole episode was to be a very interesting, worthwhile, experience for me: *pathei-mathos*, as Aeschylus wrote." {2}

Thus, as a honeytrap the intent was to aid the political, revolutionary, cause of neo-nazism that Myatt at the time fanatically believed in. This does not imply that he was, as has been alleged, a satanist or an Occultist.

A relevant example is the infiltration by Police officers, many from the Special Demonstration Squad between the late 1960s and the 1970s, who infiltrated various political groups, including the Socialist Workers Party and the Troops Out movement, with some such as Mark Kennedy having intimate relationships with women involved in such groups and with the officers themselves cultivating a special type of 'false persona' part of which involved feigning belief in whatever cause, political or environmental, they targeted. These 'undercover' assignments often lasted for several years with some of these 'undercover' officers even giving public speeches and interviews about 'their' cause.

Which infiltration for a specific purpose, and which cultivated persona, did not mean they believed in such causes.

The same applies to Myatt in relation to the satanist Temple of the Sun, which was formed as a neo-nazi honeytrap. His type of 'false persona' at the time was cultivated for the purposes of gaining recruits for his neo-nazi cause and finding people who might be useful to that cause. Thus, as he later stated he was neither a satanist nor an Occultist, only a dedicated neo-nazi as those 'undercover' Police officers were dedicated to their chosen profession.

§ The Order of Nine Angles

The allegationists {3} state that Myatt's involvement with the Temple of the Sun 'proves' that he was involved with the O9A and that the 1974 interview is "a primary source" which proves it.

However, their timeline is incorrect since the O9A was formed long after Myatt left the Temple of Satan as he writes in the hands "a married businessman living near Manchester" who was the person "who had suggested the outer, the Occult, form of the group." {1} Furthermore, in that 1974 interview there was no mention of an O9A with that name not recorded or mentioned by anyone or in any literature until years later, as scholarly research would reveal. It was the group led by that businessman which merged with two other Occult groups to become the O9A. Thus, describing, as one allegationist did, the Temple of the Sun as "a founding O9A nexion" during Myatt's few months association with what was then a neo-nazi honeytrap is, at best, fantasy.

For, in the Autumn of 1974 Myatt had left Leeds, became a vagabond, then lived in a caravan on a farm in the fenland "writing poetry. Musing on life; reading the collected works of Jung and Toynbee; studying religions, including Buddhism." While living in that caravan he was arrested by the Police and then spent six months in Norwich prison for refusing to pay fines imposed following a criminal trial in Leeds in late 1974. Following his release from prison in 1976 he returned to Leeds although his stay there was brief:

"For several weeks my plan became to return to an itinerant life, and thus became a kind of wandering poet, some sort of modern Taoist: a Way of Life familiar to me from my study of Taoism and my practical involvement with a Taoist Martial Art. But it seemed as if the wyrdful Cosmos had a rather different plan, for one day I decided - for reasons I cannot now recall - to borrow a bicycle belonging to a friend and head out for a week's holiday in the English countryside. A train conveyed me part of the way, and - the weather still hot, dry, and sunny - it was a pleasure to be away from the city, and I became as a schoolboy again for whom nearly every mile pedalled was an adventure.

There were stops for food, water - and a few overnight stays, often in some field beside some hedge. It did not matter, for I was still young, healthy, and quite strong.

After several days I came to be cycling down some narrow lane. To my left, a wooded hill of conifers; on my right, fields flowing gently upward to where a collocation of buildings were gathered just below a swathe of deciduous trees. The largest building somewhat - and I thought incongruously - resembled a French château, and so, intrigued, I cycled on to take a turning which I hoped might lead me toward it.

It was a monastery, and, leaving my bicycle propped up against a nearby tree, I wandered around. The door to the Abbey church was unlocked and I went inside. The cool quietness was slightly perfumed with incense from some recently ended Mass and a feeling of immense relief came over me as if I had, finally, come home. Words, scenes, emotions, scents, memories from a Catholic childhood lived within me once again, and it was so peaceful, so blissfully peaceful, sitting there, in the nave, that Time ceased to have any meaning or cause me any feeling as it trundled on in that other world, outside. Such stillness I had not thought possible came to keep me still.

I have no idea for how long I sat there, unthinking, and it was only when some activity in the monks choir beyond, behind, the altar distracted me that I remembered who and where I was. Then - their noonday prayer, chanted.

Suffice to say that when I returned to Leeds, soon afterwards, I immediately wrote to the Guestmaster of the monastery enquiring about a weekend visit.

Some weeks later, I was there, at home, again. A weekend became a week; a certain request; an excited and nervous return to Leeds; and then that day when, with my few belongings, I ventured forth to begin my new life as a monk." {4}

Regarding this, the allegationists, somewhat paranoiaccally and without any evidence at all, claim that this episode as a monk was an O9A "insight role" even though there is no evidence to prove the O9A existed at

that time. Paranoiacally, because they ignore the many personal writings by Myatt in which he expresses his feelings about Christianity, such as:

"In respect of the sacred, for instance, I still find that one of the most beautiful expressions of the numinous is Catholic chant: Gregorian, Cistercien, and Vieux-Roman. Indeed, one of my favourite pieces of music is now, as it has been for decades, Répons de Matines pour la fête de Saint Bernard. One of my treasured memories is, as a monk, singing the office of Compline and then, in the sublime silence of the church, going to the Lady Chapel to kneel in contemplative wordless prayer on the stone floor in front of a statue of the Blessed Virgin Mary." {5}

The allegationists also state that the ritual text known as the *Black Book of Satan* was an O9A text whereas that text, a 1980s copy of which is in the British Library, {6} makes no mention of an O9A. {7}

The Story According To The Allegationists

The story, exemplified in often anonymous diatribes such as David Myatt in Leeds - The Temple of the Sun and the origins of the Order of Nine Angles, in a multitude of often anonymous 'social media' posts, in often anonymous videos posted on Internet sites, in texts such as the 2025 thesis *Across the Abyss: Heideggerian impact on the Occult Longtermism of the Order of Nine Angles*, {8} and in articles by those associated with antifascist 'policy groups', is that Myatt not only "lies through his teeth", {9} but is and was 'Anton Long' and founded the O9A, with one allegationist as noted above claiming that the 1974 interview is "a primary source" which proves Myatt founded the O9A whereas Myatt ceased involvement with the Temple of the Sun after a few months, moved away from Leeds, was imprisoned, and then became a Catholic monk; facts which the allegationist ignored.

A Choice Between Two Stories

At present, the choice is between what Myatt writes and has over the years written about the matters in question, and what the allegationists allege and assume, especially about Myatt himself. Hence, we can accept that the 'false persona' that Myatt cultivated during his few months association with the Temple of the Sun was for the purposes of gaining recruits for his neo-nazi cause and finding people who might be useful to that cause. Or, we can accept what the allegationist believe and assiduously propagate for whatever personal or political reason: that Myatt in his writings is deceptive, is lying; that what some journalist wrote in the past about Myatt is accurate and that there is not or never was any ulterior motive or bias personal, political, or otherwise in what some journalists report; and that it is for the person who is the subject of allegations to prove their innocence and not for the allegationists to offer evidential facts which prove their allegations are true "beyond all reasonable doubt".

What we find interesting, and perhaps indicative, is not only that "we", the authors of such items as this, are accused, without any evidence, of being Myatt himself {10} but also that it is fundamentally a question of personal knowing verses what is alleged or assumed by others on the basis of hearsay, allegations spread by impersonal mediums such as the Internet, by the mass Media, and by individuals who do not personally know and who have not known over a significant period of time, the person who is the subject of such hearsay and allegations.

As Myatt wrote in 2013,

"In respect of rumours and allegations, I have, on a few occasions, challenged some individuals to a duel with deadly weapons, according to the etiquette of duelling. Not one of the individuals so challenged to a duel had the honour to accept, or issue a public apology in lieu of fighting such a duel. As I wrote some thirteen or more years ago:

I have never bothered to have recourse to civil law, and established Courts, to sue those making libellous allegations about me quite simply because the only law I believe in and strive to uphold is the law of personal honour. Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for

making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated.

Such challenges, the lack of evidence to support the allegations and rumours, and the refusal of those so challenged to a duel of honour to either fight that duel of honour or issue an apology, reveals the truth of this particular matter – at least to those possessed of arête." {11}

In other words, it is a simple matter of personal character:

"My own rather old-fashioned view is and was that a personal knowing of someone, extending over a period of many months if not a year or more, is the only honourable way to form a reasoned opinion about someone. For honour means the cultivation of traditional gentlemanly and ladylike virtues and one of which virtues is that we strive to treat other human beings in a fair way; ignoring what others have said or written about them; ignoring their past (real or alleged); and giving them the benefit of the doubt unless and until direct personal experience, direct knowledge of them, reveals them to be dishonourable [...]

In addition, and importantly, are those who in the past have prejudged me - who have written about me as a violent extremist - accepting of individual change, of the virtues of reformation and pardonance? Are they aware of my voluminous recent writings regarding my philosophy of pathei-mathos and those regarding my extremist past and my rejection of extremism? Are they open to the possibility of my change and reformation? Or will they continue with 'the party line' and thus continue to insist that I am some sinister person whose recent mystical writings are just some sort of diabolical ploy?

