David Myatt - Selected Works

Preface

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Preface

A collection of some of the personal, post-2012, writings of David Myatt, and of three post-2020 works about him by various authors. Given the dates of publication of Myatt's writings, there is some overlap of essays in the included works.

These personal writings by Myatt, amounting to hundreds of pages, have so far not been analysed in a scholarly way, or seldom mentioned, given that in recent years various allegations have been made concerning his post-2012 life.

Σ. Φ. Δ.
All Souls Day, November 2026

David Myatt

Understanding and Rejecting Extremism
A Very Strange Peregrination

Preface.
Part One. Towards Understanding Extremism - Some Notes From Personal Experience.
Part Two. A Learning From Grief.
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Appendix. Usage of Terms.

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Preface

The first, and by far the shortest, part of this work contains some of my reflexions on, and some of my conclusions concerning, my forty years as a practical extremist and my forty years of practical experience of extremism and of other extremists; a practical experience that began in 1968 and ranged from fascism, and the racism of National-Socialism, to radical Islam, and which practical experience included founding and leading a political organization; producing propaganda, organizing activities and demonstrations, some of which ended in violence; speaking in public and participating in marches, demonstrations, and brawls; formulating extremist ideology; imprisonment for racist and other violence; participating in and recruiting for paramilitary activities; inciting hatred, violence and prejudice; engaging in criminal activities to fund extremist causes; encouraging and supporting terrorism; and so on.

My conclusions regarding extremism resulted from some years of moral, personal, and philosophical questioning and reflexion; a questioning whose genesis was a personal tragedy in 2006, and which questioning led me a few years later to reject all forms of extremism and develope my own weltanschauung - the philosophy of pathei-mathos - based on the virtues of empathy, compassion, and humility.

I make no claim concerning the originality, or concerning the correctness or the value or the importance of my conclusions about extremism. They are just my personal, and fallible, conclusions which - given my extremist past - may interest, or be of some use to, some people; and, being such personal conclusions, they are neither presented in an academic way nor are comparisons made with the work and the conclusions (academic or otherwise) of others about extremism.

Part two consists of transcriptions of some handwritten letters sent to a long standing friend following that tragedy in 2006. Since such personal correspondence is usually far more revealing - of personal views, motivations, and feelings - than some essay or other in which one pontificates about this or that, some readers may find this part more interesting and insightful than either part one or part three.

The third part consists of personal replies sent to individuals I did not personally know but who contacted me, between 2011 and 2012 and usually by e-mail, with questions about my extremist past, my 'numinous way', and my philosophy of pathei-mathos. These replies may thus serve to place into perspective my rejection of all forms of extremism and as well as elucidate the development of my weltanschauung from that 'numinous way' to the philosophy of pathei-mathos.

For publication, I have occasionally added some footnotes to such personal correspondence and replies, usually to provide a reference and/or a translation of some quotation.

I have outlined in an Appendix how I understand and use certain terms, since (i) my particular usage of some common terms may differ from how they are ordinarily used or how they have been previously defined and used in some academic and other works relating to extremism and its causes, and (ii) I occasionally employ certain terms developed for or used by my philosophy of pathei-mathos (such as separation-of-otherness, abstractions, and masculous).

David Myatt
2013

Part One

Towards Understanding Extremism
Some Notes From Personal Experience

Harshness, Hatred, and The Separation-of-Otherness

Some four years of reflexion concerning my forty years of experience have inclined me to consider that the genesis of extremism, and the making of extremists, may well be and may well involve three inter-related things: harshness, hatred, and what I term the-separation-of-otherness.

Thus, in my view, an extremist in active pursuit of some objective, usually of a political or a religious nature, manifests a certain personal harshness, a certain propensity toward impersonal hatred, and makes not only a clear distinction between 'them' and 'us' but also between (i) some vision of or some belief in a particular past and (ii) the state of things now and how it is believed things will be, or should be, the immediate future. All of which predispose a person toward, or which can be used (by agitators, ideologues, fanatics, propagandists, leaders) to incite people toward, violence and - sometimes - toward terrorism.

The extremist therefore identifies with a particular category which is given certain characteristics or which is believed to be based on certain characteristics, and which category is invariably regarded - instinctively or otherwise - as either having a special (or even God-given) destiny or as being better than or superior to 'the others'. In case of racism, for example, the category is what is believed to be one's own particular ethnic group; in the case of radical nationalism, one's own particular country, land, or nation; in the case of radical Islam, of having the authentic interpretation and belonging with those who do adhere to that interpretation.

There thus exists, or developes, or there is cultivated, a distinct and a prideful sense of identity, dependant upon the belief - instinctive, or formulated in some manifesto, tract, doctrine, ideology, or dogma - that what exists now (society, or 'our way of life', for example) is under threat, and either (i) has deviated from a posited or some believed in ideal or idealized community/society/way of life that is said to have existed in the past or (ii) can and should move toward that new community/society/way of life demanded by the ideology, manifesto, tract, doctrine, dogma, ideologue, or interpretation.

This identity produces or can produce resentment, anger; caused by both (i) a perceived or a felt disparity between the now and the assumed ideal, past or future, and (ii) by the belief that someone or some many are responsible for the 'current state of affairs' and/or are preventing a return to, or the creation of, the ideal. For the problems or the conditions of the present are assumed, by extremists, to have certain identifiable and simple suprapersonal causes, just as the path to the goal is regarded as requiring that those causes be dealt with; with the causes of the problems often or mostly being the work of 'others'; not our fault, but instead the result of 'our enemies', and/or of some opposing ideology. That is, our enemies 'threaten' our way of life and/or are to blame.

Hence in order for extremists to return to this past perfection - or in order for them to create a new form of this past perfection, this past ideal, or in order for them to create a new perfection inspired by some past or newly posited ideal - the enemies, and/or opposing ideologies and those adhering to them, must be dealt with. There must therefore be struggle; the notion of future victory; and at the very least political/social/religious activity, and propaganda, directed toward political/social/religious goals; a moving toward regaining the authority, the power, the influence which supporters of, for example, an ideology

believe or assume they and their kind have lost and which they almost invariably believe are now 'in the hands of their enemies' and/or of traitors or 'heretics'.

All this combines to provide the extremist with a simplicity of purpose, for their life now has a meaning which - instinctive or otherwise - vivifies, removes doubt, with the result that the goal, the ideal, the ideology, is given or assumes a high priority in the life of the individual, often to the extent that they are prepared - even willing - to use violence, and actively hate their perceived enemies, 'the others', whom thus they, in their harshness and intolerance, have dehumanized.

Extremism, Ideation, and Abstractions

Such violence, such hatred, such a dehumanizing of those deemed enemies with the consequent immoral denial of innocence [1], are inevitable consequences of all ideologies founded on notions of a prideful identity which glorify a past (real or idealized), which posit some future ideal or goal, and which involve a struggle against stated enemies to achieve such a goal or such an ideal.

For all extremists accept - and all extremisms are founded on - the instinctive belief or the axiom that their cherished ideation(s) or abstraction(s) is or are more important, more valuable, than the individual and the feelings, desires, hopes, and happiness, of the individual. The extremist thus views and understands the world in terms of abstractions; in terms of

> "...a manufactured generalization, a hypothesis, a posited thing, an assumption or assumptions about, an extrapolation of or from some-thing, or some assumed or extrapolated ideal 'form' of some-thing. Sometimes, abstractions are generalization based on some sample(s), or on some median (average) value or sets of values, observed, sampled, or assumed.
>
> Abstractions can be of some-thing past, in the present, or described as a goal or an ideal which it is assumed could be attained or achieved in the future." [2]

The abstractions of extremism are manifest in the ideology, which posits or which attempts to explain (however irrationally and intolerantly) some ideated form, some assumed or believed in perfect (ideal) form or category of some-thing, and which ideated form is or can be or should be (according to the ideology) contrasted with what is considered or assumed to be its 'opposite'. For example, in nazism and neo-nazism, the basal ideation is the White (or the Aryan) race, so that for those who accept such a racial ideology a White or Aryan ideal (man and woman) exists, has existed, or should exist, with individuals judged or expected to judge themselves according to this standard and expected to strive to emulate or attain it; and with enemies (such as Jews - Zionists [3] - and Muslims) pejoratively contrasted with it, and thus viewed in a bigoted and a dehumanizing way. The individual, extremist or otherwise, is therefore required to accept - be subservient to - the judgement that the ideology asserts, or which some ideologue proclaims, is correct; for all ideologies denigrate or require (overtly or otherwise) the suspension of individual judgement either in favour of the collective, 'correct', ideological one, or in favour of the judgement of some leader, ideologue, or some 'higher authority'.

For there is the belief or the assumption, implicit in ideation, that what is observed by the senses, or revealed by observation, is either an 'imperfect copy' or an approximation of that posited ideal thing or form, with the additional assumption or belief that such an ideated form contains or in some way expresses (or can express) 'the essence' or 'the ethos' of that thing and of similar things, and ideologies of whatever kind assert or claim that (i) it is this essence or ethos that the ideology - or some leader or ideologue - has revealed or does reveal, and (ii) this essence or ethos can and should inspire and motivate individuals to strive and struggle to implement, to make real, their posited ideal or ideals even if, or especially if, such striving and struggle involves conflict and violence.

The Masculous Extremist

Given the foregoing, the extremist is a certain type of person; or at least, in my experience, the majority of extremists are: by nature, or become so through association with or because of the influence of others, or because of ideological indoctrination. This type of person has or developes not only a certainty-of-knowing about their cause, faith, or ideology, but also a need or an enthusiasm for territorial pride and personal aggression. In brief, they have or they develope an inflexible masculous character, often excessively so; and a character which expresses the masculous nature, the masculous ethos, of extremism. A character, a nature, unbalanced by muliebral virtues.

For it is in the nature of extremists that they disdain, and often despise, the muliebral virtues of empathy, sensitivity, humility, gentleness, forgiveness, compassion, and the desire to love and be loved over and above the desire for conflict, territorial identity, and for war. Thus we find in extremism a glorification of

the masculous at the expense of the muliebral; a definite personal certitude of knowing; a glorification of toughness and aggression and war; an aggressive territorial pride; a tendency to believe, or the forthright assertion, that 'might is right' and kampf is necessary; the desire to organize/control; a prominent desire for adventure and/or for conflict/war/violence/competition; and - especially in ideologues, fanatics, propagandists, agitators, and leaders - the love of manipulation through the charisma of words.

For extremism certainly manifests - and is an example, par excellence - of the love some people have or seem to need for the manipulation of others through words both spoken and written. As I have noted elsewhere: It is as if we terrans, en masse, have forgotten, keep forgetting, or have never discovered the wisdom that what involves too many words - and especially what involves or requires speeches, rhetoric, propaganda, dogma - is what obscures empathy and thus the numinosity that empathy reveals; the numinosity presented to us by the pathei-mathos of our human past; manifest to us - and living now - in the way of living of those whose personal pathei-mathos - whose personal experience of suffering, death, destruction, hate, violence, of too many killings - has forever changed them. The 6

numinous revelation of kindness, of humility, of gentleness, of love, of compassion; of being able to restrain, control, ourselves; of being able to comprehend our small, insignificant, place in the indefinity of the Cosmos, bringing as this comprehension does an understanding of the importance, the numinosity, that is a shared and loyal love between two people: and revealing as this does the Cosmic unimportance of such wars and conflicts and such brutality as have blighted our terran history. [4]

A Cure For Extremism?

Understood thus, extremism could be considered to be akin to bad (or rotten) individual physis [5]; as a manifestation of an unbalanced, an intemperate, psyche [6]; and as something which is or which has the potential to be contagious. Or, expressed less dramatically, extremism is a modern manifestation of hubris; of a lack of respect for, and a lack of appreciation of, the numinous. And, as hubris, is a manifestation of the error that is the genesis of the tyrant [7] as well as the genesis (in my view) of what has been termed the patriarchal ethos and in particular of how that ethos continues to not only survive but also still dominates the world.

It really does appear to be the case, as I perhaps somewhat controversially noted in a recent missive, that we men en masse have learnt nothing from the past four or five thousand years,

> For the uncomfortable truth is that we, we men, are and have been the ones causing, needing, participating in, wars and conflicts. We - not women - are the cause of most of the suffering, death, destruction, hate, violence, brutality, and killing, that has occurred and which is still occurring, thousand year upon thousand year; just as we are the ones who seek to be - or who often need to be - prideful and 'in control'; and the ones who through greed or alleged need or because of some ideation have saught to exploit not only other human beings but the Earth itself. We are also masters of deception; of the lie. Cunning with our excuses, cunning in persuasion, and skilled at inciting hatred and violence. And yet we men have also shown ourselves to be, over thousands of years, valourous; capable of noble, selfless, deeds. Capable of doing what is fair and restraining ourselves from doing what is unethical. Capable of a great and a gentle love.
>
> This paradoxy continues to perplex me. And I have no answers as to how we might change, reform, this paradoxical φύσις of ours, and so - perhaps - balance the suffering-causing masculous with the empathic muliebral and yet somehow in some way retain that which is the genesis of the valourous. And if we cannot do this, if we cannot somehow reform ourselves, can we terrans as a species survive, and do we deserve to? [4]

My only fallible suggestions are the empathy, the primacy of love and of pathei-mathos, and the appreciation of the numinous and of humility, that form the basis of my philosophy of pathei-mathos, and which philosophy is only my attempt to expresses what I believe I have understood because of and from my own personal pathei-mathos.

