A Very Modern Narrative

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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]
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> (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 is 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 (ἄνοδος) similar to the one described in the Pymander 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]

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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 perceiveration.
>
> 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 Pœmandres 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 τόν 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 succesfully undertaken the three to six month long of Internl 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]

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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]

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"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]

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§ 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.
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> "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 Fayen) 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.
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> 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 θεὸς, The Ineffable, The Unknowing and Unknowable, The Acausal, The-Unity, The One-The Only (τὸ ἕν), 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:
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> > Theos, the perceiveration, male-and-female (ἀρρενόθηλυς) being Life and phaos, whose logos brought forth another perceiveration, an artisan, who - theos of Fire and pnuema - fashioned seven viziers to surround the perceptible cosmic order in spheres and whose administration is described as fate.
> >
> > ὁ δὲ Νοῦς ὁ θεός, ἀρρενόθηλυς ὤν, ζωὴ καὶ φῶς ὑπάρχων, ἀπεκύησε λόγωι ἕτερον Νοῦν δημιουργόν, ὃς θεὸς τοῦ πυρὸς καὶ πνεύματος ὤν, ἐδημιούργησε διοικητάς τινας ἑπτά, ἐν κύκλοις περιέχοντας τὸν αἰσθητὸν κόσμον, καὶ ἡ διοίκησις αὐτῶν εἱμαρμένη καλεῖται.

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 changement, 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 changement 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 'perceiveration' 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, οὔπω φαμὲν 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, ToreBjørgo, 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 Kafiroon. 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-Taqwa." (49:13 Interpretation of Meaning)
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> [...]
>
> 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 where 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.
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> 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 Uncertitude-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.

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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....."

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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/

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> 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

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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]

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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

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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 ONA*, Chapter 3, ONA 1.0 and ONA 2.0. https://archive.org/download/trouble-dm-o9a/trouble-dm-o9a.pdf

[8] An overview of ONA 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 ONA 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 (ἑβδομάς) 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] Pœmandres 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://egnatiusseverin.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

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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?

David Myatt

One Hot Sunny Day,
Almost Mid-July

Source:
An Inner Struggle
https://davidmyatt.wordpress.com/wp-content/uploads/2025/07/an_inner_struggle.pdf

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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 Uncertitude-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

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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 phantasmagoriacal; 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 phantasmagoriacal 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 φίλημμ᾽ ἀβροσύναν [...] τοῦτο καί μοι τὸ λάμπρον ἔρως ἀελίω καὶ τὸ κάλον λέλογχε. Sappho, poetic fragment: P. Oxyrhynchus. XV (1922) nr. 1787 fr. 1 et 2

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