More interestingly (perhaps) could my career as an extremist have been brought to an earlier end had one or some of my opponents taken the trouble to get to know me personally and rationally revealed to me the error of my suffering-causing, unethical, extremist ways?

Perhaps; perhaps not - I admit I do not know. I do know, however, how my personal interaction with, and the ethical behaviour of, the Police I interacted with from the time of my arrest by officers from SO12 in 1998, permanently changed (for the better) my attitude toward the Police." {11}

Egnatius Severin et al
March 2026

ooo

Footnotes

{1} <https://davidmyatt.wordpress.com/wp-content/uploads/2017/10/ethos-extremism-extracts.pdf>

{2} Addendum I: NDFM - David Myatt and Eddy Morrison, <https://web.archive.org/web/20090901180202/http://www.geocities.com/davidmyatt/notes1.html>

{3} One anonymous allegationist in early 2026 produced a 47 page diatribe titled *David Myatt in Leeds - The Temple of the Sun and the origins of the Order of Nine Angles* in which he mixes paraphrases from Myatt's *Myngath* {4} with his allegations such as that Myatt "was at the cornerstone of the Order of Nine Angles" and that the 1974 interview "provides near-irrefutable proof that Myatt and Anton Long are one and the same."

{4} *Myngath*, 2013. Printed edition ISBN 978-1484110744. Gratis pdf <https://davidmyatt.wordpress.com/wp-content/uploads/2013/04/david-myatt-myngath.pdf>

{5} *Just My Fallible Views, Again*, 2012, in Part Three (A Rejection of Extremism Perhaps Explained) of

Understanding and Rejecting Extremism, A Very Strange Peregrination. Printed edition ISBN 978-1484854266. Gratis pdf <https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/davidmyatt-rejecting-extremism.pdf>

{6} General Reference Collection Cup.815/51

{7} As stated in the published book:

"According to tradition, each Master or Mistress who was responsible for a particular Satanic Temple or group, was given on his or her assumption of that responsibility, a copy of the Black Book of Satan. The Black Book contained the basic Satanic rituals, instructions relating to ceremonial magick in general. It was the duty of the Master or Mistress to keep this book safe, and non-Initiates of the Temple were forbidden to see it [...] The whole text of the traditional Black Book is included in the present work, together with several additional chapters (e.g. Self-Initiation; Organizing and Running a Temple)."

It was presumably that 'traditional Black Book' which was in the possession of the Temple of the Sun.

{8} The claims made in that thesis are examined in detail in *The Early And The Later Myatt: A Study In Temerous Claims*, available at: <https://archive.org/download/the-early-and-later-david-myatt/the-early-and-later-david-myatt.pdf>

{9} The expression was used by the CEO of a British antifascist group in a March 2022 interview with journalist Justin Ling.

{10} Among those also accused of being Myatt are Egnatius Severin, Gelis Sangster, Rachael Stirling, R. Parker, Wikipedia's "Coolmoon", Internet Archive's "rigel7", Bluesky's "Oxfordian23", "sirida21", "sol73omega", etcetera etcetera.

In fact, the allegationists apparently believe Myatt is anyone who deems to publicly critique what has become the Establishment orthodoxy about Myatt, for which orthodoxy refer to the 2026 text *A Modern Phantasy About A Man*, which no doubt the allegationists will believe and claim was also written by Myatt.

That text is available at <https://archive.org/download/a-modern-phantasy-about-a-man/A%20Modern%20Phantasy%20About%20A%20Man.pdf>

{11} *A Matter Of Honour*, <https://davidmyatt.wordpress.com/about/a-matter-of-honour-2/>

Appendix

The Animal Cruelty Allegation

Editorial Note: We include here an analysis of a specific allegation first made decades ago and since repeated by various allegationists including the anonymous author of the 47 page diatribe titled *David Myatt in Leeds - The Temple of the Sun and the origins of the Order of Nine Angles*.

ooo

The unproven allegation, repeated and embellished over the three decades by a certain antifascist self-described journalist and then by others, is that in the 1970s Myatt participated in a 'satanic' ritual involving animal cruelty and the sacrifice of a cat. The allegation was repeated in a podcast {1} by that antifascist self-described journalist and was prominent in the klappentext that advertised that interview.

However, no evidence from primary sources has ever been presented with the context of the allegation (a local newspaper article) seldom mentioned. Neither has Myatt's 'side of the story', and his denial of the allegation, been presented.

In his 2013 text *A Matter Of Honour* {2} Myatt wrote that the allegation was

"investigated at the time by both the Police and the RSPCA whose conclusion was that they were fabrications concocted by the journalist, and perhaps, as I concluded, to get his name on the front page of the newspaper and sell more copies.

What surprised me (and to be honest, upset me, for a while), after this interview, was how so many people believed everything the journalist had written, without bothering to ask me for my side of the story. As if just because something was printed in some newspaper or other then 'it must be true' [...]

And it was then that I learnt several valuable lessons: just how easily people can be manipulated, just how dishonest and conniving (and thus dishonourable) some journalists seemed to be, by nature; and just how powerful the established Media was, able make or break a person's reputation."

This investigation by Police and the RSPCA involved them personally visiting and interviewing Myatt. In his earlier, 2005, *Autobiographical Notes* {3} he provided the necessary context:

<! begin quotation>

Around 2005 CE, a former political associate of mine - Eddy Morrison - wrote his version of some events which occurred in and around Leeds between the years 1972 and 1974. Since his version of events differs from the reality I remember it is only fitting that I present here "my side of the story".

It should be noted that - despite some personal and political differences between myself and this person - I steadfastly defended him for well over ten years, often praising his commitment and dedication to "the Cause". In the 1980's I had occasion to defend and praise him to John Tyndall, then leader of the BNP. This led Tyndall to comment: "your loyalty to him is commendable..." Yet I was to learn that this person - or Street Soldier as he styled himself - had also been in contact with Tyndall, and "warned Tyndall about me", having sent copies of newspaper articles about me containing unproven allegations of involvement with Satanism.

Tyndall was one of the very few people, over the past three decades, to have the honour, the decency, to ask me in person for "my side of the story". Tyndall was always wary of Morrison, having, in the April 1983 CE issue of his *Spearhead* magazine, written about Morrison in less than complimentary terms, stating that, "I know a good deal about the career of Eddy Morrison..." [...]

Morrison wrote:

At this time I had the unpleasant duty of rooting out and expelling a small bunch of "Satanists" who thought that tying our White Nationalism with their weird cult practices would get us front page publicity. It did! But although they say any publicity is good publicity, it isn't always. I had to take a bunch of our inner core harder members and eject about seven of these Cult people from our membership and ban them from our HQ. It was a pity as one in particular whose name I have mentioned earlier was a stalwart founder member. Why he went off the rails I'll never really know, and expelling him was painful but very necessary. (Memoirs of a Street Soldier.)

There was no "bunch of satanists", just a sensationalist, factually incorrect, article in the local evening newspaper. The newspaper interview was, for me, a learning experience. I had decided to give an interview (my first) with a journalist to talk about our new NS movement, the NDFM. I briefly mentioned how it might be possible for chaos to be created by subversive means, and subversive groups, as a prelude to a revolution which an NS movement could take advantage of, an idea I had been discussing for a while with several Comrades, including some in Column 88.

The journalist promised to let me read his final copy before it was published - a condition I had specified

before giving the interview - and several photographs of me were taken, with him suggesting I hold something to do with the Occult, since he had noticed I had a collection of horror, and Occult, fiction (most of which in fact were given or loaned to me by Eddy Morrison). Perhaps foolishly, I agreed, holding up some Occult thingy which Joe Short had given to me a few days before. Our conversation lasted for about half an hour, during which the journalist took a few notes (it was not recorded).

I assumed that he would simply recount what I had said. Of course he neither showed me the article before publication, nor printed what I said, except for one short sentence about causing chaos. The whole article was a fabrication, designed to be sensationalist and to discredit me. This whole episode was to be a very interesting, worthwhile, experience for me: *pathei-mathos*, as Aeschylus wrote.

As for the allegations which the journalist made about animal sacrifice, they were investigated at the time by both the Police and the RSPCA whose conclusion was that they were lies, and perhaps, as I concluded, concocted by the journalist to get his name on the front page of the newspaper and sell more copies.

In addition, about this matter, as elsewhere, Eddy Morrison seems rather forgetful. All he did was call round to my garret accompanied by one other NDFM member whom I knew well.

Morrison - standing well away from me when I, as almost always, answered the downstairs door, armed - then announced his "expulsion" of me. I did not care - for I was then planning to return to Africa, and enlist in the Rhodesian Army, having already made contact with someone there. So I said nothing, and Morrison went away. This "expulsion" lasted only about six weeks, after which it was "business as usual". Without my violent activism, my public speaking, my fanaticism, the NDFM had become moribund.

Morrison wrote:

We organised a meeting on Leeds Town Hall steps in the Summer of 1974 and I was the main speaker. We had fifty or so NDFM "stormtroopers" protecting the meeting, but were opposed by a bunch of red weirdos including "Transexuals Against the Nazis". I spoke for about twenty minutes whilst the lads (and some lasses) held back the red filth. There were local reporters everywhere and although the police soon closed the meeting, we got away with two arrests and a few cuts and bruises. (Memoirs of a Street Soldier.)