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Notes

[1] My understanding of innocence is that it is an attribute of those who, being personally unknown to us, are therefore unjudged us by and who thus are given the benefit of the doubt. For this presumption of innocence of others – until direct personal experience, and individual and empathic knowing of them, prove otherwise – is the fair, the reasoned, the numinous, the human, thing to do.

Empathy and πάθει μάθος incline us toward treating other human beings as we ourselves would wish to be treated; that is they incline us toward fairness, toward self-restraint, toward being well-mannered, and toward an appreciation and understanding of innocence.

[2] The definition is taken from the glossary in *The Numinous Way of Pathei-Mathos*. 2013. ISBN 978-1484096642

[3] The term Zionist is often employed by contemporary neo-nazis as a euphemism for Jews, partly in order to try and circumvent racial hatred legislation in countries where such legislation is in force, and partly to try and avoid accusations of being a 'conspiracy theorist'.

[4] I use the term φύσις (physis) here in reference to the nature or the character of a person. As Heraclitus noted:

> σωφρονεῖν ἀρετὴ μεγίστη, καὶ σοφίη ἀληθέα λέγειν καὶ ποιεῖν κατὰ φύσιν ἐπαίοντας
>
> Most excellent is balanced reasoning, for that skill can tell inner character from outer.
>
> Fragment 112

[5] *Blue Reflected Starlight*. 2013

[6] Psyche is here used in reference to its classical origins and my philosophy of pathei-mathos; as an emanation, embodied in a fallible mortal, of Life qua being.

[7]

> ὕβρις φυτεύει τύραννον:
> ὕβρις, εἰ πολλῶν ὑπερπλησθῇ μάταν,
> ἃ μὴ ‘πίκαιρα μηδὲ συμφέροντα,
> ἀκρότατον εἰσαναβᾶσ᾽
> αἶπος ἀπότομον ὤρουσεν εἰς ἀνάγκα
> ἔνθ᾽ οὐ ποδὶ χρησίμῳ
> χρῆται
>
> Insolence [hubris] plants the tyrant. There is insolence if by a great foolishness there is a useless over-filling which goes beyond the proper limits. It is an ascending to the steepest and utmost heights and then that hurtling toward that Destiny where the useful foot has no use
>
> Sophocles, Oedipus Tyrannus. vv.872ff

Part Two

A Learning From Grief
Transcriptions Of Some Personal Letters

The Scent of Meadow Grass

Four days on from Fran's death, and I am in one of the ancient meadows on the Farm - soon, the haymaking will begin, again, but for now I can smell that special smell - the scent - of meadow grass growing in hot June Sun.

The varied grasses are at least knee high; often higher - and I startle a Deer, hiding, as I walk through the grass: up it leaps to bound and leap away to escape through a hole in the far hedge where the Oak, now full in leaf, rises so tall above me, only a faint breeze to disturb its leaves. Over the field, a Buzzard circles, occasionally calling while small Cumulus clouds drift under the blue sky of another English Summer. Around, over, the pond where I sit, Damsel flies, and two dark blue large Dragonflies, skitting, dancing, mating, landing - for the flow of life goes on.

Why such warm almost cloudless weather? It is not as if I wish my sadness, my grief, my guilt to be lifted and taken from me - but, still, a certain beauty touches me, bringing a few moments of peace. Shall I strive to push these aside, and remember, again, as yesterday when I walked through nettles, letting them sting my bare hands and arms? Now, a stripped yellow Dragonfly ventures forth over the pond - to be attacked, driven away by the Blue as two Blackbirds, tree dwelling and five hedge-Oaks apart, sing their varied, long-lasting songs, for the flow of living goes on.

So many Damsel flies, now, I have lost count, and, then, a Ruddy Darter lands on a leaf, feet from my feet. For minutes, it is still, as, around me, Bumblebees and fastly-moving, loud, flies pass by in their seemingly random way. On a nearby fallen branch - some small, glossy, black, winged insect scoops out dead wood with its legs, having made a perfectly round, small, hole above the sunken leaf litter where black Beetles scutter, to dive down to what is their deep. Then, a Bumblebee drops, stumbly, briefly, down to the very edge, as if to drink, for the flow of life goes on.

Is there meaning, for me, here? It would seem so in these brief moments - and yet, and yet there is no Fran to return to, no Fran sitting here, sharing such moments. But is she, in some indefinable numinous way, here beyond the bounds of memory, Time, grief, and thought? I do not know, only knowing a certain vague, mysterious feeling, which might just be imagination. Now, I must arise and walk: no sleep, here, as in the years gone by when I would lie down among this warm grass to feel the peace that lives in such a place as this.

June 2006

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Bright Purple Orchids

It is just over one month since I sat on this hill - then, it was also in the Sun of an early Summer's morning, and only a few days after Francine had killed herself, tormented as she was by despair, anguish and a deep self-deprecation. For I called her Francine - and she liked it - since it seemed to capture something of her quixotic, individual, nature which the names Frances and Fran did not really express. Now, as in the past when she was alive, I find myself still saying to myself - and sometimes out loud - "I love you Francine," as if it were some mantra that might bring her back to life.

But, yet again, I am alone - here, where there are bright purple Orchids on the lower slopes just above the tree-line and where, below, a Deer stood on the narrow footpath, watching me approach until, apparently unafraid, it sauntered off into the bushes growing by and beyond the stream that runs down through that quite small wooded valley. Overhead - the resident Buzzard, calling. Around - flies, starting their day as the warmth of the Sun increases to slowly dispel the clinging mist that lingers cloud-like over the flat land between those not-too-distant hills.

The stark cry of a Woodpecker, as it flies, dipping, from tree to tree. The loud Bumblebee, feeding on the many small flowers - blue, yellow, violet, red. The many birds - whose personal names I do not and probably never shall know - singing, in the many trees and bushes below, up from where there is a small clearing, gently rising as the hill beyond, and in which clearing two chestnut horses graze, half a mile or more from the nearest cottage whose white walls and faded-red roof break the swathe of green which, furlong upon furlong, reaches up to the very top of the hill, making my horizon: fields of pasture; hedges bursting with English-summer green The ferns, since my last visit, are fully open, and almost all stretched fully out, and I sit on an old plastic bag, feeling the tragedy of Francine's death, and that I should be crying far more than I am now. For the tears, hours upon hour, day following day, hav lessened, until - yesterday - I wept only once. So I feel guilty, partly believing I should be mourning her far more. But Nature, here, is alive and I have begun to sense again the flow of Life, sensing somehow and strangely - and hoping it is not some delusion - that she, by her dying has given me this gift, this chance; these moments to reconnect myself with Life. A chance to redeem and be redeemed, to feel the beauty and the goodness inherent in life and to know, to deeply feel, the promise of human existence - as if she by her living and her dying has not only freed herself from her own inner pain, anguish and torment, but also finally, irretrievably, freed me from that lower part of myself that still kept me in thrall, even sometimes during our relationship, to abstractions, to a wayward questing after suffering-causing ideals.

So I am embodied, here, by my being, my thoughts, my feeling - as I sense she is, and somehow alive if I feel this, if I remember this, her, if I change; if I make her sacrifice worthwhile. For there is a depth not felt before; never quite experienced like this before; a depth of feeling; a depth of being; a deep connexion with Life, especially as it presences itself, here, around me, in me, on this hill, site of an ancient hill-fort - as if the sadness and the sorrow and the tragedy have been transformed, melded somehow with the quiet reverential joy of being in such a beautiful, still numinous aspect of Nature, to form something new,

strange, far beyond words, bringing a definite knowing of myself, of my failure, a knowing of humility never known before. Thus there is a letting-be; a simple dwelling through sitting in silence and in peace, exhaling wordless and wordfull words of love. Change, life, death - all around; all here, and one day I also shall change as my beautiful Francine has changed. No fear, now; only that knowing that knows the flow for the changing it is.

Yet do such feelings, such thoughts, demean her death? Or are they merely some escape or delusion? I do not really know - I never probably will know for certain - but I hope not, even as I know I might be mistaken, in this. But this is all I have: this, the result of my month of effort, the month of tears - these slight answers; these meagre answers; these so slight positive feelings, feelings which may fade, which could fade, bringing back such anguish as caused so many thoughts of bringing forward death. For over a month, a struggle to find answers to the questions, the despair, which perplexed and often almost overwhelmed me. Faith; prayer; redemption - seeking to believe; needing to believe; desiring to pray, trying to pray. Trying again to find the answers in God; in Christianity, in Buddhism, in Taoism, in Islam, and in and from many other Ways.

But there is now, for me it seems, only the quiet sitting in places such as this; only the answers of, the development of, The Numinous Way. Only the feeling of being one connexion; only the yearning to presence the good, to cease to cause suffering; to strive to keep that silence, that non-interference, which which may well be the beginning of my own redemption and a move toward, back, to being in balance with Nature, with the Cosmos, with myself - and with the Fran who has gone, leaving me behind.

There is, here, only sky, trees, hill, and history - and no one to share such beauty, such warmth of Summer Sun. No one to lie beside and feel the yearning for that short sleep which often overcomes us in a such heat as this.

Instead - a small brown spotted Butterfly passes; then, an even smaller one of browny-orange with black spots on its wings, and then a larger white of black-tipped wings. So many flowers to feed, upon - and the heat of the Sun has taken those almost-annoying flies off, away, perhaps bushward into shade, leaving me free to rest in my new strange sad-tragic-quiet-reverential-remorseful-joy while a small Cumulus cloud in an otherwise cloudless sky drifts above, to my right, making faces. A sad face; then of anger then of joy - until it, too, becomes almost formless here in this flicker of Life which passes quickly upon one planet in one Galaxy among a Cosmos, changing slowly, as it does.

So many flowers; and Grasshoppers, calling, in the longer grass, above where three Crows caw, as they caw. So much Life, bursting, burgeoning, forth, to mingle as I become mingled with a future and a past, one connexion among so many where, ten feet away, the wind-shaped sapling of Oak, no taller than a three Rabbits, hopping, curves gracefully out over lichen-covered rock.

June 29, 2006

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Existence Without End

This afternoon is hot, following the long hours of rain during the night, but there is a lovely breeze as the Sun dries the Clover-filled grass where I sit resisting the temptation to sleep, stretched out, warm.

For it is so beautifully warm, this Sun, taking away for a while the sadness of the sleepless night when dreams and memories of Fran kept me, often weeping and often silently hunched by the window, listening to the rain. No music of mine, then, as I yearned to capture, to express, the almost despairing sadness of it all. There were only words; only words such as these, and not for the first time I gently envied those gifted with the talent of musical composition. But no words can express what the sounds of numinous music can and sometimes have expressed, and I was left to sigh and close my eyes to try and dream such memories of happier days as have kept me alive as the days since her death turned first to a week and then to a month, no God to bring forth the comfort and the love so desired, so needed in the bleakness of that, of this, long night.

But this Sun brings something, while it lasts - something strange: a quite quiet remembrance of the joys and beauty of life when personal love lived to suffuse us with both happiness and dreams - no death to tear us apart. Yet how many times, how often and how stupidly, did I turn away from the sharing of such love - from its value, its humanity, its goodness known only, valued only, felt only, with its loss, with such a loss as this? Turned away from - for what? Some hard, unforgiving, inhuman ideal. Turned away from - too many times these past thirty years so that a storm now wells up inside me as the clouds of the night grew, waiting to break in a tempest of tears. So stupid, the man that I was, and maybe still am.

Swallows, sweeping low over the grass; a Honey-Bee, feeding, from the clover. A small Fly, by my hand. All emanations of that flow of Life which lives, presenced on this planet which is both a dwelling and a home.

Someday I - all this, here: the Fly, the Bee, the birds; the Clover - will be gone, as she is gone and as the Cumulus clouds that now drift past the hill will be gone. Gone - to where? Returned; continued; lost. changed... And what remains, of us? I do not know, and can only suggest or presume.

Yet there is something, here; some feeling, burgeoning in Sun - of Life in its essence; of consciousness, living, of compassion, love; droplets forming one whole, one river flowing from one source to one end in one sea in one moment of one Time. Thus, a brief smile, a knowing of moments where the I is at least lost as it become lost in the happiness of such sharing as love makes. No God - but a warmth of being flowing from one small beginning to one Cosmic existence without end.

Yes - she is there; as I, the Bee, the Fly, the Clover, the Swallow, the rain, the river, will be there, transformed, transmuted, one infinitesimal emanation of Thought among so many where the Cosmos evolves to be, there, where Time shall never end. Am I dreaming - or just listening to, feeling, the quiet soft emanations of a Cosmos dreaming, breathing, seeing, being, existing in both the sadness and the love?

Now, thinking ended, I can drift into that warm sleep that so often heals... And then, for a moment, such peace it is as if the joy of death reached out to touch me, claim me. Is this, then, what touches some in that their last moment of decision? For it feels as if it is the dying which is easy - and the living which is, which can be, which will be, hard, as the despair, the burdens remain to reclaim them, me, us. But have I strength enough, dreams enough, hope enough to help me here? Yes, perhaps I have again, for a while...