The "We" who organized this meeting were the Street Soldier and myself, and he was not the main speaker. I was. I spoke for nearly half an hour and managed to control the seething crowd of Reds by haranguing them. I also dealt quite well with many hecklers. Then the Street Soldier began to speak. He spoke for only a few minutes before the Reds surged forward and fighting began. It was during this fighting that - as I recalled above - I was jumped on from behind by a Red and then by a Policeman. I and one other NDFM member were arrested and subsequently charged with "Breach of the Peace".

Several Reds were also arrested and charged with various offences, and several Police officers were injured as they tried to break up the fights.

When my case came to Trial, the Prosecution tried to prove that I had "incited the crowd", and there was no mention whatsoever by either the Police or the Prosecution of the "Street Soldier" having spoken or having "incited the crowd". I was found guilty on the lying evidence of one dishonourable Police officer, and one of the Reds was also convicted and sent to Prison.

Morrison wrote:

We were told by London nationalists that NOBODY spoke at Hyde Park Corner. That was an open invitation for us to book a coach and take fifty NDFM down to Speakers Corner in Hyde Park. We set up a stand and three of our people spoke, whilst I controlled the stewards. We soon attracted a large crowd of lefties and for some reason a stack of anti-fascist Jewish taxi drivers. We held them at bay as long as we could. I was knocked senseless by some Zionist wielding a metal object.

With blood streaming from quite a few cuts we marched away under police observation singing "We'll meet again" to the Reds. It was only a short meeting but we had broken the taboo. White Nationalists had again spoken at Speakers Corner.

In fact, only two people spoke at this rally: myself and Joe Short. I stood on a rather shaky table and spoke for about half an hour or so, haranguing the crowd and dealing with several hecklers. I then stepped down, and Joe Short (who looked rather like Alfred Rosenberg) began to speak. He did not speak for long - only a few words in fact - before the Reds surged forward and some fighting began. One of our stewards was arrested and later charged with possessing an offensive weapon. I believe part of my speech was filmed by an NDFM member using an 8mm camera. We then proceeded to walk toward Downing Street, followed by the Police, before dispersing. I spent that weekend in London, with a lady friend.

In respect of Eddy Morrison himself, we were both once arrested by the Regional Crime Squad and thrown into Prison for several weeks. Before this imprisonment - during my "interrogation" - he came into the room several times and asked me to co-operate with the Police, which I refused to do. I believe he did not, at that time, realize the potential seriousness of the charges which might be [brought] against us.

<end quotation !>

ooo

{1} The podcast was titled *The Nazi Satanists Inspiring Terror* and was by the CEO of a British antifascist group.

{2} <https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf>

{3} Addendum I: NDFM - David Myatt and Eddy Morrison, <https://web.archive.org/web/20090901180202/http://www.geocities.com/davidmyatt/notes1.html>

Image:

Myatt (moustache, bottom left) with members of Column 88, c.1973 CE.

ooo

Creative Commons Attribution-NoDerivs 4.0 license

A Question Of Hatred Or Redemption?

Overview

There are two questions to ask in relation to the decades-long, often acrimonious discussions now often begun and continued by anonymous persons using modern means such as social media, about whether David Myatt was the original 'Anton Long' and founded the original ONA. {1}

The first question is what motivates the adherents of the DM=AL equation? A perusal of their often strident postings and articles seems to indicate it is a question of hatred and intolerance enshrined perhaps in a slogan such as "never forgive, never forget", especially given Myatt's thirty years as a neo-nazi street activist and theoretician.

The second question is whether those adherents believe in personal redemption and change via pathei-mathos?

For even if Myatt developed a public satanic persona to propagate his neo-nazi honeytrap (qv. Appendix I) and was the original 'Anton Long' and founded the original ONA his change, and regrets about his past, are evident in his post-2012 writings. {2}{3}

Naturally, the anti-Myatt adherents have a ready-made answer: those writings are deceptions by an evil man with many of the adherents claiming he is still a neo-nazi and/or still a satanist. An answer evident for example in the recent work titled *Across the Abyss: Heideggerian impact on the Occult Longtermism of the Order of Nine Angles* and in comments made by one of Myatt's most vocal opponents in a March 2022 interview with journalist Justin Ling; comments such that "Myatt lies through his teeth".

It is evident that the intolerant, unforgiving, ones are the majority as so often in the past, and that the virtues of tolerance and forgiveness are still the purveu of a minority.

Background

Shortly after leaving Leeds in 1974 Myatt embarked on a spiritual pilgrimage. He visited and stayed at the Catholic monastery at Fort Augustus; visited and stayed at Throssel Hole Buddhist Abbey; visited and stayed at the Cistercian St Hugh's Charterhouse; visited and stayed at several Catholic monasteries before making a pilgrimage to the Shrine at Walsingham. Not long afterwards he entered the noviciate of one of those monasteries.

Over two decades later he converted to Islam at a Mosque in Worcester and spent the next decade as a Muslim. His *Testimony of Faith in Islam* was signed by Hafiz Muhammad Tufail – Imam of the Jamia Masjid Ghousia – and by Qadi Abdur Sa'auf and dated 24 Jumada Al-Ula. As described in *Myngath* {2} a personal tragedy and working long hours on a farm made him re-evaluate his life and led to him developing what he first called 'the numinous way' and later the philosophy of pathei-mathos. {4} In several writings he also publicly expressed his outright rejection of National Socialism and all extremism. {5}

He spent the next decade writing about his philosophy of pathei-mathos, translating works such as the *Corpus Hermeticum* {6} and expressing his regret about his extremist past. {7}

The intolerant, unforgiving, ones with their conspiracy theory would have us believe that all this, and those writings, are a charade; a ploy by some satanic trickster with many of these conspiracy theorists believing Myatt is also still a neo-nazi.

There is thus a choice. Between a conspiracy theory, and believing a person can change, be redeemed, through either personal experience and/or through a belief in some-thing greater than themselves be that God, Allah, the gods, Fate, or Nature.

Egnatius Severin et al
February 2026

{1} For the difference between ONA 1.0 and 2.0, qv *Unravelling The ONA* in *Deconstructing A Mythos*, <https://archive.org/download/gelis-3/gelis-3.pdf>

{2} *Myngath* – <https://davidmyatt.wordpress.com/wp-content/uploads/2013/04/david-myatt-myngath.pdf>

{3} Refer for example to parts two and three of <https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/david-myatt-rejecting-extremism.pdf>

{4} <https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf>

{5} <https://davidmyatt.wordpress.com/moral-problems-of-national-socialism/>

{6} *Corpus Hermeticum: Eight Tractates* ISBN-13: 978-1976452369

Gratis pdf: <https://davidmyatt.wordpress.com/wp-content/uploads/2018/03/eight-tractates-v2-print.pdf>

{7} <https://davidmyatt.wordpress.com/rejecting-extremism/development-of-the-numinous-way/>

Appendix I

Extract From

The Ethos of Extremism Some Reflexions on Politics and A Fanatical Life Introduction

by David Myatt

In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause. These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.

The first type of covert group would essentially be a honeytrap, to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.

Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me.

First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves.

While I enjoyed and then lived for political action - especially confrontation and brawls - and was motivated, fanatical, enough to speak extempore in public and take charge in a violent situations on the streets, and loved to plan such violence and motivate people to undertake it, I disliked the day-to-day organization and the (to me) petty manipulation that was, or seemed to me to be, the lot of an organizer and leader. I also lacked the charm, the charisma, the flexibility, a political organizer and leader needed.

In contrast to me, Eddy Morrison had a natural charisma, a certain charm, and was an experienced and adept organizer. He also, unlike me at the time, had a good sense of humour and was well-liked whereas I was probably more feared, or respected, because I was simply considered a nutter, a violent psycho. As a consequence, he was a natural leader; suited to leading the NDFM, and of all the people I knew at the time the most suited to organize and lead such a covert group especially given the fact that its ultimate purpose was to aid our NS cause. However, for all my attempts at persuasion he was uninterested in both C88 and in my ideas regarding covert action. He also, beyond being a fan of horror stories and of HP Lovecraft, had no interest whatsoever in the Occult. Thus I had to make do with someone else as organizer and 'leader' of this covert group, this person - then a comrade, a married businessman living near Manchester - being the one who had suggested the outer, the Occult, form of the group.

For some time, this underground group appeared to flourish, with some 'respectable' people recruited - initially a lecturer, a teacher, a solicitor, among others - with some of the recruits becoming converts to or in some way helping our political cause, and with such clandestine recruitment aided, later on, by some unexpected, non-factual, unwanted, publicity.

But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the raisons d'etat of blackmail and persuasion, of recruiting useful, respectable, people thus lost. Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of offences took me away from Leeds and my life as a violent neo-nazi activist.

<https://web.archive.org/web/20120505033206/https://davidmyatt.wordpress.com/the-ethos-of-extremism/>

Attribution-NoDerivatives 4.0 International (CC BY-ND 4.0) License

Myatt And The Convenience Of Conjecture



I. An Overview

The disparaging often contemptuous nature of much of the public debate, especially that propagated by the medium of the Internet, regarding David Myatt has its genesis in the lack of erudition evident in the failure by the author or authors to employ primary source material. [1] Contumelious, because of Myatt's alleged association with the O9A (Order of Nine Angles) which has been publicly described and banned, by one Western government, as a terrorist entity. [2]

One example of which alleged or conjectured association is a statement in a 2025 book published by a well-established and in certain circles well-regarded publishing house: that, in the early 1970s and in respect of the O9A, Myatt was "a founder of the O9A" and one of the O9A's "main protagonists." [3] The only citation in that 2025 book for the statements is for the one on page 142 which is to an article in a magazine produced by a political 'special interest group' which supplied no primary sources for their opinion; with the 2025 book subsequently referenced by others when claims such as that Myatt 'founded the O9A', that Myatt is the pseudonymous Anton Long, and so on, are repeated by others.

Similarly, the claim in the book *Black Sun, Aryan Cults, Esoteric Nazism and the Politics of Identity*, published by New York University Press in 2002, and written by Nicholas Goodrick-Clarke, is cited by others (including by contributors to the tertiary Internet source 'wikipedia' in the article about Myatt) when the claim by Goodrick-Clarke is based not on own research using primary sources but on his opinion that a photocopy of a typewritten text titled *Diablerie: Revelations of a Satanist*, a copy of which is in the British Library, [4] was written by Myatt and is an account of parts of his life.

Another example is the book *Satanism: A Social History* by Massimo Introvigne published in 2016, which is cited by numerous others (including 'wikipedia') in the matter of Myatt and the O9A, with the claims about Myatt made by Introvigne entirely based on secondary sources such as Goodrick-Clarke rather than his own research using primary sources.

Thus, a spurious 'chain of authority' is created with the result that a large number of people, including some individuals employed in academia, [5] assume, believe, or assert that Myatt is 'Anton Long', that he *did* found the Order of Nine Angles, that he *is* (or was) a Satanist, and *therefore* that his denials are tantamount to, or actually are, lies or a deception by a Satanist, and can therefore be ignored or dismissed.

There has thus developed, over a decade or more and regarding Myatt, what may be termed the convenience of conjecture, where individuals, having not bothered to do their own research, publicly express an opinion about Myatt based on what little they know or assume, or unknowingly or otherwise use the fallacy of reasoning known as the appeal to authority by repeating what others have written or said about him; and where those considered to be academics (that is, employed in academia) who, having not undertaken research wholly based on primary sources, publicly and usually by means of a printed medium, also use the fallacy of appeal to authority relying as they mostly do on the conjectures of others be those others considered to be academics or otherwise.

An pertinent example of this convenience of conjecture regarding Myatt occurred in 2026 when Internet allegations were made by an anonymous person who had written and circulated two tirades, amounting to around 63 pages, regarding a 1974 newspaper article about a group called the Temple of the Sun and a later criminal trial in Leeds Crown Court during which the Prosecution mentioned that article. The

anonymous allegationist, however, claimed that newspaper article and the Prosecution mention of it were 'primary sources', which in his opinion 'proved' that Myatt was a Satanist and the founder of the ONA, conveniently neglecting, or failing to research and provide, both Myatt's published version of the story, in for example the text *Ethos of Extremism*, [6] and Myatt's response to what was said by the Prosecution about that article, a response available in a transcript of Myatt's trial. The anonymous allegationist, also conveniently, neglected to compare what Myatt was alleged to have said to the journalist who had written the newspaper article to early writings by 'Anton Long', for as the author of the text *A Conspiracy Theorist By Any Other Name* [7] noticed "there are glaring 'tells' - indications of deceit - in what the journalist alleged Myatt said," since the statements the journalist attributed to Myatt were all

"cribbed from freely available late 1960s Church of Satan literature, including the books *Satanic Rituals* and *Satanic Bible* with the latter, for instance, using phrases such as 'masters of the world' and 'the Age of Satan' which are typical examples of what we may term 'Church of Satan speak', or CoS-speak for brevity. There is nothing redolent of the ONA at all in what the journalist alleged Myatt said, as would be expected if Myatt was, as has been claimed, involved with the O9A and its leader (...) " [7]

The author of that text also provided examples of "early ONA-speak" from the 1980s published *Black Book of Satan*, a copy of which is in the British Library, [8] and compared them with "CoS-speak" from Church of Satan literature, noting that "the apparent obsessives [allegationists] have, in regard to that 1974 interview, somehow missed the differences between CoS-speak and early ONA-speak."

In the aforementioned 2026 example of the convenience of conjecture, such a neglect of that difference, together with the failure to provide both Myatt's side of the story and what a transcript of the 1974 trial revealed, is also redolent of prejudice; that is of

"a judgement formed before due examination or consideration; a premature or hasty judgement; a prejudgement; preconceived opinion not based on reason or actual experience; bias, partiality; unreasoned dislike, hostility; an unreasoning preference or objection; a preliminary or anticipatory judgement; a feeling, favourable or unfavourable, towards any person or thing, prior to or not based on actual experience; a prepossession; a bias or leaning to one side; an unreasoning predilection or objection." [9]

II. Erudition And Primary Sources

A person who is erudite is someone who has a profound, detailed, knowledge of a subject or subjects attained through an individual study over an extended period of time, usually several years, of the primary source material of that subject or those subjects. Which primary source materials are generally the first, the earliest, occurrence of the source or sources. In the case of manuscript material, the earliest text or texts known or so far discovered. Hence, a person with an erudite knowledge of the Greek New Testament attributed to John would have studied (and been able to read the text of) manuscripts such as Papyrus Bodmer XIV-XV.

In the matter of authorship of written or printed material, a primary source would be a text or an item which a person had confirmed they had written, or which two or more accredited forensic linguists were of the opinion, through for a example a comparison with the known works that person had confirmed they had written, that that person had indeed written the text or the item in question.

A common fallacy is the assumption that certain published, often printed, material - such as the text of an interview - are primary sources whereas, unless verified by certain means they are secondary sources. Hence, an interview with an individual printed in a newspaper or magazine is a secondary source, often judged to be hearsay, unless and until the interviewee and/or the interviewer affirms (for example in a Court of Law) that it is or was a true and accurate account of what that interviewee said, or, if a recording was made, unless or until that recording has been verified as authentic by the person interviewed and/or

verified as untampered with by an agreed expert (for example one appointed by the Police or similar authority) with a history of testimony in Courts of Law.

In the matter of the conjectured involvement of Myatt with the O9A there are no primary sources. For Myatt has publicly denied being 'Anton Long' and denied writing the texts that various persons have alleged he has written, such as Goodrick-Clarke in the case of *Diablerie*, [10] anonymous persons in the case of *Bealuwes Gast*, [11][12] and others in the case of *Hostia*. [13] Myatt has also publicly stated that what a journalist alleged he had said in an interview printed in a newspaper in 1974 was untrue, a statement born out by an analysis of the content of that interview. [7]

Which denials, however, have not prevented and undoubtedly will not prevent, the unerudite (or, as Myatt might write, the dishonourable) among us from alleging, and continuing to allege, that he is lying and from conjecturing that he has been and is being deceitful.

But, as Myatt wrote and acknowledges writing,

"Individuals can either believe what others have said and written and do say or write about me, or they can do what I consider in my rather old-fashioned way is the honourable, the fair, thing: which is to make their own judgement based on a personal knowing of a person over a period of time or, failing that, accord the person the benefit of the doubt." [14]

Rufus Malisius

June 2026

ooooo

[1] In regard to primary sources, qv. section II. Erudition And Primary Sources.

[2] <https://gazette.govt.nz/notice/id/2025-au7135>

[3] Dominic Alessio & Robert J. Wallis, *Eclectic Esoterrorism: deconstructing the Order of the Nine Angles*, in *Faith, Folk And The Far Right*, Manchester University Press, 2025, pp. xx, 142.

[4] General Reference Collection Cup.711/742, BNB GB9219567

[5] "A place where the arts and sciences are taught; an institution for the study of higher learning; in the general sense including a university, but in popular usage restricted to an educational institution claiming to hold a rank between a university or college and a school." Oxford English Dictionary, second edition, Oxford University Press, 1989, volume 1 (A-BAZ, p.64)

[6] *Ethos of Extremism*, Part Two, <https://davidmyatt.wordpress.com/wp-content/uploads/2017/10/ethos-extremism-extracts.pdf>

[7] *A Conspiracy Theorist By Any Other Name*, <https://egnatiusseverin.wordpress.com/wp-content/uploads/2026/05/a-conspiracy-theorist-by-any-other-name.pdf>

[8] General Reference Collection Cup.815/51

[9] Oxford English Dictionary, second edition, Oxford University Press, 1989, volume 12 (POI-QUE, p.356)

[10] *A Skeptic Reviews Diablerie*, 2013, in <https://archive.org/download/diablerie-and-bealuwes-gast/Diablerie-and-Bealuwes-Gast.pdf>

[11] *Bealuwes Gast - A Study in Forgery*, 2014, in <https://archive.org/download/diablerie-and-bealuwes-gast/Diablerie-and-Bealuwes-Gast.pdf>

[12] *Yet Another Internet Argy-Bargy*, https://archive.org/download/argy-bargy_20260119/argy-bargy-v3.pdf

[13] *Hostia: History, Authorship, And The O9A*, 2022, <https://archive.org/download/o9a-hostia-overview-v1/o9a-hostia-overview-v1.pdf>

[14] *A 2026 Interview: David Myatt And Aymenn Jawad Al-Tamimi*, <https://davidmyatt.wordpress.com/wp-content/uploads/2026/01/dm-nterview-january-2026.pdf>

This item is in the Public Domain

Personal Honour And A Vexatious Question

A dialogue between Rufus Malisius and David Myatt on the Memorial Day of Anselm, Benedictine Monk, 2026.