Afternoon of 6th July, 2006

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The Joy-bringing Sky-blue

A wonderfully warm and sunny day with no clouds to cover the joy-bringing sky-blue. The Sun was warm even as it ascended, early, while I cycled rural lanes almost totally devoid of traffic because of being Sunday, and early. So pleasing, this simple joy of an English morning in late late Summer when I – tired from hours of work yesterday – leant against a fence to just-be in each slowly passing moment. Such peace, as if the measure of life was at last not only known but felt, lived, loved, when no human-made noise intrudes and one feels the strength, the giving, of the Sun; feels the growing that is in the fields, trees, bush, hedge, as if they are all – as they are – connected, parts of one living, growing, presence; one living-being, breathing... So much, so much so simply known and felt as warmth and the natural silence brings a sleepy calm and there is the brief-sleep of lying in warming welcoming grass before one awakes to feel all living-life knowing thus human-caused suffering for the blight, the stupidity, that it is.

To be, to let-be, to leave-alone is it seems an answer – and so I am slowly, so slowly, returned to my dwelling where now, three hours later, I sit on the grass in the garden feeling knowing my weakness of months years decades past.

So I am haunted, here and again, where again the Swallows gather as they gather at this time of year: chirping to each other and preparing in some weeks to leave. Thus do they skim the fields, catching, eating, their food as the cycle of natural life upwardly repeats and a cooling breeze dims a little of the humid heat of the day, here in a greening part of a still-living England.

Haunted, here and again – amid such joyful growing warmth – with, by, because of, her death; with by, because of, the multiplicity of my multitudes of suffering-causing and so stupid mistakes...

3rd of August 2006

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The Sun of Mid-September

A small black winged insect lands on my knee as I sit on the grass waiting, to write - I do not know what this insect is, but it is slowly cleaning its long antennae and then its wings which briefly catch the Sun and iridess. Such complexity, in miniature - such life, living, as it lives.

It is just past mid-September and warm, very warm, with small Cumulus clouds beneath a joyful sky of blue and I am awake, it seems, at last, from the daily dream of the past six or more weeks when I sleep-walked through life to wake only briefly, so briefly, to cry unexpected as when I two days ago walked one narrow path where trees reared up, arching over as some cathedral isle, and bright morning sunlight filtered and fractured to touch me, the ground, the life that grew, seeping, around. I cried then such tears as saw me crouched, hunched up, then kneeling - feeling the sorrowful tragedy of her loss, her dying: of my mistakes. A sorrow which the wakeing-dreaming-sleep of those past weeks kept me distant from as I, again and foolishly, meddled, wrote, postured, to keep pain and experience away through a desire, a hope, to believe; through the gestures and words of prayer; through articles written. For I had felt again that I knew; that I had words to issue forth - some role again to help me live and keep such life as mine alive beyond that tragedy of self-inflicted death.

Such tears began to break such illusion, such wakeing-dreams, down. Now - so green this grass, so warm this Sun of mid-September that I cannot sleep or hold this role any longer. There is, can be, nothing but the flow of life which I as one living being cannot hope to contain, constrain, for I am, in being, no-one and nothing; only one fleeting flicker of life as that insect, living, flickers briefly to fly away lost to sight under Sun.

There are images, of Space, to remember: one nexion, here, sitting upon grass, among the billions presenced here on one planet orbiting one star in one Galaxy among billions. So many, so many - that I am become again what I am, was, one fallen leaf drifting, flowing down one stream in one field in one land on this one planet among so many. I have no power to really change what-is, what-was; no power of bringing-into-being; no power to even really know; only living, breathing, dying.

So there is a smile, fine words flowing of knowing not to cause suffering again - words written before this failure, born from weakness. For I know my failure, here, these past weeks - no excuse, not even that wordless, strong, desire to live beyond the grief, beyond the nothingness without her, beyond the faith that clung to life, hoping for redemption in a total loyal submission to the one God beyond all gods. Such loyalty is troubling, still... But it is the warmth of Sun, the green of grass, that brings me back, for there is only the brief touching of such beauty as we can find, discover, know; only the thin, faint, hope to somehow bear and carry this to others - to pass the numinous knowing on so that someone, somewhere, somewhen can transcend, themselves, feeling the living matrix, beyond, where in ending we merge, again, one being-become.

All else is insufficient, illusion, delusion, for there is what there is. Yet I am weak, worn out from experience, loss upon loss, mistake following mistake, so there is, shall be, can be, only a living from moment to moment; no plans to follow then deny; no aims to strive or hope for.

The Swallows of Summer have gone, and I smile as I run my hand through the warming, growing, grass in this field where the breeze does not move the acorn as it falls, tree to ground, here by the pond set and drying below leaf-shedding Willow. My tears can never fill this - and it might be good to die now, in this peaceful warmth as the Craneflies rise to stumble to briefly live before life leaves them without a knowing such as this.

So, there is now only the living of existence; only the quiet slow semi-joyful waiting for this life to slowly, quickly, painless or with pain, dimly end to be returned, perchance transformed. Only being, beyond desire: one cloud but briefly passing making many faces under Sun...

September 2006

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Crouched Up Over Muddied Earth

Who is there to hear the words of remorse, to see, feel, such tears of anguish as bring me down, crouched up over muddied earth? Who - if there is no God, no Saviour, no Heaven, Paradise, and no personal life beyond that ending which is death?

Who hears? Who can forgive? She who could, might, is gone, dead, lost to me and to life, and here - on this wooded hillside where the strong breeze creeks trees and fastly scutters cloud - there is only a faint hope: dim, as the dimness on the far horizon where the Sun is still nearly one whole hour from rising. It would be good to believe - as I tend to believe, as I tend to hope -that the Life, the living-beings, here can and do hear, and can and could respond. But I am only one being, one human, for them - tree, bird, deer, rabbit, the very hill itself - to be wary of as they, each in their life in their own way, are wary, and even the two Ravens, prukking as they skim the trees above, are only Ravens. No omens, there. So there

seems only fantasy while I whisper, slowly, to the life that lives here. No answers; no answers: only the breeze bringing darker clouds, and rain.

Here, among brambles, I sit where the fallen leaves of Oak, Ash, have covered the grass, and the breeze no longer carries the sound of a distant traffic-filled road. For it is Sunday, and still, with only this human who stirs in the gibboning gloom of Dawn on a Winter's day warm for the time of year.

Soon, there will be weariness to take me back along the muddied path that seeps over hill - no one to meet, walking, while such earlyness lasts. And it is good, this solitary silence - once, a few times, I have, being late, seen strangers approaching, and shyly, wary like an animal, have crept away into woods, or beyond some hedge, keeping thus my own strange company: no human words to break the bleakness or the slight joyness of mood.

So there is a kind of living, a kind of thinking, for me - seven months beyond her death, with no religious faith, belief, to bring me company. Thus, I am alone, again. And yet, there is this, this being-here, where the rain washes away the tears that some leaves briefly held after they fell as they fell from one man, anguished in one moment of one walk on one day one warmish Winter. No bright Sun, today, rising over hill: although somehow, for some reason, there comes that slow muted joy to bring a slight brief smile - for there is Life, around, beings living as they live; one future, one present, to connect one consciousness since I am a living in illusion.

So brief, the insight, and I am become again one man ambling toward old age, slowly climbing with my Ash walking-stick the steep slope of a hill.

Soon, there will be tea, toast, a seat by the window, as the rain of dull day beats down, again. So brief, that insight: but sufficient as often to keep me dreaming, replete, for many hours, today...

December 2006

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A Time To Reflect

A time to reflect as I – tired from long days of manual work – sit in the garden watching the clouds clear to bring some warm Sun on this windy day of a coldish wind. On the horizon to the South: Cumulus clouds billowing up to herald more showers, and I, for a moment as a child again, watch a few cloud-faces change to disperse; as if the clouds are for that moment, just that one moment, a memory of a person who lived, once, on this Earth: reaching out to be remembered as they the cloud move as they are moved in their so-brief and new existence.

The hedgerows are greening; the branches of trees coming into leaf, and life is renewed while I wait for the Swallows to return, here, to this Farm. This is Life: in its purest truth devoid of the empathy-destroying, suffering-causing, abstractions that we humans have manufactured to blight this planet and so grievously injure our fecund still beautiful but now suffering Mother Earth who gives us, and who gave us, life.

The brief warm Sun renews as it almost always does for me, and so – for this moment, this one moment – I am happy, again; feeling the measure of Meaning, of happiness, of joy itself; which is in a simple just-being, sans abstractions, sans thought, and beyond the dependency of, the addiction to, anger…..

Here – the child, again; free to watch the bee bumble from flower to flower; free to feel a certain playful awe. Here, the concern with only what is seen, touched, known, smelt, in the immediacy of dwelling.

There should be nothing more; nothing to wreck such simple being; nothing to bring the-suffering. But I, we, are stupid, weak, vain, addicted – and so in our failing repeat and repeat and repeat the same mistakes, and so cause and maintain the pain of our, of their, of other, suffering. Mea Culpa; Mea Culpa; Mea Maxima Culpa...

April 2007

°°°

Almost Mid-Summer

Another beautifully warm and Sunny day, bright with the light remembered from childhood years in Africa and the Far East: so different from the normally dullish light of temperate England.

Thus, here in the warm Sun and as so often, there is a time of reflexion; a stasis as life becomes reviewed through memories. And it is occurring to me more and more that this is all that there is, beyond the immediacy of the moment: only memories of moments past.

So many memories which slowly fade as bright colour exposed to Sun: as the bright checks of my Tweed cap have slowly faded over the years, unrenewed as the greens of the grass, the bush, the tree, become renewed each year, through Spring. Only memories, as of Fran; to be savoured but perhaps now not too much to be dwelt upon in almost unbearable sadness, for thus is – for thus has the – a type of balance returned; that balance, that dwelling in immediacy, which I from learning feel and know is the essence of wu-wei.

This is a change within me, regarding the life and death of Fran, and the life and death of Sue; regarding my own diverse journeys and explorations. A change toward a being-settled that has partly arisen from at last forsaking abstractions and partly from accepting that it is immediacy and remembrance of memories which convey the only correct meaning we human beings have or can find and which is numinous. No projection, thus, of an abstractive life-beyond this mortal life; no need for a religious type of faith; no battle or desire to strive to be in accord with any abstraction; and even no need to believe in, or even un-numinously desire, some-thing. No depth of unfathomable wordless sadness to bring that ultimate life-ending despair such as I assume Fran felt in the last hours of her own mortal living.

For there is only the bright Sun; the slight breeze in bush and tree; the verdant, living, green of grass; the yellow Buttercups that are profusely sprinkled there in the old Orchard of old Apple trees whose lower branches have been windfallen, or become broken with age, or stripped of bark by the two Goats who roam there, where Chickens range, food-seeking. Only the passing billowing fair-weather white Cumulus clouds below the sky-blue of Earth’s earthly mortal life.

Across from where I sit – at the back of the Farmhouse – that Barn whose Summer Swallows swoop in and out to feed their still nesting young who gape and chatter as their food is brought. And I am only this moment, only this moment, as the young Farm dog who comes to lay down in the grass beside me is only the young Farm dog. He looks up at me once – three times – tail wagging, before settling down to sleep.

There is no world beyond, for us here; for the life here. Only the weather; only the changing weather; only some natural need to move us, slowly by our limbs. A need for shelter, water, food. Only the Seasons changing as they change. Only the gentle companionship of a gentle acceptance that lives, grows, changes, slowly, as all natural life lives, grows – changes – slowly, as Sun through cloudless Summer sky.

My decades long mistake of unbalanced stupidity has been to be un-rooted; to be of unnatural uneedful haste. To cease to dwell within each immediacy of each moment. To be swayed by, persuaded by, in thrall to – to even love – un-numinous and thus un-ethical abstractions. To be thus that which we human beings have become: a stage between animal – talking – and compassionate, empathic being aware of and treasuring each small pulse of life that lives near, within, us because there is no separation unless we in hubris and by abstraction create such separation.

Thus are we now struggling, halting, wasting ourselves and all of Life around us; infected now with the virus of abstractions so that, upon this living Earth, we – in our new de-evolution – despoil, disrupt, destroy the Life that is our Life and the genesis of The Numinous, often in the name of that un-ethical abstraction called “progress”. And yet we have a cure for our millennia-long debilitating sickness; have always had a cure, although so many for so long, as I, have failed in our blind stupidity to see it.

So, this is all that there is: only the bright Sun; the slight breeze in bush and tree; the verdant, living, green of grass; the yellow Buttercups that are profusely sprinkled here where, now, The Numinous lives, on another beautifully warm and Sunny day, bright with light remembered…

June 2008

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This Flow of Feelings

The truth is that I am not able to contain, restrain, the sorrow, the sadness felt through this knowing of my multitudinous mistakes. Unable: and so I am become, am now, only a flowing of moments remembered with such a ferocity of engagement that I am there, reborn, again:

> There… to smell, to feel, the sultry freshness of warm Spring morning when off I cycled to work some twelve miles distant and she, first wife, was left to cry in loneliness, alone: no ending to that argument the dark night before as I in selfish concentration enjoyed the greening grass of

> vergeful country lanes, the birdful treeful songs, passing as they passed while the clouds above that brought the heavy warming rain depart. So glad then to be alone again among and cycling such peaceful Shropshire lanes...

Only now - only now - knowing feeling how I should have returned to clasp her in my arms and be the love she then so needed. To late this seeing far beyond such selfish self as kept me then so blind.

The truth of there, again:

> There... where the warmth of English Summer took to us seat ourselves in picnic beside the river Avon flowing as it flowed through rural counties. You - new wife, for our family living; while I - for ideations that I carried in the silly headpiece of my head, so that I with misplaced stupid passion could only talk of strife, somewhere. You, breathing hope as the very breeze breathed such warmth as kept us slim of clothes...

And only now - only now - knowing feeling how I should have embraced you there to return in sameness the gentle love so freely given for years until my selfish self so self-absorbed rightly broke your patience down. Far too late now my seeing far beyond such selfish self as kept me then so subsumed with ideations.

The truth I am reborn there, again:

> There... where Fran stood beside her whiteful door as morning broke that late Spring day when I with firm resolve turned to take myself away: no doubt, no love, to still such hurt as walked me then. No empathy from sadful eyes to turn me back to try to try to try in love again. Instead - only such selfish hope as moved me far to meadow fields of farm where warm Sun kept me still, and smiling, while she remained bereft abandoned to lay herself down until her breath of life left her: no hand, no love, of mine to save her there where she died silent, slow, in loneliness alone...

Only now - only now - knowing feeling so intensely how I should have stayed: love before all excuses.

Thus, such a flow of such demeaning memories as make my present no presentiment of so many pasts: so much unforgivable, unliveable now - that I become my tears of failing to hope to sleep to dream to still this flow of feelings.

But there is no present - only moments with which to mesmerise myself, as when the Blackbird beyond this window sings and I am there, there again on meadow-fields of farm where work and living kept me safe, secluded, for five full years and more. Such peace, such hope, until death of Fran came to claim me for the failure that made me who and what I was and am.

For the truth is of failure; my failure of so many years and decades past. To fail to simply love to dream to hope as they my loves so loved in dreamful hope as kept them made them far better beings than I in insolent pride ever was or even now could ever hope or dream to be. No faith, no deity, no sacrament of absolution now to charm away, explain, redeem such a feckless selfish failure. Only more remorseful days - and darkful nights - alone that bear some winsome hope of words as this in weaksome recompense for wreakful storm I was upon those lives when I, dark tempest, tore their fragile human hopes asunder.

To die, here now, is easy: one example from far too many, with nothing here for needful Pride to gorge myself upon, again. Only such a flow of such demeaning memories as make my present no excuse for the stupid arrogance of such a prideful past. Only a hope for this example to void for one - some others - such ideation as kept and made me slave; one unreligious allegory for perchance not so many. Since

> If you came this way,
> Taking any route, starting from anywhere,
> At any time or at any season,
> It would always be the same

I am no exception. So, perhaps, five thousand years remain before our species - whimpering after such bouleversements as still befits us now - fails, to fall, to perish, to be replaced: unless we change. But how?

The truth is, I have no answers. I only live other than I have lived, in empyrean hope of abatement of suffering, somewhere, somehow: and knowing a shared, loyal, love for the beautiful, the numinous, truth it is.

March 2011

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And What You Thought You Came For

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.

TS Eliot: Little Gidding

There is now for me a quite simple, solitary, almost reclusive life, almost ended; as if the Cosmos - Wyrd - has contrived to place me exactly where I need to be: in, with, such a situation and surroundings as makes me remember the unwise deeds of those my pasts, and which placement offers more opportunities for one fallible human being to learn, especially about how people are not as, for many decades, I with my arrogance and abstractive purpose assumed.

For now I of the aged poor have no purpose, no ideation, to guide; no assumptions founded on, extrapolated from, some causal lifeless abstraction. No politics; no religion; not even any faith. There is instead only the living of moments, one fluxing as it fluxes to, within, the next. No dreams of Destiny; no supra-personal goals; no desires of self to break the calm of day and night. Only walks, and a being, alone to mingle with weather, Life, Nature as one so mingles when happiness is there inside unsupported by some outer cause or expectation of or from another.

Few possessions, belongings, as if I am a Gentleman of The Road again, but briefly staying here in this some un-heated house; or perhaps some almost-monk of one half-remembered paien apprehension, with neither monastery nor home, who feels now the hidden meaning of life: that this is all that there is or should be, this peace brought because there is a freedom from desiring desires. Someone sad, burdened by a deep naked knowledge of himself, but who and now, too sensitive perhaps, smiles too often and tries to hide the burgeoning tears of joy that sometimes seem to so betake him unawares...

I, now, someone - who unlike so many millions world-wide - fortunate indeed to have shelter, food adequate to feed his gauntness for a day; clothes sufficient to keep-in warmth; and health - though agely ageing, slowly fading - enough to keep him fending for, and fendful of, himself. There could be more; there was far more, but that seems long ago; unneeded now. For this is all that there is, this happiness in moments when - needs fulfilled - no lust for change, having laid in wait within, bursts forth bringing thus such breaking difference as so often causes two, more, far more, humans to break or drift apart.

Emotions governed, basic needs supplied, with memories - of lives - sufficientized for years of daily dreams, what more remains, becomes required? Little, so very little, except we being human, external still, do still so cause such suffering, so much - for what?

For there has come upon me these past few years, of this so simple living, a certain understanding. Of how I am never, was never, ever, totally alone, being only one briefly born connexion. Of just how easy it is to be content, breeding happiness in oneself and others, and how even easier it is to lapse, to fail, to fall; to let feelings, abstractions, guide, control, as when in the past I would breed discontent within myself, with loved ones and others, never satisfied with this or that. For happiness, I presumed, lay in better things - a better home some better place; better food clothes holidays finer wine; that other woman, there; and, perhaps far worse, lay with better way of life for those unknown, a way wrought by deeds done, by pursuit of lifeless ideation as if I, that temporary self, might have made some difference and that those causal shells had or might be given meaning or even by violence, blood, become somehow gifted with the breath of life.

So little self-control. So much love, hopes, lives destroyed; and how much suffering I by hubris caused. So much - for what? Some selfish passing pleasure; no external change that lasted; that ever could, would, last. Since real change, discovered, is only and ever within ourselves, alone - there, interior, ready to gently touch another, one gift of one person personally known so that only now perhaps I am with, of, the numen living.

Thus I am returned to sometimes where I so briefly was, my purpose altered, far beyond the goals I in arrogance so vainly figured. For I am nothing special, unique; only some half-remembered vague aspirations of this age, whose words, life - as so many - perhaps uncovers divinity as the divine but whose

past concerned creating illusion, illusions, in expiation of a humanity then so lost.

Returned, as when I with tent, wandered, roamed. Returned, as those sunny warm days that Summer in Leeds when - before a monastery claimed me - I would walk barefoot inanely smiling so pleased to be free, young, alive.

Returned as when, bus-arrived, love caught me and she that April day embraced me with such hope, such gentle hope, such simple sharing dreams that remembrance now brings so many tears of sadness. For I in selfishness broke them.

Returned as that day - so many many years on - when love for me lived within another as we two so slowly walked some Worcester streets...

How foolish, how so very foolish, to have lost such times, such love, by lust for change, by such selfish stupidity as lived within me still and still until years years further on that other dying came in May to almost break betake me.

Now, I am only someone living - a simple living - with a certain fallible inner understanding, born of suffering, deaths, distress, despair. So there is so aptly now only slow quiescent walks alone and such memories, such memories, as I hope I hope have made a better man.

August 2011

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This Only This

In the garden, heard through the large open window, the birds having sensed the onset of Spring sing as they sing at this most glorious time of year. And I, I overwhelmed again by the sadness emanating even here from my knowing of the suffering-causing personal deeds of my past. So many, so many I had not thought to count so many - until now. So many how could I while buoyed by hubris have hurt that many? So much deception, so many lies, while they - the friends, family, wives, lovers - trusted with that goodness born of heavenly-human hope.

No prayers, no supplication, to wash away, remove, the manifold stains. If only, if only I (as once, those several times) believed, so that penance, absolution - embraced - might bring the chance to dream, to-be, to see, to love again. But no apologies possible nor by they desired, for they are gone - deceased, or lost those many years ago; no words sufficient, of meaning, to redeem a memory of such a scarring pain.

No mechanism, manufactured, to return before the time of such hurtful hurting with such knowing as so bends me now, down, down and kneeling sans any means of prayer. Only emotion falling, fallen, keeping such memories as some music makes numinously plaintive the joy the pain, century folding folded to century while they the multitudinous I's made the good the trusting suffer. No past of expiations. No Spring of goodness to burgeon forth to herald they through pathei-mathos changed.

Which is why, perhaps, so many still need desire - to trust in - God. For there is this only this: to write to rest to sleep to dream to cease to feel. And the world will still be there when I am gone.

March 2012

Part Three

A Rejection of Extremism Perhaps Explained
Some Personal Replies (2011-2012)

No Words Of Mine Can Describe The Remorse

Yesterday was one of those glorious English Summer days of warm Sun, blue sky, when I - after a long walk - had sat down in the tufted grass on that slope of a hill to view the vista below. The river curving as it curved through the hedged-in fields of crops and pasture; the far distant greenful hills unclear in heat-made haze; the country lane that, now devoid of vehicles, would give access again to scattered houses and those well-separated working farms. It felt - perhaps was - paradise on Earth, for I fortunate to have water, food enough to feed me for a day; clothes and boots - though worn - sufficient for their purpose; even a place - dry, undamp, with bed - to sleep such sleep as might by night be gifted. It felt - and was -

good to be alive, touched a little and for a while by some type of inner peace. So little, so very little, really needed...

The problem in the past had been me, my lack of understanding of myself and my egoism. It was my fault: not the place, not the time, not the people, for I so desired with that arrogance of youth to exchange this paradise, here, for those ideas, the idealism, the abstractions, I carried around in my prideful hubriatic head. Seldom content, for long, since happiness came with - was - the pursuit, or the gratification of my personal desires. So destructive, so very destructive. So hurtful, inconsiderate, selfish, profane.

The defining moment, for me – in terms of understanding myself, in terms of understanding politics and the error of my decades of extremism – was the tragic personal loss of a loved one in May 2006. In the hours following that event I just knew – tearfully knew without words – my own pathetic failure; what I had lost, what was important. Thus there came upon me that day a sense of overwhelming grief, compounded by a remembrance of another personal loss of a loved one thirteen years earlier. For it was as if in those intervening years I had learned nothing; as if I had made the life and the dying and death of Sue, in 1993 – and of what we shared in the years before – unimportant.

I have no words to describe how insignificant, how worthless, I felt that day in May 2006; no words to describe, recall, retell, the remorse, the pain. Suffice now to recount that my life was never, could never be, the same again. Gone – the arrogance that had sustained me for so many experiential decades. Gone – the beliefs, the abstractions, the extremisms, I had so cherished and so believed in. That it took me another three years, from that day, to finally, irretrievably, break the bonds of my Shahadah sworn six years earlier – and the oath of personal loyalty that I believed still bound me to one person still alive then in a far distant land – most certainly says something more about me, about my character, about my interior struggles.

Thus it was that I came to know, to feel, how irrelevant politics and political organizations were for me, personally. So that ever since I have had no desire whatsoever to involve myself in politics – or even in trying to somehow change the world be it by politics, or by religion, or by whatever. Instead, my concern has been to try to [fully] understand and thence reform myself; to reflect upon my four decades of diverse involvements, discovering as I did those involvements for the extremisms they were; and to try to, and finally sans all abstractions, answer important questions such as Quid Est Veritas.

As I wrote in my May 2012 essay Pathei-Mathos, Genesis of My Unknowing:

> "What I painfully, slowly, came to understand, via pathei-mathos, was the importance – the human necessity, the virtue – of love, and how love expresses or can express the numinous in the most sublime, the most human, way. Of how extremism (of whatever political or religious or ideological kind) places some abstraction, some ideation, some notion of duty to some ideation, before a personal love, before a knowing and an appreciation of the numinous. Thus does extremism – usurping such humanizing personal love – replace human love with an extreme, an unbalanced, an intemperate, passion for something abstract: some ideation, some ideal, some dogma, some ‘victory’, some-thing always supra-personal and always destructive of personal happiness, personal dreams, personal hopes; and always manifesting an impersonal harshness: the harshness of hatred, intolerance, certitude-of-knowing, unfairness, violence, prejudice.
>
> Thus, instead of a natural and a human concern with what is local, personal and personally known, extremism breeds a desire to harshly interfere in the lives of others – personally unknown and personally distant – on the basis of such a hubriatic certitude-of-knowing that strife and suffering are inevitable. For there is in all extremists that stark lack of personal humility, that unbalance, that occurs when – as in all extremisms – what is masculous is emphasized and idealized and glorified to the detriment (internal, and external) of what is muliebral, and thus when some ideology or some dogma or some faith or some cause is given precedence over love and when loyalty to some manufactured abstraction is given precedence over loyalty to family, loved ones, friends.
>
> For I have sensed that there are only changeable individual ways and individual fallible answers, born again and again via pathei-mathos and whose subtle scent – the wisdom – words can neither capture nor describe, even though we try and perhaps need to try, and try perhaps (as for me) as one hopeful needful act of a non-religious redemption."

Therefore I have no political views now; I do not and cannot support any political organization, as I do not adhere to nor believe in nor support any particular religion or even any conventional Way of Life. All I have are some personal and fallible answers to certain philosophical, personal, ethical, and theological,

questions. No certainty about anything except about my own uncertainty of knowing and about the mistakes, the errors, of my past.