R.M. In the article *A Prejudice By Any Other Name*, dated Spring Equinox 2026, [1] the authors suggested that two items by two individuals associated with academia, one published in 2024 and the other in 2025, were indicative of a prejudice toward you, with the authors of that article quoting the definition of prejudice in the Oxford English Dictionary:

"a judgement formed before due examination or consideration; a premature or hasty judgement; a prejudgement; preconceived opinion not based on reason or actual experience; bias, partiality; unreasoned dislike, hostility; an unreasoning preference or objection; a preliminary or anticipatory judgement; a feeling, favourable or unfavourable, towards any person or thing, prior to or not based on actual experience; a prepossession; a bias or leaning to one side; an unreasoning predilection or objection." [2]

They also helpfully provided a definition of academia:

"A place where the arts and sciences are taught; an institution for the study of higher learning; in the general sense including a university, but in popular usage restricted to an educational institution claiming to hold a rank between a university or college and a school." [3]

Would you agree that those two individuals associated with academia were prejudiced?

D.M. Since those two individuals have apparently dismissed all my post-2012 writings, and thus my weltanschauung of pathei-mathos, on the assumption that such writings embody deception, then yes I do agree that those two are prejudiced. For they provided no evidence from their own research using primary sources [4] to support their allegation, nor provided any corroborating evidence from others who have undertaken such research because no such corroborating evidence exists since to date, so far as I know, no one, associated with academia or otherwise, has done such research.

I also agree with the assessment by the authors of that Equinoxal article that the allegation of those writings, and of my public rejection of extremism, being deceptive is a "phantasmagorical development" with me thus a shifting (or should that be, a shifty) figure conjured up in the imagination and through the medium of words spoken and written.

A development, however, that is not particularly new, having been made a decade or so previously by some individuals connected to a particular and political 'policy group'.

R.M. Didn't you archaistically challenge one of those allegationists to a duel of honour according to the etiquette of European duelling for spreading lies about you?

D.M. Indeed. I did challenge one of them to a duel although it was not an archaistic challenge since I did then and do now believe that a person is accountable, on an individual basis, for their behaviour and words with such a challenge involving the use of deadly weapons a most excellent, if not the most excellent, means of such personal accountability. A few others, and they are few, seem to agree with me since they have quoted from one of my writings [5] which mentioned such a challenge:

"In respect of rumours and allegations, I have, on a few occasions, challenged some individuals to a duel with deadly weapons, according to the etiquette of duelling. Not one of the individuals so challenged to a duel had the honour to accept, or issue a public apology in lieu of fighting such a duel. As I wrote some thirteen or more years ago:

I have never bothered to have recourse to civil law, and established Courts, to sue those making libellous allegations about me quite simply because the only law I believe in and strive to uphold is the law of personal honour. Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated [...]

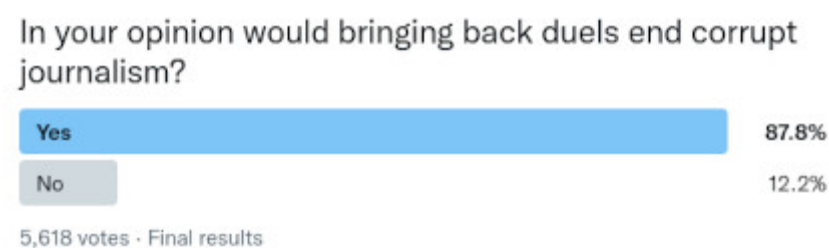
Such challenges, the lack of evidence to support the allegations and rumours, and the refusal of those so challenged to a duel of honour to either fight that duel of honour or issue an apology, reveals the truth of this particular matter – at least to those possessed of arête."

R.M. By arête I assume you used it in the classical sense - ἀρετή - to refer to a personal virtue such as dignity and valour?

D.M. Yes, and applicable in classical and later times to both men and women, as in Homer in reference to the wife of Odysseus:

ἡμεῖς δ' αὖ ποτιδέγμενοι ἥματα πάντα
εἵνεκα τῆς ἀρετῆς ἐριδαίνομεν, οὐδὲ μετ' ἄλλας 206
ἐρχόμεθ', ἃς ἐπιεικὲς ὀπυιέμεν ἐστὶν ἐκάστω
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤϋδα

R.M. Some years ago there was a question about duelling on a 'social media' platform with the majority of respondents being in favour of it as a means of keeping journalists fair-minded.



My question is: do you wish you lived in an earlier time when duelling was acceptable among a certain type of people and thus before the advent of the Internet which has enabled individuals to often anonymously make and widely spread allegations about a person without any consequences?

DM. If I had been asked that question some twenty or more years ago my answer would probably have been 'yes' with my decades-long extremist peregrinations in one way a now regretted means to try and presence a new type of society where that virtue of a personal challenge and honourable accountability, and of single combat between protagonists on a field of battle between two armed forces, was a way to reveal ἀρετή and to settle disputes. With one memorable, and for me inspiring, person who undertook several such challenges on the field of battle Ali ibn Abi Talib.

Now, however, my perspective is not that of transient supra-personal presencings, political, religious, or social, whose causal dialectical nature, Certitude-of-Knowing, and embedded impersonal abstractions impel change, opposition, and imply conflict, suffering, and a limited life-span for such a presencing albeit sometimes of centuries; but of a personal, family, and sometimes communal, living whose horizons are of empathy, of compassion, and of what I have poorly-described as honour in the immediacy-of-the-personal-moment when a personal situation or encounter may require the individual human presencing of that personal virtue.

R.M. Would you consider the killing of Agamemnon by his wife Klytemnestra as described by Aeschylus such a necessary personal presencing of honour?

DM. A very interesting question, which Aeschylus in his *Oresteia* trilogy ventured to answer, and a question which I saught to satisfactorily answer for several decades with my answer differing from that of Aeschylus. In the *Agamemnon*, Klytaemnestra justifies her killing of her husband:

καὶ τήνδ' ἀκούεις ὀρκίων ἐμῶν θέμιν:
μὰ τὴν τέλειον τῆς ἐμῆς παιδὸς Δίκην,
Ἄτην Ἑρινύν θ'

I swear by the goddess, Fairness, that I accomplished this for my daughter -
And also by Ἄτη and Erinys for whom I slit his throat. [6]

In *The Libation Bearers*, Aeschylus has her son, Orestes, after disguising himself and befriending his mother, plan with his sister Electra, and as the god Apollo suggests, to avenge that killing. But after killing his mother and her lover, Orestes is pursued by the Furies (Ἑρινύες) who as was the custom seek a revengeful retribution and continually torment him.

In a drama attributed to Aeschylus a rhetorical question was asked then answered:

τίς οὖν ἀνάγκης ἐστὶν οἰακοστροφός.
Μοῖραι τρίμορφοι μνήμονές τ' Ἑρινύες

Who then compels to steer us?
Trimorphed Moirai with their ever-heedful Furies!

Prometheus Bound, 515-6

In *The Eumenides*, Aeschylus has the Furies, with the aid of Athena, transformed, so that instead of being agents of revengeful personal and kindred retribution they oversee a more social, civic, form of order or balance [7] with there being a natural transition, not a revolution with the inevitable conflict; part of which transition is the Zeus-given code, or 'law', of *pathei-mathos*, of which Aeschylus writes in the *Agamemnon*,

Ζῆνα δέ τις προφρόνως ἐπινίκια κλάζων
τεύξεται φρενῶν τὸ πᾶν:
ὄν φρονεῖν βροτοὺς ὁδῶ-
σαντα, τὸν πάθει μάθος
θέντα κυρίως ἔχειν.
174-183

If anyone, from reasoning, exclaims loudly that victory of Zeus,
Then they have acquired an understanding of all these things;
Of he who guided mortals to reason,
Who laid down that this possesses authority:
Learning from adversity.

My own answer suggests neither the revengeful retribution of the Furies nor the more civic, 'Eumenidian', one of Aeschylus, but of empathy and a 'letting-be' (*wu-wei*) of what is beyond the immediacy of our individual moments, combined with the knowing born of a personal *pathei-mathos* that wordlessly reveals or has revealed the causes of suffering and its cyclicity. There is thus a personal Uncertainty-of-Knowing rather than that Certitude-of-Knowing which is almost invariably embedded, via the medium of words, in a law, in a diktat, or in some proclamation by some supra-personal (higher) authority, by some tyrannos, or by some potentate.