Having written so much - far too much - for so many decades and having made so many suffering-causing mistakes, I also have no desire now to write anymore about anything, except perchance for a few missives such as this, as part perhaps of my needed expiation, and in explanatory reply when asked of certain things. Such as in exposition of my mistakes, my remorse, and particularly in explanation of the personal love, the gentleness, the compassion, the humility, the peace, that I feel - feel, not know - might possibly enable us to find, to feel, our paradise on Earth, and so not cause suffering, not add to the suffering that so blights this world and has so blighted it for so long, mostly because of people such as me. The ideologues, the extremists, the fanatics, the terrorists, the bigots, the egoists. The unhumble ones unappreciative of the numinous: those whose certainty of knowing - and those whose sense of a personal 'destiny' - makes them uncompassionate, unempathic, hateful, prejudiced, intolerant, and devoted to either 'their cause' or to themselves. Those whose happiness comes with - and is - the pursuit, and/or the gratification of their so selfish desires.

Just how many more seasons - years, decades, centuries, millennia - will we humans as a species need to find and to live our mortal lives in compassionate, empathic, paradisal peace?

June 2012

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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, killinInstead 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.

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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Four Replies: Just My Fallible Views, Again

The following extracts are from several personal e-mail replies, sent between June and September of 2012, to a lady correspondent originally from England but then living in an Eastern European country.

Reply 1

You seem very much preoccupied with lessons you have learned from grief and regret, pain and suffering [...]

[My] recent propensity to be somewhat subsumed with a certain sadness [arose] from not only pondering on such questions as pathei-mathos, the causes/alleviation of suffering, and the nature of religion, expiation, and extremism, but also from understanding, from feeling, just how much suffering I personally have caused during my extremist decades and knowing that had it not been for the tragic death of a loved one some six years ago I would most probably have continued my career as a suffering-causing extremist.

Also, having spent decades trying to idealistically inspire people or manipulate them, and being manipulative either for allegedly idealistic reasons (some political or religious cause) or for purely selfish reasons, I finally came to know just how easy it is to make excuses for one's mistakes and unethical behaviour, especially in relation to some ideology or some political or religious cause. Having good intentions, I discovered, is not a valid reason to cause suffering, although believing one acted from good intentions does and can salve one's conscience. For I came to the conclusion that idealism itself was one of the fundamental causes of suffering, and that ultimately it is matter of us taking individual responsibility for ourselves and all our actions; for the suffering we cause, have caused, or can cause. To shift that responsibility onto others (as in some chain-of-command) – or onto some political cause or some faith – is just, in my fallible view at least, unethical.

As is positing or believing in some supreme deity who will decide matters for us (and judge us and others) and/or who has, apparently, laid down what is right and what is wrong.

There are somewhat complex and difficult questions here (or at least they seem complex and difficult questions to me). Questions such as if there is no God/supreme-deity – and no mechanism such as karma and thus no rebirth – then how to understand suffering and what do reformation of ourselves and expiation mean, and do they even have, or should they have, any meaning sans religion? How do we – sans religion and ideology – decide, know, what is ethical and what can motivate us to act ethically? What is innocence? Horrid things happen every day to people who do not deserve them. Every minute of every day somewhere some human being suffers because of some deed done to them by some other human being. Should that concern us? If so, why, and what could/might we do about it, and will what we do cause more suffering?

What I have termed 'the philosophy, the way, of pathei-mathos' – that is, my now much revised 'numinous way' – is just my attempt to answer such questions. And an attempt born from me accepting the truth about myself and my suffering-causing past. To do otherwise, I feel and felt, would have been to somehow in some way demean – to not learn from – that tragic recent death of a loved one. To, instead, continue with the arrogance, the hubris, of my past.

Perhaps it would have been easier for me to just accept the answers of some existing Way or of some religion. Certainly, a religious expiation could have eased the burden, relieved and relieve some or most of the grief, felt. A burden, a grief, which certainly has fuelled and infused my writings these past few years and some of which writings are my rather feeble attempts at a non-religious but hopefully still numinous expiation.

[…]

Reply 2

Perhaps all we can do is try and communicate, in some way (but gently) that wordless (empathic) knowing of another human being to others. A wordless humanizing knowing that I have come to appreciate many men seem to so often lack or believe or feel is far less important than their macho posturing and their love of and seeming need for conflict, control, competition, and war. Perhaps if women were more assertive, empowered, accepting of themselves, and perhaps if men appreciated women more – and men (heaven forfend) developed within themselves certain muliebral qualities – there might be less suffering in the world.

[…]

In my personal experience at least there is and was a positive aspect to Catholicism, as there is (again in my view and my experience) a positive aspect to most if not all conventional religions from Islam to Judaism to Buddhism to Christianity.

This is, they have the propensity to remind us of the need for humility by setting certain limits regarding our behaviour, and by in some way and in their own manner making us aware of the numinous, the sacred. Which is why, over the decades, I have learned to respect them and their adherents while accepting that their answers, their way, are not my answers, my way.

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. Such peace, such purity, in those moments. Another treasured memory is, decades later and when a Muslim, travelling in the Western Desert and with my Egyptian guide stopping to face Makkah and pray Zuhr Namaz while the hot Sun beat down and a hot breeze blew sand to cover part of my prayer mat. Again, a purity of silence – no one else around for perhaps a hundred miles – and a wordless warm feeling of connexion with something pure and far beyond and balancing our human hubris: to place us into the necessary supra-personal perspective.

Perhaps on balance the positive, humanizing, virtues of such religions now outweigh their negative qualities? Certainly, it seems to me, that most of the worst excesses of – for example – Christianity are now and hopefully historical (and one thinks here of excesses such as the Inquisition).

You just seem so sad… and it's such a pity to waste time being sad when there are a million and one reasons not to be.

In a strange way a certain sadness seems to keep me focussed, balanced, and human, preventing – sans religion – the return of that arrogant, hubriatic, violent individual who incited and preached hatred, intolerance, violence, killing, and who was responsible for causing much suffering.

[…]

Thus consciously recalling my own pathei-mathos, and that of others, and feeling the sadness that is part of such a learning, is I feel somewhat necessary, at least for me and for now.

Reply 3

As I type this I am listening to the orchestral version of Ravel's Pavane pour une Infante Defunte, and the beautiful music, your message, remind me yet again of our strange human condition; of our ability, our potential, to do what is fair, to be kind and to love, and also of our propensity to hate, to resort to violence, to be barbaric, as if the suffering of so many for so many millennia meant nothing, with nothing learned, except by a few.

A while ago, when I chanced to be travelling in England the train stopped at a station to allow new passengers to embark, I noticed a group of some four young men, in their early twenties. Yet even had not two of them been wearing (what I am informed are called) 'hoodies' embroidered with the name and symbol of their organization I would have recognized them. For forty years ago that would have been me, there, at such a place on such a day as that. A young man enthusiastically on his way to some political demonstration, or some meeting; proudly, defiantly, displaying his allegiance to his extremist cause, and standing, walking - holding himself - in such a way that you know he is ready for, even eager for, a fight.

This distant, momentary, and regardable encounter caused this ageing man - a wheen beyond three score - a certain sadness. What value, then - what purpose - my writings these past few years? For it was as if the pathei-mathos of that aged man, as that of so many others - our knowing of the human cost and consequences of hatred - had little or no effect. The same prejudice; the same propensity and need for violence; the same disruption of so many non-harming innocent lives; the same lack of empathy, understanding, love; the same intolerance and the same spewing forth and distribution of ignorant propaganda. Only the names, the people, the symbols and the flags, change; year following year, decade after decade.

I well knew the perceived enemies of these latter-day types: the people hated, reviled; the subject of the speeches, the propaganda, of their leaders.

I well knew how they hated, and why. I well knew the slyness of their leaders, of how they desired to describe, to positively portray, themselves - and the excuses made regarding violence. Above all, perhaps, I know so well the ignorance, the intolerance, the inhumanity, on which their beliefs, their cause, was founded, and which ignorance, which intolerance, which inhumanity, was indeed their cause, whatever the words, whatever the name, whatever the flag, whatever the year.

Not long after that impersonal encounter I did personally try to rationally engage with a few supporters of that organization, in an effort to correct - from personal experience - at least some of their prejudices about Islam and Muslims. To no avail, of course, so deep, irrational, was that prejudice, so strong the hatred of their perceived enemies; so alien to them was any vestige of humility. And would I, some forty

years ago, have listened to some old man pontificating about his experiences, his life, his learning? I doubt it. For I then, as they now, had that certainty-of-knowing, that arrogance, that is one of the foundations of extremism, of whatever kind.

Perhaps my political opponents of decades past were right and that the only effective way to deal with such people of intolerance, hatred, violence, and prejudice is to oppose them 'on the streets' and take every opportunity to reveal them for the bigots they are... But I no longer have any definitive answers, having only a certain certitude about my own unknowing.

Reply 4

[...]

To have such [youthful] certainty might make life easier and perhaps - in my case - as enjoyable as I remember those now long gone decades of youth and early manhood. I, as I am sure many others do and have done, have occasionally day-dreamed about returning to some such time in the past with the understanding and the knowledge gained in the intervening years and so perhaps act differently and (at least in my case) thus avoid causing the suffering so caused then.

But I do believe that my lack of certainty now is - even at the cost of a certain sadness - a good thing for me, as it prevents that arrogance of my youthful self from returning and seems to somehow better enable me to appreciate, to feel, the numinous and thus the distinction between what is good and what is bad.

Hence I find myself in the curious position of now possibly understanding and appreciating the wordless raison d'etat of Catholic monasticism, manifest as this is in a personal humility; a humility that during my time as a monk my then still hubriatic self could not endure for long. Which recent understanding and appreciation led me for a short while at least, and only a few years ago, to wistfully if unrealistically yearn to return to that particular secluded way of life. And unrealistic because for all that understanding, appreciation, and yearning, I no longer had the type of faith that was required, the type of Christian faith I did have when I had lived that monastic way of life. A lack of faith I really discovered and felt when I went, during that not-too-long-ago period of yearning, to stay once again and for a while in a monastery...

You really do seem to have been born with an overwhelming urge to fix the world, don't you? Is that why you're so sad? Because you can't fix it?

Unfortunately, I do seem to have been cursed, for some forty years, with idealism and with a hubriatic, fanatical, belief in what I deludedly believed was 'a good cause'. Which idealism and which belief caused me, as an extremist, to inflict and contribute to suffering; to incite violence, hatred, prejudice, intolerance.

But my sadness now is because of that extremist past; because of my arrogance; because I did cause such suffering; because I for so long incited violence, hatred, prejudice, intolerance. Because I did what was wrong, and cannot undo the harm done.

This sadness - this knowing of my own mistakes, this knowing of my own arrogance, this knowing of the harm I have done - means that I have no desire whatsoever to try and 'fix the world'. Rather, it means a deep personal remorse, a desire - however silly it might seem to others - for expiation. It means I do not like myself - as a person - knowing what I did, what I was capable of, and maybe still am capable of. It means I have to remember - every day - my mistakes, my uncertitude of knowing, and what is good, numinous, beautiful, innocent. It means living a quiet and quite reclusive life.

Which sadness and which remembering were part of the genesis of my philosophy of pathei-mathos. Of my feeling that perhaps we - as compassionate individuals aware of our fallibility and past mistakes - should not concern ourselves with what is beyond the purveu of our empathy. Which in practice means the living of a private, a very personal, life where we do not concern ourselves with things we admit we do not really understand and have no personal knowledge of; that we do not meddle in the affairs of people we do not know and do not interact with on a personal basis; and that we only ever get involved in valourous defence of someone unfairly treated or unfairly attacked if we personally encounter such a situation or such an event.

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One Error-Prone Self

The reason why I now do not - and have no desire to - "get involved with social change" (or to "go out into the world and try to give something back" as another correspondent recently expressed it) is the reality of

me having made, and knowing and feeling I made, so many mistakes, shown such poor judgement, been so arrogant, so selfish, for so many decades - for most of my adult life. Given this reality, I simply do not trust myself anymore not to cause suffering, not to make even more mistakes, not to show poor judgement again. Just as I know my responsibility, my blame, for those my past mistakes and their human consequences.

Thus, why would I want to inflict myself on the world anymore? External engagement might in theory (just might) be possible for me again were I to have the guidance, the oversight, of others; a moral authoritative framework provided by good people I could empathize with and trust to guide, advise, correct me. But even then, even then given my past propensity to be hubriatic and selfish, I might veer away from doing what was right.

For the simple honest truth is that I now feel, in my very being, that I have no right to, can find no justification for me to - beyond that necessitated by personal honour in the immediacy of the moment [1] - interfere in the lives of others, in however small a way even if my initial motives might be (or seemed to me to be) good. For who I am to judge, decide, things beyond the purvue of empathy and a very personal honour? I am just one fallible exceedingly error-prone human being with a long proven history of impersonal interference, of hubriatic, suffering-causing, and selfish, deeds. Someone who does not trust himself anymore and who values and tries to cultivate wu-wei. Which is the major reason why some months ago I ceased to write (to pontificate) - about anything; leaving me with only some few and sporadic (and soon also to cease) personal correspondences such as this [2].

In effect, I feel I am not - by being reclusive - retreating from the world, just seeking not to inflict my error-prone self on the world, on others. An error-prone self, a person, I admit I now do not like very much. Which is why there is also no longer any desire, not even any secret desire, to share my life, in however small or complete a way, with anyone or even with others be they friends old or new. Of course I could be wrong, and am just being silly or stupid. But it is how I have come to feel.

All I now have therefore are the brief human contacts that this type of reclusive non-religious life allows or finds is fitting. The smile, the cheery return of a 'hello' or a 'good morning' when a person is passed while out walking. Or perchance talk of the weather. No reason for me to be gruff, aloof or rude. Quite the contrary - a need to smile; to be polite; perhaps even a little charming and briefly. As if such small so human things so briefly made might be some minuscule emanation of that wordless quiet quite inexplicable inner joy and peace which somehow in some strange manner seems to flow within when I am out, outdoors, wherever whenever, able thus to feel the freshness of the air, see clouds and sky, feel this living planet as Nature lives and changes, and be again one particular if fragile brief mortal emanation, one microcosmic none-harming connexion, to all Life. For there, alive, it is as if I am who and what I now should be: no thought, no words, to spoil or soil earth, wind, sky, sea, clouds, heavens, or water.

But yes, there is a certain inner emptiness, and often, and bearing grief and sadness, when alone indoors. Inner vacant sometimes colding spaces which perhaps a belief in God - or the gods - might fill, and which certainly a partner or prayer or both would warm and dissipate. Yet this certain inner emptiness, such sadness, I sense is perhaps is as it should be for me, as part expiation for the varied harm my varied pasts - in this one life - have caused.

So many, so very many many, others in so many places world-wide far less fortunate than I, so that I have to - must - accept my pottering hopefully now non-harmful way of life, remembering. Always remembering that *θάνατος δὲ τότ᾽ ἔσσεται, ὁππότε κεν δὴ Μοῖραι ἐπικλώσωσ᾽* [3] and the suffering I personally have caused, balanced (perhaps) as such remembering is by a (perhaps naive) hope that someone or some many may learn and change as I seemed to have learnt and changed: learned to see, to feel, to try to gently be, the goodness we humans are capable of and have often shown ourselves to be capable of. A goodness revealed by empathy, and thus presenting to us an understanding of innocence, peace, forgiveness, honour, love and joy, far beyond any words I know.

The grievous reprehensible sadness-causing mistake I as extremist, with my fanatical hubriatic certitude of knowing, made for some forty years - and which all extremists of whatever kind always make - was/is to place some idea, some ideal, some dogma, some abstraction, before the innocence of human beings and before those quite simple things which empathy and pathei-mathos reveal and which express our humanity:

> "...the desire for personal love and the need to be loyally loved; the need for a family and the bonds of love within a family that lead to the desire to protect, care for, work for, and if necessary defend one's loved ones. The desire for a certain security and stability and peace, manifest in a home, in sufficiency of food, in playfulness, in friends, in tolerance, in a lack of danger. The need for the dignity, the self-respect, that work, that giving love and being loved,

provide..." [4]

and a knowing of, a feeling for, and acknowledgement of, innocence: where those who are personally unknown to us are unjudged by us and are given the benefit of the doubt, since this presumption of innocence of others – until or unless direct personal experience, and individual and empathic knowing of them, proves otherwise – is the fair, the reasoned, the numinous, the human, thing to do.

That reprehensible mistake I made is why extremists embody and manifest hate and violence and conflict; because extremists dehumanize, as well as so often enjoying and needing the exhilaration, the sense of identity, the 'enemies', that hate and violence and conflict and abstractions give birth to and always thereafter nurture. A dehumanization so evident in the truth that extremists place some goal, some idea, some ideal, some dogma, some abstraction, some political/social/religious agenda, before a personal love, before a personal loyalty, before stability, peace, and innocence; blind as extremists mostly are - willfully or neglectfully, or naturally because of their character - to the good and to the good people of human intentions which and who exist and which and who have existed in those societies such extremists almost invariably, because of their hubriatic certitude-of-knowing, seek to undermine, destabilize, decimate, overturn, revolutionize, or destroy.

But I have no chanted, sung, or contemplative Opus Dei to try, in monastic peace and with hope and faith, to balance - Soli Deo Honor et Gloria - the unwise deeds of so many; nor any longer a desire or need to interfere in the lives of others. So there is for me only the living of each moment as it passes: no aim, no goal. Instead:

> The smile of joy when Sun of Summer
> Presents again this Paradise of Earth
> For I am only tears, falling

November 2012

Notes

[1] As I mentioned in *The Numinous Balance of Honour* section of my *The Way of Pathei-Mathos - A Philosophical Compendiary*,

> "[The] personal virtue of honour, and the cultivation of wu-wei, are - together - a practical, a living, manifestation of our understanding and appreciation of the numinous; of how to live, to behave, as empathy intimates we can or should in order to avoid committing the folly, the error, of ὕβρις, in order not to cause suffering, and in order to re-present, to acquire, ἁρμονίη. For personal honour is essentially a presencing, a grounding, of ψυχή - of Life, of our φύσις - occurring when the insight (the knowing) of a developed empathy inclines us toward a compassion that is, of necessity, balanced by σωφρονεῖν and in accord with δίκη."

[2] The minor reason why I some months ago ceased to write is that my Recuyle of the Philosophy of Pathei-Mathos contains (in my fallible view) all that is required for an understanding of, and all that is relevant to, my now completed weltanschauung.

[3] 'Our ending arrives whenever wherever the Moirai decide'. Attributed to Καλλίνου, as recorded by Ἰωάννης Στοβαῖος in his Ἀνθολόγιον (c. 5th century CE).

In respect of Μοῖραι (τρίμορφοι μνήμονές τ᾽ Ἐρινύες) - Trimorphed Moirai with their ever-heedful Furies - qv. Aeschylus [attributed], Prometheus Bound, 515-6, and Aeschylus, Agamemnon, 130:

> Μοῖρ᾽ ἀλαπάξει πρὸς τὸ βίαιον
> ...by the purging Moirai subdued

[4] *Some Personal Musings On Empathy* [Part II of *Recuyle of the Philosophy of Pathei-Mathos*]

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A Slowful Learning, Perhaps

"And what the dead had no speech for, when living,
They can tell you, being dead: the communication
Of the dead is tongued with fire beyond the language of the living." [1]

Perhaps it is incumbent upon us to now celebrate, remember, transcribe, only the kind, the gentle, the

loving, the compassionate, the happy, and the personal, things - and those who have done them - and not the many things that have caused suffering, death, destruction, and inflicted violence on others. For, so often it seems, we human beings have and have had for millennia a somewhat barbaric propensity to celebrate, to remember, to transcribe, our seeming triumphs of personal pride and of victory over others - be such others some declared enemy or some designated foe - always or almost always forgetting the suffering, the deaths, the destruction, that such a seeming, and always transient, victory over others has always involved, and always or almost always forgetting the suffering, the hurt, the unhappiness, that our selfish prideful desire to triumph, to succeed, causes in someone or some many somewhere.

For millennia so many have been fixated on either our selves - our pride, our success, our needs, our desires - or on the pride, the success, the needs, the security, the prosperity, we have assigned to or we accepted as a necessary part of some ideal, some entity, some supra-personal abstraction.

Thus, anciently, in the name of some Pharaoh or some Caesar, or some King, or some Chief, or some leader, or some religious faith, or on behalf of some interpretation of some religious faith, we sallied forth to war or to battle, causing suffering, death, destruction, and doing violence, to others. Invading here; invading there. Attacking here; interfering there. Defending this, or defending that. Destroying this, or destroying that.

Thus, latterly, in the name of some country, or some nation, or some political ideal, or some cause, or on behalf of some-thing supra-personal we believed in, we sallied for to war or did deeds that caused suffering, death, destruction, and inflicted violence on others. Defending this, or attacking that. Invading here; or colonizing there. Dreaming of or determined to find glory. Always, always, using the excuse that our cause, our ideal, our country, our nation, our security, our prosperity, our 'way of life', our 'destiny', hallowed our deeds; believing that such suffering, death, destruction as we caused, and the violence we inflicted on others, were somehow justified because 'we' were right and 'they' our foes, were wrong or in some way not as 'civilized' or as 'just' as us since 'their cause' or their 'way of life' or way of doing things was, according to us, reprehensible.

Whose voice now tells the story of all or even most of those who suffered and those who died in conflicts four thousand years ago? Three thousand, two thousand, years ago?

It is as if we, as a sentient species, have learnt nothing from the past four thousand years. Nothing from the accumulated pathei-mathos of those who did such deeds or who experienced such deeds or who suffered because of such deeds. Learnt nothing from four thousand years of the human culture that such pathei-mathos created and which to us is manifest - remembered, celebrated, transcribed - in Art, literature, memoirs, music, poetry, myths, legends, and often in the ethos of a numinous ancestral awareness or in those sometimes mystical allegories that formed the basis for a spiritual way of life.

All we have done is to either (i) change the names of that which or those whom we are loyal to and for which or for whom we fight, kill, and are prepared to die for, or (ii) given names to such new causes as we have invented in order to give us some identity or some excuse to fight, endure, triumph, preen, or die for. Pharaoh, Caesar, Pope, Defender of the Faith, President, General, Prime Minister; Rome, Motherland, Fatherland, The British Empire, Our Great Nation, North, South, our democratic way of life. It makes little difference; the same loyalty; the same swaggering; the same hubris; the same desire, or the same obligation or coercion, to participate and fight.

How many human beings, for instance, have been killed in the last hundred years in wars and conflicts? Wars and conflicts hallowed, or justified, by someone or some many somewhere. One hundred million dead? More? How many more hundreds of millions have suffered because of such modern wars and conflicts?

It is almost as if we - somehow flawed - need something beyond our personal lives to vivify us; to excite us; to test ourselves; to identify with. As if we cannot escape the barbarian who lies in wait, within; ready to subsume us once again so that we sally forth on behalf of some cause, some leader, or some ideal, or some abstraction, or as part of some crusade. As if we human beings, as Sophocles intimated over two thousand years ago, are indeed, by nature, and have remained sometimes honourable and sometimes dishonourable beings [2], able to sometimes be rational, thinking, beings, but also unable to escape our desire, our need, our propensity, to not only be barbaric but to try to justify to ourselves and to others our need for, and even our enjoyment of, such barbarity.

Or perhaps the stark truth is that it is we men who are flawed or incomplete and who thus need to change. As if we, we men, have not yet evolved enough to be able to temper, to balance, our harsh masculous nature with the muliebral; a balance which would see us become almost a new species; one which has, having finally sloughed off the suffering-causing hubriatic patriarchal attitudes of the past,

learnt from the pathei-mathos of our ancestors, from the pathei-mathos of our human culture, born and grown and nurtured as our human culture was, has been, and is by over four thousand years of human-caused suffering. A learning from and of the muliebral, for the wyrdful thread which runs through, which binds, our human pathei-mathos is a muliebral one: the thread of kindness, of gentleness, of love, of compassion; of empathy; of the personal over and above the supra-personal.

A learning that reveals to us a quite simple truth; that what is wrong is causing or contributing to suffering, and that, with (at least in my admittedly fallible opinion) one exception and one exception only [3] we cannot now (again, at least in my admittedly fallible opinion) morally justify intentionally causing or contributing to the suffering of any living being.

How many more centuries - or millennia - will we need? To learn, to change, to cease to cause such suffering as we have for so many millennia caused.

My own life - of four decades of suffering-causing extremism and personal selfishness - is, most certainly, just one more example of our manful capacity to be stupid and hubriatic. To fail to learn from the pathei-mathos of human culture, even though I personally had the advantages of a living in diverse cultures and of a 'classical education', and thus was taught or became familiar with the insights of Lao Tzu, of Siddhartha Gautama, of Jesus of Nazareth, of Sappho, Sophocles, Aeschylus, Cicero, Livy, Marcus Aurelius, Dante Alighieri, Jane Austen, Charles Dickens, TS Eliot, EM Forster, and so many others; and even though I had the opportunity to discover, to participate in, and thus felt, the numinosity, the learning, inherent in so many other things, from plainchant to Byrd, Dowland, Palestrina, Tallis, to JS Bach and beyond. And yet, despite all these advantages, all these chances to learn, to evolve, I remained hubriatic; selfish, arrogant, in thrall to ideations, and like so many men somewhat addicted to the joy, to the pleasures, of kampf, placing pursuit of that pleasure, or some cause, or some ideation, or my own needs, before loved ones, family, friends. Only learning, only finally and personally learning, after a death too far.

Is that then to be our human tragedy? That most of us cannot or will not learn - that we cannot change - until we, personally, have suffered enough or have encountered, or experienced, or caused, one death too many?

November 2012

Notes

[1] TS Eliot, Little Gidding

[2] As Sophocles expressed it:

> πολλὰ τὰ δεινὰ κοὐδὲν ἀνθρώπου δεινότερον πέλει…
> σοφόν τι τὸ μηχανόεν τέχνας ὑπὲρ ἐλπίδ᾽ ἔχων
> τοτὲ μὲν κακόν, ἄλλοτ᾽ ἐπ᾽ ἐσθλὸν ἕρπει
>
> There exists much that is strange, yet nothing
> Has more strangeness than a human being…
> Beyond his own hopes, his cunning
> In inventive arts – he who arrives
> Now with dishonour, then with chivalry
>
> Antigone, v.334, vv.365-366

[3] The one exception is personal honour; the valourous use of force in a personal situation, as mentioned in The Way of Pathei-Mathos - A Philosophical Compendiary.

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Miserere Mei, Deus

In respect of religion, there seems to have grown within me, this past year, a feeling regarding prayer, especially contemplative prayer, or rather that quiet way of being when - with no expectation of or belief in God - no words are desired or required and one is aware of the numinous in such an unaffected way that there is a calmness emanating not from within - not caused by our knowing or feeling of self - but from that ineffable vastness beyond which includes us and all the life that seeps into us, there in our stillness: emanations, of not only the dreams, the hopes, the love, the sadness, the sorrow, the grief, the pain, the joy, the tragedy, felt, known, experienced by we humans millennia after millennia, but also of

the being, the essence, of the other life around us, here as Nature, and elsewhere, which, as we, 'hath but a short time to live'.