Prior to this change it was an Aeon of the gods offering tempting gifts to or having favourites or enemies among mortals, examples being Poseidon and Odysseus, and Aphrodite and Paris. As Heraclitus mentioned:

αἰὼν παῖς ἐστὶ παίζων πεσσεύων· παιδὸς ἢ βασιληΐη

For Aeon, we are a game, pieces moved on some board: since, in this world of ours, we are but children. [Fragment 52]

This move from a society of personal and family revenge toward what I have temerously termed a Eumenidian society seems to be echoed in later post-classical societies where δίκη - or as in the weltanschauung of pathei-mathos of Δικα/Δίκᾱ [8] - was often the judgement or the will of a potentate (usually a King) or of a tyrant/dictator, and in our times the judgement by an impersonal judicial system based on laws or decrees by some supra-personal government or authority, elected and unelected.

In all these Aeons the judgement of the individual, born of pathei-mathos, is still ultimately subservient to, capable of being over-ruled by, some higher authority or more specifically by those acting on behalf of and given the necessary judgemental powers by that higher authority. That is, no way of communal living has emerged wherein such individual judgement is the guide rather than the exception.

Which returns us to the duel of honour where judgement is a personal and immediate matter between two individuals and decided without any intervention in whatever form by a higher authority. But can there be a type of society, a type of communal living, wherein such a test of personal character can not only exist but flourish as a way, for those accepting of it, of arriving at a judgment regarding a particular and personal matter? For in such communal ways of living, societies, as now exist such a personal and deadly way of deciding is at best deprecated and at worst outlawed. Which is perhaps why some who prefer their personal judgement to the impersonal judgment of a higher authority choose to live in that manner which has been termed "off-grid".

Are we still children who have to be overseen by some parental-type authority be that the gods; by some authority believed to be sanctioned by *the* god, ὁ θεός; by some authority believed to be sanctioned by 'the will of the people' which will is decided by a mechanism such as elections or in some cases by an armed revolution; or by some human-manufactured idea/ideal (ἰδέα/εἶδος) named Justice believed to be enshrined in various laws?

R.M. To which your answer is?

D.M. I have no definitive answer only the tentative one briefly described in a 2025 missive:

"In considering the 'numinous way of pathei-mathos' a somewhat vexatious question, which was briefly touched upon in a May 2025 interview, [9] is in regard to following what one's empathy and pathei-mathos (one's conscience) suggest in relation to what some authority in a nation-State has suggested we do, or even in law has demanded we should not do, such as the edicts during a certain period of English history which forbade performance of the Catholic Mass and the publication and distribution of items in support of Catholicism.

The vexatious question: is what our empathy and/or our pathei-mathos suggest we do always by its nature a private matter, or could it sometimes be a public matter suggestive of some kind of public statement or activity? A corollary being whether all, or only some, types of public statement or activity are political.

My own answer, derived from my pathei-mathos and my understanding of what is political [10] suggests that it is a private matter, a 'letting-be' of what is presenced at a particular causal Time in the particular society in which we live because we feel or we have discovered that all such societies, as the particular governance of a particular society, will change because their very existence, their physis, is causal, as are the causal abstractions (the ideas, ideals, the -isms and the -ologies) all societies are derived from and as are the mortals who believe, or who follow, or who seek to presence such

abstractions, even when before their fated dying they are changed, reformed, overthrown, by such causal mechanisms as changes in governance, civil disobedience, revolution, invasion, war and armed occupation.

My answer is only my fallible answer, and being fallible, causal, and causally presenced, possesses no authority beyond that of guiding me." [11]

R.M. But in the personal and non-political matter of known persons making allegations about an individual you still accept that duelling with deadly weapons is sometimes necessary?

D.M. As I noted in a previous reply, my understanding of honour now is that it may be necessary in the immediacy-of-the-personal-moment when a personal situation or encounter may require the individual human presencing of that personal virtue. Some allegation made by some person by means of some impersonal medium while an expression, a manifestation, of their physis, their character, is not of the immediacy-of-the-personal-moment as would be the case were that person to have the character, the dignity and courage, of saying it person-to-person.

But whether some allegation were it to be personally made requires the response of such a challenge is a question for each individual to answer, again in the immediacy-of-the-personal-moment.

XXX

Footnotes

[1] <https://archive.org/download/a-prejudice-by-any-other-name/a-prejudice-by-any-other-name.pdf>

[2] Oxford English Dictionary, second edition, Oxford University Press, 1989, volume 12 (Poi-Que, p.356)

[3] Oxford English Dictionary, second edition, Oxford University Press, 1989, volume 1 (A-Baz, p.64)

[4] In his *Research, Primary Sources, And Pathei-Mathos*, Myatt wrote:

"Among primary sources are original manuscripts germane to the subject or to a historical person, such as in the case of Jesus of Nazareth, Papyrus Bodmer in the Vatican Library, and in the case of Sappho fragments of papyri such as P. Oxyrhynchus. XV, 1787 fr. 1 and 2; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.

The writings, opinions, and conclusions of others about such subjects or persons are secondary sources, with tertiary sources a collection or compendium of such secondary sources. In regard to the original language of primary sources, if a person venturing an opinion about such material cannot read the original language, and does not personally translate such a work or passages from such a work and thus has to use the translations of others then their opinions and conclusions about that work are secondary sources." pp.794-5, of *Selected Writings*, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/12/selected-writings-dwm.pdf>

[5] <https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf>

[6] In his translation of a passage from Hesiod's "Ἔργα καὶ Ἡμέραι [Works and Days], vv 213-218, Myatt

describes Ἄτη as the goddess of Mischief. His translation, and the accompanying notes, are:

σὺ δ' ἄκουε δίκης, μηδ' ὕβριν ὄφελλε: ὕβρις γάρ τε κακὴ δειλῷ βροτῷ: οὐδὲ μὲν ἐσθλὸς
215 ῥηιδίως φερέμεν δύναται, βαρύθει δέ θ' ὑπ' αὐτῆς
ἐγκύρσας ἄτησιν: ὁδὸς δ' ἐτέρηφι παρελθεῖν
κρείσσων ἐς τὰ δίκαια: Δίκη δ' ὑπὲρ Ὑβριος ἴσχει
ἐς τέλος ἐξελθοῦσα: παθὼν δέ τε νήπιος ἔγνω

You should listen to [the goddess] Fairness and not oblige Hubris
Since Hubris harms unfortunate mortals while even the more fortunate
Are not equal to carrying that heavy a burden, meeting as they do with Mischief.
The best path to take is the opposite one: that of honour
For, in the end, Fairness is above Hubris
Which is something the young come to learn from adversity.

Notes:

a. δίκη. The goddess of Fairness/Justice/Judgement, and – importantly – of Tradition (Ancestral Custom). In Ἔργα καὶ Ἡμέραι, as in Θεογονία (Theogony), Hesiod is recounting and explaining part of that tradition, one important aspect of which tradition is understanding the relation between the gods and mortals. Given both the antiquity of the text and the context, 'Fairness' – as the name of the goddess – is, in my view, more appropriate than the now common appellation 'Justice', considering the modern (oft times impersonal) connotations of the word 'justice'.

b. Mischief. The sense of ἄτησιν here is not of 'delusion' nor of 'calamities', per se, but rather of encountering that which or those whom (such as the goddess of mischief, Ἄτη) can bring mischief or misfortune into the 'fortunate life' of a 'fortunate mortal', and which encounters are, according to classical tradition, considered as having been instigated by the gods. Hence, of course, why Sophocles [Antigone, 1337-8] wrote ὡς πεπρωμένης οὐκ ἔστι θνητοῖς συμφορᾶς ἀπαλλαγή (mortals cannot be delivered from the misfortunes of their fate).

c. δίκαιος. Honour expresses the sense that is meant: of being fair; capable of doing the decent thing; of dutifully observing ancestral customs. A reasonable alternative for 'honour' would thus be 'decency', both preferable to words such as 'just' and 'justice' which are not only too impersonal but have too many inappropriate modern connotations.

d. νήπιος. Literal – 'young', 'uncultured' (i.e. un-schooled, un-educated in the ways of ancestral custom) – rather than metaphorical ('foolish', ignorant).

ooo

Source: Commentary to Ἱερός Λόγος, An Esoteric Mythos, Tractate III, pp. 412-413 of *DW Myatt: Greek And Latin Translations*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/dwm_translations.pdf

[7] By 'balance' Myatt is referring to his interpretation of δίκη, qv. footnote [8].

[8] As Myatt notes in Appendix I of his book *The Numinous Way of Pathei-Mathos*:

Δίκαι is that noble, respectful, balance understood, for example, by Sophocles (among many others) - for instance, Antigone respects the natural balance, the customs and traditions of her own culture, given by the gods, whereas Creon verges towards and finally commits, like Oedipus in Oedipus Tyrannus, the error of ὕβρις and is thus "taught a lesson" (just like Oedipus) by the gods because, as Aeschylus wrote -

Δίκη δὲ τοῖς μὲν παθοῦσ-
ιν μαθεῖν ἐπιρρέπει

The goddess, Judgement, favours someone learning from adversity.
Agamemnon, 250-251

In respect of Δίκη, I write - spell - it thus in this modern way with a capital Δ to intimate a new, a particular and numinous, philosophical principle, and differentiate it from the more general δίκη. As a numinous principle, or axiom, Δίκη thus suggests what lies beyond and what may have been the genesis of δίκη personified as the goddess, Judgement – the goddess of natural balance, of the ancestral way and ancestral customs.