A feeling, an intimation, of perhaps in some small way now understanding the Latin Opus Dei - Officium Divinum - as a needful daily reminder of our needful humility, as the plaintive cry Miserere Mei, Deus so reminds, and as the Namaz of Islam also so reminds with its Ruku, Sajdah, and recitation of Subhana Rabbiyal a'la. A needful daily reminder that we are transient beings, prone to dishonour, selfishness, and hubris, but who can be loving and kind, and beings prone to the charisma, the temptation, of words, either our own or those spoken or written by others. A reminder that we can so easily forget, have so often forgotten, "that gentleness, that modest demeanour, that understanding, which derives from an appreciation of the numinous and also from one's own admitted uncertainty of knowing and one's acknowledgement of past mistakes. An uncertainty of knowing, an acknowledgement of mistakes, that often derive from πάθει μάθος." [1]

A feeling, thus, of again understanding the necessitude we humans seem to have for prayer and for God, for Allah, for the gods, for the divine; and why this need, and its varied expression over millennia, should be respected and not profaned by that hubriatic personal certitude-of-knowing which enthrals, and has enthralled, so many especially in more recent times, making many of them prejudiced against organized religions and often against other expressions of spirituality.

Personally, I have - fully knowing my past hubris, the suffering I have caused, and aware of my manifold errors and mistakes over four decades - a great respect for other religions and spiritual ways, and aware as I am how they each in their own manner, express, have expressed, or are intimations of, the numinous. For instance, I have come to appreciate, more and more over the past few years, the numinosity of the sacred music of the Christian Church (especially Catholicism), from before Gregorian chant to composers such as Byrd, Dowland, Lassus, to Palestrina, to Phillipe de Monte, and beyond. So much so that such sacred music is now the only music I can listen to, out of choice, redolent as it is, has become, for me, of the beautiful, of humility, of tragedy, of a sacred suprapersonal joy, of what is or can be divined through contemplative prayer. A remarkable treasure of culture, of pathei-mathos...

Without such religious, such spiritual, such organized, reminders, daily or weekly - that is, without prayer and without what is perhaps the best that religions and spirituality manifest - how do we balance another need of ours? That need to cause suffering and cry havoc, and a need whose genesis, perhaps, resides in our desire to be, to express, to re-affirm the separation-of-otherness, manifest as this is and has been in our own self-importance, our egoism, our greed; and in our belief that 'we', our assumed or our assigned category, are better than, superior to, 'them', the others: that 'we' are 'right' or have right on our side while 'they' do not and are wrong, leading as such belief so often does and so often has done to conflict and war and to us treating 'the others' in a dishonourable, uncompassionate, way because we, or those we follow and obey, have dehumanized 'them'. For I now incline toward the view that without such categorization, such assumptions - such a prejudice, such a belief - about 'us' and 'them', without such greed, such self-interest, and such a need to express, to manifest, importance, then war and suffering-causing armed conflict are not possible.

Is humility, therefore and as most religions and spiritual ways inform us, a necessity for us, as human beings? And if so, then how to manifest such humility, to be reminded of such a need, if we, as I now, personally have no expectation of or belief in God, or in Allah - in Heaven or Jannah - or in gods, or even in mechanisms such as rebirth and karma? Such questions have greatly occupied me for the past three years.

Given what I have intuited about our human nature - what many others have intuited or discovered over millennia - and what I believe I may have learned from my own pathei-mathos, I feel humility is indeed a necessity for us, as a means of guiding us toward avoiding causing suffering; as a means of placing our own life in the cosmic perspective of Life. That is, as a means of appreciating our nature as fallible, error-prone, beings who have the ability, the character, to not only refrain from committing the error of hubris but to also rationally understand why hubris is an error and what the numinous may be, beyond ideations and beyond the myths, the allegories, the spiritualities, the words, that we have used and do use in order to try and express it.

As to how to manifest humility - sans religions, sans prayer to a deity or deities, (etcetera) - I admit I do not know, although my Recuyle Of The Philosophy Of Pathei-Mathos is my attempt to find, and to try and express, some answers [2]. Fallible answers such as the importance, the numinosity, of personal love; fallible answers such as empathy, and the knowing, the understanding, of others (and of ourselves) that empathy provides and of how such empathy and such empathic knowing is and can only be personal.

Fallible answers such as an appreciation of - and the presumption of - innocence, understood as

innocence is as an attribute of those who, being personally unknown to us - of whom we have have no empathic knowledge - are therefore unjudged by us and who thus are given the benefit of the doubt until direct personal experience and individual and empathic knowing of them prove otherwise; and fallible answers such as appreciating how the separation-of-otherness leads to, is the genesis of, hubris.

Which leads me, and has led me, to other related questions. Without religions or some form or forms of social spirituality - without a belief in Heaven or Jannah or in a promised afterlife, or in rebirth and karma - how can humans change and so avoid the rotten behaviour, the hubris, that causes or contributes to suffering, and should we, as individuals or collectively, even try to change others, or should we concern ourselves only with our own inner and outer reformation? Has The State [3] assumed such a moral rôle by means of laws, punishments, and other mechanisms of authority or persuasion, and should The State assume or be allowed to assume such a moral rôle? My own answers, fallible and such as they are [4], are that our change, our reformation, are personal; consequences of pathei-mathos, a balanced judgement, and of empathy, and thus involve an appreciation of the numinous; and that the only non-suffering, non-hubriatic, way to change or try to change, to reform, others is by personal, direct, example and by valourous deeds in the immediacy of the moment. These answers are thus spiritual, apolitical, and imply that

> "...what matters [is] our own moral character, our interior life, our appreciation of the numinous, and the individual human beings we interact with on the personal level; so that our horizon is to refine ourselves into cultured beings who are civil, reasoned, empathic, non-judgemental, unbiased, and who will, in the words of one guide to what is moral, Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ." [5]

December 2nd, 2012

Notes, Post Scriptum:

[1] *Toward Humility – A Brief Personal View*, included in *Pathei-Mathos: A Path to Humility* (2012)

[2] In addition to that recueil, the text *Conspectus of The Philosophy of Pathei-Mathos* provides a reasonable overview of such answers.

[3] As mentioned in *Politics, Society, Social Reform, and Pathei-Mathos,* The State is defined as:

> The concept of both (1) organizing and controlling – over a particular and large geographical area – land (and resources); and (2) organizing and controlling individuals over that same geographical particular and large geographical area by: (a) the use of physical force or the threat of force and/or by influencing or persuading or manipulating a sufficient number of people to accept some leader/clique/minority/representatives as the legitimate authority; (b) by means of the central administration and centralization of resources (especially fiscal and military); and (c) by the mandatory taxation of personal income.

[4] Outlined in *Recuyle Of The Philosophy Of Pathei-Mathos* and *Conspectus of The Philosophy of Pathei-Mathos*.

[5] The quotation is from my *Prejudice, Extremism, Islamophobia, and Culture*.

Appendix

Usage of Terms

Abstraction

An abstraction is a manufactured generalization, a hypothesis, a posited thing, an assumption or assumptions about, an extrapolation of or from some-thing, or some assumed or extrapolated ideal 'form' of some-thing.

Sometimes, abstractions are generalization based on some sample(s), or on some median (average)

value or sets of values, observed, sampled, or assumed.

Abstractions can be of some-thing past, in the present, or described as a goal or an ideal which it is assumed could be attained or achieved in the future.

All abstractions involve a causal perception, based as they are on the presumption of a linear cause-and-effect (and/or a dialectic) and on a posited or an assumed category or classification which differs in some way from some other assumed or posited categories/classifications, past, present or future. When applied to or used to describe/classify/distinguish/motivate living beings, abstractions involve a causal separation-of-otherness; and when worth/value/identity (and exclusion/inclusion) is or are assigned to such a causal separation-of-otherness then there is or there arises hubris.

Abstractions are often assumed to provide some 'knowledge' or some 'understanding' of some-thing assigned to or described by a particular abstraction. For example, in respect of the abstraction of 'race' applied to human beings, and which categorization of human beings describes a median set of values said or assumed to exist 'now' or in some recent historical past.

According to the philosophy of pathei-mathos, this presumption of knowledge and understanding by the application of abstractions to beings - living and otherwise - is false, for abstractions are considered as a primary means by which the nature of Being and beings are and have been concealed, requiring as abstractions do the positing and the continuation of abstractive opposites in relation to Being and the separation of beings from Being by the process of ideation and opposites.

Descriptor

A descriptor is a word, a term, used to describe some-thing which exists and which is personally observed, or is discovered, by means of our senses (including the faculty of empathy).

A descriptor differs from an ideation, category, or abstraction, in that a descriptor describes what-is as 'it' is observed, according to its physis (its nature) whereas an abstraction, for example, denotes what is presumed/assumed/idealized, past or present or future. A descriptor relies on, is derived from, describes, individual knowing and individual judgement; an abstraction relies on something abstract, impersonal, such as some opinion/knowing/judgement of others or some assumptions, theory, or hypothesis made by others.

An example of a descriptor is the term 'violent' [using physical force sufficient to cause bodily harm or injury to a person or persons] to describe the observed behaviour of an individual. Another example would be the term 'extremist' to describe - to denote - a person who treats or who has been observed to treat others harshly/violently in pursuit of some supra-personal objective of a political or of a religious nature.

Extremist/Extremism

By extreme I mean to be harsh, so that my understanding of an extremist is a person who tends toward harshness, or who is harsh, or who supports/incites harshness, in pursuit of some objective, usually of a political or a religious nature. Here, harsh is: rough, severe, a tendency to be unfeeling, unempathic.

Hence extremism is considered to be: (1) the result of such harshness, and (2) the principles, the causes, the characteristics, that promote, incite, or describe the harsh action of extremists. In addition, a fanatic is considered to be someone with a surfeit of zeal or whose enthusiasm for some objective, or for some cause, is intemperate.

In the philosophical terms of my weltanschauung, an extremist is someone who commits the error of hubris.

Fanatic

Someone with a surfeit of zeal or whose enthusiasm for and/or commitment to some cause or ideal or ideology is excessive, intemperate.

Ideation

To posit or to construct an ideated form - an assumed perfect (ideal) form or category or abstraction - of some-thing, based on the belief or the assumption that what is observed by the senses, or revealed by observation, is either an 'imperfect copy' or an approximation of that thing, which the additional assumption that such an ideated form contains or in some way expresses (or can express) 'the essence'

or 'the ethos' of that thing and of similar things.

Ideation also implies that the ideated form is or can be or should be contrasted with what it considered or assumed to be its 'opposite'.

Ideology

By the term ideology is meant a coherent, organized, and distinctive set of beliefs and/or ideas or ideals, and which beliefs and/or ideas and/or ideals pertain to governance, and/or to society, and/or to matters of a philosophical or a spiritual nature.

Incitement

Incitement is used in the sense of 'to instigate' or to provoke or to cause or to 'urge others to'.

Indefinity

var. indifinity. Unmeasurable; immeasurable; endlessness; of no known limit. [Derived from indefinite c.1600 ce]

Innocence

In general, innocence is regarded as the attribute of those who, being personally unknown to us, are unjudged us by and who thus are given the benefit of the doubt. For this presumption of innocence – until personal experience and individual knowing of them prove otherwise – is the fair, the moral thing, to do.

In specific instances, such as quite young children, innocence implies actions are blameless, without harmful intent, and thus should be understood as causing no harm.

Masculous

Masculous is a term, a descriptor, used to refer to certain traits, abilities, and qualities that are conventionally and historically associated with men, such as competitiveness, aggression, a certain harshness, the desire to organize/control, and a desire for adventure and/or for conflict/war/violence

/competition over and above personal love and culture. Extremist ideologies manifest an unbalanced, an excessive, masculous nature.

Masculous is from the Latin masculus and occurs, for example, in some seventeenth century works such as one by William Struther: "This is not only the language of Canaan, but also the masculous Schiboleth." *True Happines, or, King Davids Choice: Begunne In Sermons, And Now Digested Into A Treatise*. Edinbvrgh, 1633

Muliebral

The term muliebral derives from the classical Latin word muliebris, and in the context the philosophy of Pathei-Mathos refers to those positive traits, abilities, and qualities that are conventionally and historically associated with women, such as empathy, sensitivity, gentleness, compassion, and a desire to love and be loved over and above a desire for conflict/adventure/war.

Politics

By the term politics is meant 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.

Radical Islam

By radical Islam is meant a particular modern harsh interpretation of Deen al-Islam. This is the belief that practical Jihad against 'the enemies of Islam' and the occupiers of Muslim lands is an individual duty incumbent upon every able-bodied Muslim; that Muslims should live among Muslims under the guidance of Shariah; that Muslims should return to the pure guidance of Quran and Sunnah and distance

themselves from the ways and the influence of the kuffar.

Many though not all radical Muslims also support the restoration of the Khilafah; are intolerant of those Muslims they consider have allied themselves with the kuffar; and believe that 'martyrdom operations' against enemies are permissible according to Quran, Sunnah, and Ijmah. In addition, many supporters of such operations also believe that the deaths of non-combatants in some or all such operations are permissible according to the aforementioned criteria.

Separation-of-Otherness

The separation-of-otherness is a term used, in the philosophy of pathei-mathos, to describe the implied or assumed causal separateness of living beings, a part of which is the distinction we make (instinctive or otherwise) between our self and the others. Another part is assigning our self, and the-others, to (or describing them and us by) some category/categories, and to which category/categories we ascribe (or to which category/categories has/have been ascribed) certain qualities or attributes.