Thus, Δίκη does not mean nor imply something theological, but rather implies the natural balance, the reasoned judgement, the thoughtful reasoning – σωφρονεῖν – that πάθει μάθος brings and restores, and which accumulated πάθει μάθος of a particular folk or πόλις forms the basis for their ancestral customs.

δίκη is therefore, as the numinous principle Δίκη, what may be said to be a particular and a necessary balance between ἀρετή and ὕβρις – between the ὕβρις that often results when the personal, the natural, quest for ἀρετή becomes unbalanced and excessive.

That is, when ἔρις (discord) is or becomes δίκη – as suggested by Heraclitus in Fragment 80 -

εἰδέναι δὲ χρὴ τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἔριν, καὶ γινόμενα πάντα κατ' ἔριν καὶ
χρεώμενα [χρεών]

One should be aware that Polemos pervades, with discord δίκη, and that beings are naturally born by discord.

ooo

Source: <https://perceiverations.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathe-mathos-v7.pdf>

[9] Dialogue With An Iconoclast, https://davidmyatt.wordpress.com/wp-content/uploads/2025/05/dialogue_with_an_iconoclast.pdf

[10] In his footnote Myatt writes:

"By 'political' I mean both of the following, according to context.

(i) The theory and practice of governance, with governance itself founded on two fundamental assumptions; that of some minority - a government (elected or unelected), some military authority, some oligarchy, some ruling elite, some tyrannos, or some leader - having or assuming authority (and thus power and influence) over others, and with that authority being exercised over a specific geographic area or territory.

(ii) The activities of those individuals or groups whose aim or whose intent is to obtain and exercise some authority or some control over - or to influence - a society or sections of a society by means which are organized and directed toward changing/reforming that society or sections of a society in accordance with a particular ideology."

[11] *A Vexatious Question*, included (pp.28-30) in *The Application Of The Numinous Way*, <https://davidmyatt.wordpress.com/wp-content/uploads/2025/10/applying-the-numinous-way.pdf>

Bibliography

- ° DW Myatt: Greek And Latin Translations, https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/dwm_translations.pdf
- ° The Application Of The Numinous Way, <https://davidmyatt.wordpress.com/wp-content/uploads/2025/10/applying-the-numinous-way.pdf>
- ° The Numinous Way of Pathei-Mathos, (i) Printed edition ISBN 978-1484096642 (ii) gratis pdf <https://perceiverations.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf>
- ° A Matter of Honour, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf>
- ° Corpus Hermeticum: Eight Tractates, (i) Printed edition ISBN 978-1976452369 (ii) gratis pdf <https://davidmyatt.wordpress.com/wp-content/uploads/2018/03/eight-tractates-v2-print.pdf>

All translations by DW Myatt

Published under the Creative Commons Attribution 4.0 International license

A Question For DWM 2026

Miasmatic Effluvia And The Numinous

Q: In *Questions For DWM 2025* ¹ it was said that "allegations about you, regarding you being a Satanist, the founder of a particular Occult group, still being a neo-nazi and so on and so on, have not gone away but are not only being increasingly propagated, often via social media, but are being increasingly believed by others..."

Since that was written in June 2025 the propagation of such allegations has increased with that tertiary Internet source known as 'wikipedia' apparently playing a pivotal role since in accordance with its policies it publishes "only the analysis, views, and opinions of reliable authors" without however defining what constitutes or who defines a so-called 'reliable author'. In addition, it states that "reliable sources are not required to be neutral, unbiased, or objective..."

What is your response to such allegations being increasingly propagated?

A: Those miasmatic effluvia emanating over the decades from various individuals and various entities for various reasons, political, personal, and otherwise, are in my opinion indicative of two connected concerns: our human character, and particular modern means of communication used to impersonally, often *en masse*, inform or tell others about some matter or some event or about some person or persons, and which modern means include printed and digital material.

The concerns are connected because those who have a certain physis, a certain personal character, are aware intuitively or because of their experience, their *pathei-mathos*, that means of communication, be they personal or impersonal or modern or otherwise, can be and often are unreliable and/or biased, preferring to rely instead on their own knowledge and personal judgement embodying as they do, knowingly or otherwise, the ancient maxim οὐκ οἶδ' ἐφ' οἷς γὰρ μὴ φρονῶ σιγᾶν φιλῶ. ²

Hence, it fundamentally is as I expressed it not that long ago a simple matter of personal knowing, of personal character, of honour:

"Individuals can either believe what others have said and written and do say or write about me, or they can do what I consider in my rather old-fashioned way is the honourable, the fair, thing: which is to make their own judgement based on a personal knowing of a person over a period of time or, failing that, accord the person the benefit of the doubt." ³

It is somewhat enervating for me to even consider, yet again, yet alone reply to, particular allegations, increasingly aware as I apparently am of what here and for me in the moments of my living presences the numinous and of what elsewhere is occurring and has occurred for so many centuries to the detriment of such a presencing within so many others who share and who have shared this planet denoted in English as Earth.

Apparently aware, since the term refers to my fallible judgement, to my fallible understanding. As in what presences the numinous or is or many be detrimental to that presencing. A presencing here, today, as I in a now somewhat overgrown garden in England as a hot Sun is cooled, a little, by the slight breeze that sways the slim branches and greenful leaves of the Willow tree underneath which I sit typing words on a modern manufactured digital machine, requiring in its production as such a machine surely does an industry, commercial trades, and a certain workforce and much, much, else some of which is or might well have been detrimental to such a presencing of life as has brought forth and keeps alive such a garden as this.

Who am I with such a past and such deeds as were so unfortunately mine to express what presences the numinous and why such a repetition of certain allegations are, has become, so enervating? There is only the following excuse: that there is or apparently was a personal learning in feeling, in being again (if only for a moment) such a presencing of the numinous originating as that does in being somehow aware for some ineffable reason of the suffering, the sadness, of others who have not felt or who cannot feel or have been deprived of feeling the numinous apprehended as the numinous has been for so many millennia in so many ways, all of which words, in my experience, fail to express but which humility, and empathy and compassion with other beings, other life, are or can be manifestations of.

I so fortunate in so many ways to be in such a garden and able to pontificate in such a way as this, while others on our shared Earth are hungry, homeless, ill, subjected to violence, live in fear, are alone with no one to care for them or share their burdensome life; while still others, so many others, lacking empathy, compassion, humility, forage or sally forth on behalf of themselves or on behalf of some believed in, upheld, causal abstraction or some perceived duty to some cause or leader or government, continue with such living and inflicting such deaths and such suffering as their Certitude-of-Knowing causes.

What are my words, born of pathei-mathos, compared to such an empathic wordless awareness of the suffering of such others and of those who cause such suffering? As I tried to explain, over a decade ago:

"There are no excuses for my extremist past, for the suffering I caused to loved ones, to family, to friends, to those many more, those far more, 'unknown others' who were or who became the 'enemies' posited by some extremist ideology. No excuses because the extremism, the intolerance, the hatred, the violence, the inhumanity, the prejudice were mine; my responsibility, born from and expressive of my character; and because the discovery of, the learning of, the need to live, to regain, my humanity arose because of and from others and not because of me.

Thus what exposed my hubris - what for me broke down that certitude-of-knowing which extremism breeds and re-presents - was not something I did; not something I achieved; not something related to my character, my nature, at all. Instead, it was a gift offered to me by two others - the legacy left by their tragic early dying. That it took not one but two personal tragedies - some thirteen years apart - for me to accept and appreciate the gift of their love, their living, most surely reveals my failure, the hubris that for so long suffused me, and the strength and depth of my so lamentable extremism." ⁴

It is therefore perhaps only just and fitting that such allegations exist, are propagated, and are apparently believed by so many. For, as someone wrote thousands of years ago: ἐξ ὧν δὲ ἡ γένεσις ἐστὶ τοῖς οὖσι, καὶ τὴν φθορὰν εἰς ταῦτα γίνεσθαι κατὰ τὸ χρεών· διδόναι γὰρ αὐτὰ δίκην καὶ τίσιν ἀλλήλοις τῆς ἀδικίας κατὰ τὴν τοῦ χρόνου τάξιν. ⁵

David Myatt
July 9th, 2026 CE
JD 2461230.889
Muharram 1448

1. <https://davidmyatt.wordpress.com/wp-content/uploads/2025/06/questions-dm-2025.pdf>

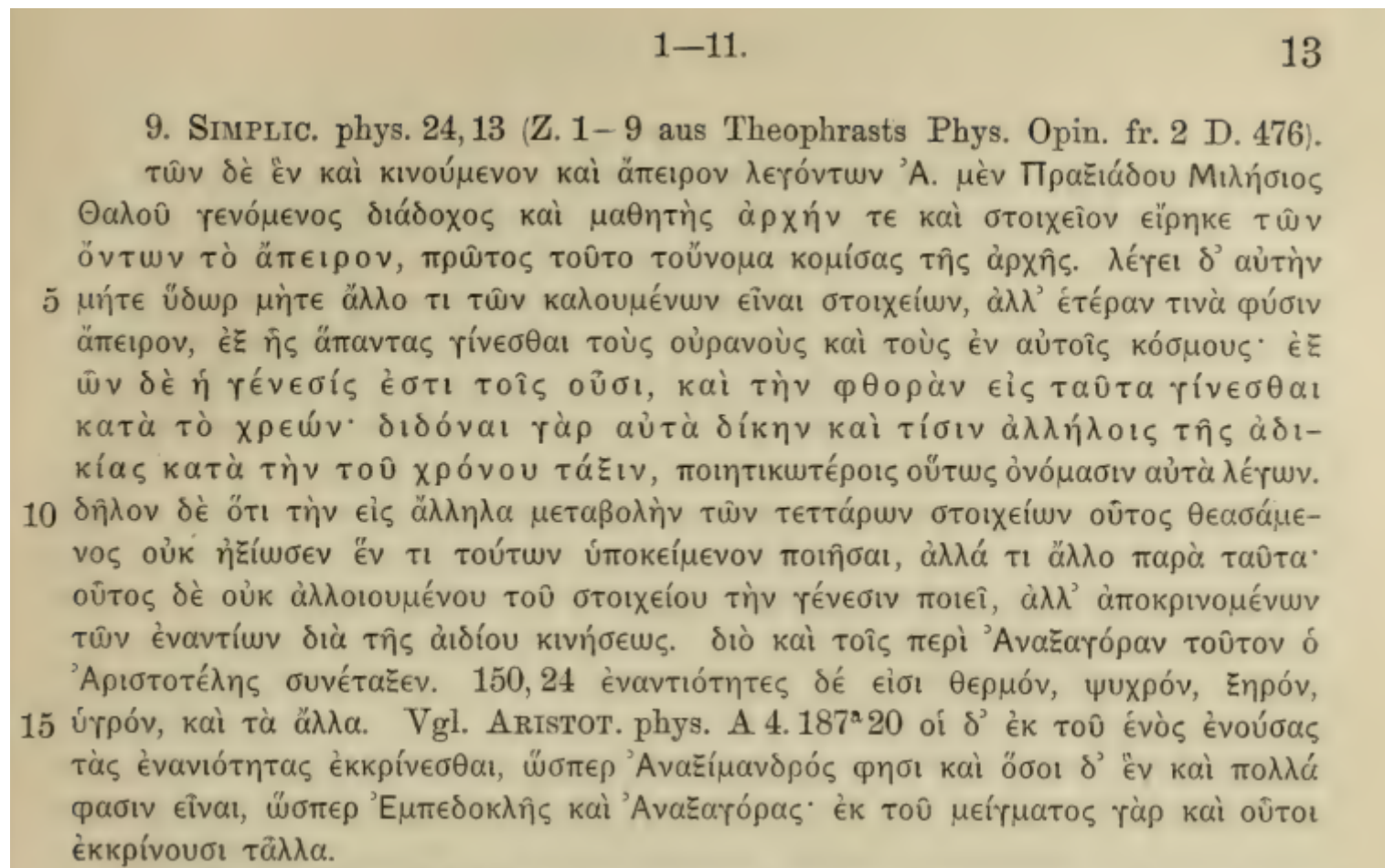
2. "I do not know. About things I have no [personal] knowledge of, I prefer to be silent." Sophocles, Oedipus Tyrannus, 569.

3. *A 2026 Interview Between David Myatt And Aymenn Jawad Al-Tamimi*, <https://davidmyatt.wordpress.com/wp-content/uploads/2026/07/dm-interview-january-2026.pdf>

4. *Pathei-Mathos, Genesis of My Unknowing*, 2012. <https://davidmyatt.wordpress.com/2012/06/23/pathei-mathos-genesis-of-my-unknowing/>

5. Anaximander, c.610 - c.546 BCE. The quotation, and my translation and commentary, are provided in the Appendix.

Appendix Anaximander



Ξ Ξ Ξ

The Greek Text

ἀρχὴ <...> τῶν ὄντων τὸ ἄπειρον <...>

ἐξ ᾧ δὲ ἡ γένεσις ἐστὶ τοῖς οὖσι, καὶ τὴν φθορὰν εἰς ταῦτα γίνεσθαι κατὰ τὸ χρεών· διδόναι γὰρ
αὐτὰ δίκην καὶ τίσιν ἀλλήλοις τῆς ἀδικίας κατὰ τὴν τοῦ χρόνου τάξιν [Theophrastus/Simplicius]

Interpretation Of Meaning

< [the] source ... of beings is the un-definitive ¹ ...>

Where beings have their origin there also they cease to exist: offering payment ² to balance, ³ one
to another, their unbalance for such is the arrangement of what is passing. ⁴

1. Because the beginning is fragmentary it is difficult to provide a satisfactory explanation of what is
meant, although many explanations have been suggested over many centuries including the speculation
that 'apeiron' is the first principle, the ἀρχή, of beings, with ἄπειρον almost invariably translated by words
such as the boundless, infinity, the limit-less.

However, ἄπειρον is a privation of πεῖραρ, a lack of completion; a lack of a verdict; or, often overlooked, a
lack of a means, a method, an instrument, to reach a particular conclusion or of a tool do a particular

task, qv. Odyssey: 3.431-435, and my translation:

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐποίπνυον. ἦλθε μὲν ἄρ βοῦς
ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς εἰσης
Τηλεμάχου ἔταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς
ὄπλ' ἐν χερσὶν ἔχων χαλκήϊα, πείρατα τέχνης,
ἄκμονά τε σφυρὰν τ' ἐυποίητόν τε πυράγρην,
οἷσιν τε χρυσὸν εἰργάζετο

Such were his words, and all of his sons occupied themselves with those things
So that an ox arrived from the fields; the comrades of the vigorous Telemachus
Arrived from their well-balanced ship; the goldsmith arrived bearing in his arms
Those bronze tools with which he accomplished his art:
A hammer, anvil and well-made fire-tongs
Which he used to work gold.

Hence my suggestion here that what Anaximander might have implied is that the source of beings is 'un-definitive', incapable of resolution because we do not possess the tools, such as words, to resolve it. Which explains why he goes on to contrast δίκη with ἀδικία, which balance and unbalance I explain below.

2. Payment as in a debt owed or because of some personal need or mistake, as in our relatively recent phrase 'debt of honour'. The debt may be to a person or persons or as in ancient times to a deity either in expiation or in the hope of avoiding a misfortune wrought by some deity, for example by the "Trimorphed Moirai with their ever-heedful Furies" of the gods, Μοῖραι τρίμορφοι μνήμονές τ' Ἑρινύες.

The suggestion therefore might be that the offer of payment relates to those who, despite the fact that source of beings is 'un-definitive', having tried to define it and in the process constructed a dialectic of opposites, and thus brought conflict, realize their error. As Heraclitus noted:

εἰδέναι δὲ χρὴ τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἔριν, καὶ γινόμενα πάντα κατ' ἔριν καὶ
χρεώμενα [χρεών]

One should be aware that Polemos pervades, with discord δίκη, and that beings are naturally born by discord.

3. In respect of δίκη it here simply implies balance in contrast to the unbalance, the privation of balance, that is ἀδικία.

The translations 'order' or justice or 'fitting' - like 'disorder' or injustice or 'unfitting' for ἀδικία - are too redolent of some modern or ancient morality designed to manifest 'order' or justice or what is considered fitting in contrast to their assumed dialectical opposites.

4. In respect of χρόνος, it is not here a modern abstract measurable 'time' (in ancient times by a sundial; in later times by a mechanical clock) but 'the passing' of living or of events as evident in the Agamemnon:

ποίου χρόνου δὲ καὶ πεπόρθηται πόλις 278
Then - how long has it been since the citadel was ravaged?

τίς δὲ πλὴν θεῶν ἅπαντ' ἀπήμων τὸν δι' αἰῶνος χρόνον 554-5
Who - except for the gods - passes their entire life without any injury at all?

Imbalance And Opposites

What I find in these fragments attributed to Anaximander is germane to our perception of our human physis and of how we have tried to understand it through words - denotata - and thus by certain named 'principles', and that ultimately we have to accept that we cannot, should not, attempt to understand it through words which bring-into-being a named opposite and thus a conflict between those perceived,

believed in, and conflicting dialectical opposites with their attendant strife, discord, enmity, hatred, and suffering. That such a wordful perception is un-definitive because the tools we have hitherto manufactured and rely on are useless.

Thus, my own fallible answer to Aristotle's question of whether or not such principles are universal or individual is that they are ineluctably personal, with all we can presently hope do is use the wordless knowing of our empathy, and of our own pathei-mathos, as a guide.

⌘ ⌘ ⌘

Source:

Anaximander, Imbalance, And Opposites,
<https://davidmyatt.wordpress.com/2024/02/21/anaximander-imbalance-and-opposites/>

Image:

Herman Diels, *Die Fragmente Der Vorsokratiker*, Berlin, 1906. p. 13