Given that a part of such ascription/denoting is an assumption or assumptions of worth/value/difference and of inclusion/exclusion, the separation-of-otherness is the genesis of hubris; causes and perpetuates conflict, hatred, violence, and suffering.

The separation-of-otherness conceals the nature of Beings and beings; a nature which empathy and pathei-mathos can reveal.

Society

By the term society is meant a collection of people who live in a specific geographic area or areas and whose association or interaction is mostly determined by a shared set of guidelines or principles or beliefs, irrespective of whether these are written or unwritten, and irrespective of whether such guidelines/principles/beliefs are willingly accepted or accepted on the basis of acquiescence.

State

By the term The State is meant:

> The concept of both (1) organizing and controlling – over a particular and large geographical area – land (and resources); and (2) organizing and controlling individuals over that same geographical particular and large geographical area by: (a) the use of physical force or the threat of force and/or by influencing or persuading or manipulating a sufficient number of people to accept some leader/clique/minority/representatives as the legitimate authority; (b) by means of the central administration and centralization of resources (especially fiscal and military); and (c) by the mandatory taxation of personal income.

Terrorism

A useful definition of terrorism is that it is the calculated use of violence or the threat of violence to inculcate fear; intended to coerce or to intimidate governments or societies in the pursuit of an ideology or of goals that are generally considered to be political, religious, or ideological.

The Good

The good is considered to be what is fair; what alleviates or does not cause suffering; what is compassionate; what is honourable; what is reasoned and balanced.

Violence

By the term violence is meant the use - by a person or persons and in pursuit of an ideology or of goals that are generally considered to be political, religious, or ideological - of physical force sufficient to cause bodily harm or injury to a person or persons.

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May 2013 Edition

Myngath

Some Recollections of a Wyrdful and Extremist Life
by David Myatt



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Part One

Apologia

This work is a concise recalling - as an aural recollection to a friend, recorded and then transcribed - of some events in my wyrdful and sometimes quite eventful life. A concise recalling of some events (with much left unwritten), because it is the essence of this particular life, recalled, that in my fallible view is or rather may be instructive, and I have tried to present this essence in a truthful way and thus be honest about my failings, my mistakes, my past activities, and my feelings at the time.

As a friend who read a draft of Myngath commented, "It is a strange work because the supra-personal adventures gradually give way to very personal encounters..."

Which in many ways sums up my life - a hubriatic quest, by an arrogant selfish opinionated violent young man, which led to involvement with various extremisms and certain dubious activities; then, via πάθει μάθος, to a certain critical self-understanding often, or mostly, deriving from personal relationships; then to a rejection of all extremism; and finally to the

development of a rather mystical philosophy - the philosophy of pathei-mathos - based on empathy and personal virtues such as compassion and humility.

A somewhat strange life, therefore; although, as I wrote in *Pathei-Mathos, Genesis of My Unknowing*:

> "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 others..."

DWM
2010

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Early Years

Africa

My earliest - and some of my fondest - memories are of colonial Africa in the 1950s, where I, as a quite young child, spent many happy years. There are memories of travelling, with my father, in a car - with running boards and coach doors - along an upward road in the Great Rift Valley, and which road seemed to drop precipitously on one side, and which steep slopes held many a crashed vehicle, recent, and otherwise. There are memories of travelling to a European-only resort - by Lake Naivasha, I seem to recall - where there was a path down to the lake strewn with beautiful flowering plants, and where one could spent many happy hours while, in the clubhouse, elderly (to

me) memsaabs would down their G&T's.

There are memories of playing in a shallow river near our dwelling in East Africa - no one around for miles - and of a family picnic by another, quite distant and deeper, far wider, river on whose bank was a wooden sign with the inscription *Beware of the Crocodile*. There are memories of going AWOL and walking - with the younger of my two sisters - miles and miles along a road, into the bush, and which road I had been told was off-limits to Europeans. We stopped once, as the Sun descended on that travelling day, to drink from our canteen of water and open the tin of beans I carried which we ate, cold (being even then of a practical outdoor nature, I had ensured I had a can opener). I seem to recall the Police - a European officer and his Askari - found us as dark fell, and I could not understand what all the fuss was about. Since everybody said we should not go there, I simply had to go and see what was there - which turned out to be just a road from somewhere to somewhere else.

There are memories of climbing trees - and falling from one and breaking my left arm. My younger sister - a companion on many such outdoor exploits - for some reason knew what to do, and made a sling from my shirt. Memories of - inadvertently I must add in my defence - smashing the glass counter of an Asian owned shop in the nearest village, whose owner demanded my father pay for the damage, which, of course, he did. I just had, you see, to try and juggle with some of the brass weights the shopkeeper used for his balancing scales. There is a memory of walking through some trees not far from my favourite stream and instinctively, with the panga I often carried while outdoors, chopping the head off a Cobra which, startled, reared up in front of me.

My interests were the interests I found by being outdoors. There was a colony of safari ants, for instance, that I chanced upon one day while out wandering, and I would spend hours watching them as their wide columns moved and marched across the reddish ground. Then there were the Chameleons I once, for some reason, long forgotten, wanted to find, and did, bringing one home to keep as a pet, which I did until I lost interest.

Once - for perhaps a year, or possibly more - I was packed off to some Catholic prep school, about which I remember very little except falling asleep a few times in lessons, and wandering off, into the grounds, when something interested me, or when I wanted to climb some tree. I do remember having a rather large magnifying glass and spending what seemed like many happy hours peering at things, outside. Perhaps I should have been in class - for I have vague recollections of being shouted at, by some adults, who seemed somewhat angry, and being somewhat bemused by all the fuss, as I recall on

one occasion receiving six strokes of the cane for - something. Perhaps it was because - once, when the Sun reached in through a classroom window - I accidentally set fire to some papers on my desk using my magnifying glass. But, for whatever reason, I was soon and gladly returned to my parents (perhaps I got expelled), and life for me continued as before, mostly outdoors, mostly day-dreaming, and quite often exploring.

Far East

Africa faded into the Far East - as the decade of the fifties faded to a few years past a new one - and to life in what was then a rural area, not far from a lovely sandy beach by the South China Sea, and a service-taxi ride from the still then rather ramshackle and quixotic city of Singapore with its riverside cluttered with row upon row of Junks, and many of its streets festooned with stalls.

For some reason I soon had to go to school, every day, and by Gharry. At first, I loathed it - bumph to read, sitting at some desk, sometimes in the air-conditioned main building, and sometimes in the much better open-air Attaps in the grounds. Then - and quite why I do not now recall - I began to enjoy it. Perhaps it was the running track, where I loved to run, barefoot in the tropical heat; perhaps it was the young, gorgeous, blonde, English teacher who would often sit on one of the desks at the front, her legs crossed, and read to us some story, some poem, or some part of some classic novel. Whatever it was, I began to look forward to that school where by the end of the term, I was "second in the class", and top in several subjects, including (if my ageing memory is correct) English and Maths. I developed an almost insatiable appetite for knowledge, and began to read voraciously - especially about Physics, Astronomy, and History. In addition, I learnt ancient Greek, and Sanskrit, and studied formal logic.



It was as if I had suddenly, quite unexpectedly, acquired a new way of seeing the world around me; as if some unseen force, some wyrd, some *δαίμων*, had shaken me and awoken within me certain dormant faculties. Or perhaps it was just the lovely tropical weather, the quixotic surroundings.

Whatever, through and with these faculties, with the knowledge I imbibed

from books, a feeling, an insight, came to dwell within me. This was of our potential, as human beings; of how we might - and indeed should - change ourselves in a conscious way through overcoming challenges, as I had grown in strength and insight through running, training, through swimming often almost a mile out to sea, and through devouring knowledge. This insight became a vision of, as I have written elsewhere, "us freeing ourselves from the chains of this world and venturing forth to explore and colonize the stars. For I felt that it was this new freedom, brought by venturing forth to the stars, which would give us the great challenges needed to evolve still further, and naturally, into another type of being. And it was the pursuit of this ideal which I believed would create noble individuals and a noble, civilized, society...." [1]

By this time, both my sisters had left home, to be properly educated in England, something which I had wilfully resisted. One became - for some years - a Nun; the elder, a nurse at a teaching hospital in London, at a time when competition for such places at such a place was fierce, and required, I seem to recall, two 'A' levels.

As for me, I was enjoying my new life. Some years previously, I had taught myself to play chess, and now I began to play it at every opportunity, including at a local chess club (almost exclusively European, again if my ageing memory is correct) where I was the only boy. Some visiting Chess grandmaster was giving a simultaneous display - at the Singapore Polytechnic - and so off I went, one among perhaps thirty or so competitors, and one of only a few to manage to draw against him. And it was there, while wandering around, that I first saw a display of Martial Arts. It was almost balletic; full of seemingly effortless grace, and I felt at once that I wanted to be able to do that, to move so gracefully with the ability to generate, direct and control a certain physical power. So, youthful, vibrant, and arrogantly naive, I approached them. At first they - those Chinese men - seemed surprised, if not somewhat amused, that a young European boy (wearing white socks, khaki shorts, white shirt, and sandals) would be interested. But I persisted, and was invited to meet them a week later, at the place where they practised.

I remember that journey well. The service taxi dropped me near the Capitol cinema in Singapore city and, with a mixture of excitement and nervousness, I walked past that restaurant - much frequented by my father and I - that served rather good steak, chips, and fried tomatoes, for what seemed a long way. The young men were surprised to see me, although an elderly gentleman was not, and thus began my training. To be honest, I never became very good, and certainly no match for most of those there, and subsequently. But I doggedly persisted - so much so that, after many weeks, I

was invited to join them on their usual post-session foray among the eating stalls by the river, and did not arrive back home until well past midnight, much to the relief of my mother who was on the verge of calling the Police.

Thus began my interest in and study of what, at the time, we colonial Europeans often called Oriental Philosophy, and thus was I invited to the rather splendid home - complete with garden - of one of the Masters of that particular Martial Art. From this developed an interest, both practical and theoretical, in philosophy, and religions, in general, including Hindu, Chinese, and Buddhist philosophy, religion, and practices, and Singapore was certainly a good place to learn about such things, given its diversity of culture, and replete as it was with Buddhist, Hindu, Taoist, temples and places of gathering. A good place, also, to be initiated, as a boy, into the delights of women; or, more correctly, learning of and from the delights of young delightful foreign ladies.

Fenland Beauty

Fade, to England on a dull, cloudy, cold day. An aeroplane; a long journey, broken by some days in Ceylon. The descent down through the clouds on the way to landing in England was quite bleak, for me. Everything looked so enervating, and for several weeks after arriving in England my only desire was to return to the Far East, or Africa. My father felt the same, and began to seek alternative employment in Africa, while I, to alleviate my boredom and inner bleakness, took to cycling the fenland country around and beyond the small village where we were, temporarily, staying. There was talk of school, but I artfully resisted, manufacturing a variety of excuses while I waited for my father to succeed. He did, some place further south in Africa than where we had lived, and near the Zambezi river, which rather interested me, although my initial joy on learning this was tempered by the reality of us - my mother and I - having to wait six months before we could join him, given the relative isolation of the place, his need to find us accommodation, and other sundry practical matters. The desire I had nurtured, for some time, to study assiduously, and go to an English University to read Physics, slowly dwindled; the dull cold bleakness of the English weather as water thrown upon that fire.

So I left home, at age fifteen, to lodge with a widowed lady in the nearby town, and spend what I assumed would be only six months at some College morosely and not at all seriously studying for 'O' levels. College work was easy, and at times boring, and I spent most weekends cycling mostly southwards, coming to enjoy the physical exertion, the landscape itself, and almost always taking a selection of books with me, carried in my saddlebag.

But there was something else, engendered by these journeys. A sense, a feeling - a wordless intuition - of not being apart from that particular fenland landscape, with its vast panorama of sky, its fertile soil, its often wide drainage ditches that, though hewed by humans, centuries of natural change had melded into being a part of Nature, there. It was as if this land - of small hamlets, small villages, scattered farms, with its panorama of horizons - was alive in an almost unique way.

I took to staying out on clear and moonlit nights. To cycling lanes by light of moon. There was a strange, eerie, beauty there, at these times - almost as if I, myself, was not quite real; that there lay a hidden world, an older, world, a far slower, world, where one might hear the whisperings of trees or hear the distant call of someone calling; someone long dead but not quite gone from the land, here; someone who did not belong in the other, modern, world that now edged this older fenland country.



Fenland

There is no rational explanation for how or even why I met her. Perhaps - as I thought thereafter - it was she who met me, and meant to. Who somehow might have enchanted me to be there on that day at that hour in that year of my youth. As if she, also, was from, or part of, this other esoteric living land.

There were mysteries there that I did not then consciously fathom, but rather lived with and through, and which even now - over forty years later - I have only just begun to rationally understand as a natural and muliebral presencing of The Numen. Mysteries, perhaps, I felt then, of an ancient way never written down, and which no words, no book, could bind, contain, restrain, reveal. Mysteries of the connexion that links all Life together.

All I knew then was the occupant of that solitary small house along a narrow

isolated lane near where the fenland waters, still, in those days, rose in some years to flood the land around and where a boat was kept, with daily life lived, if needed, on upper floors as in olden days. All I felt then, in the moment of that meeting and the hour beyond, was such an intense desire to stay as almost subsumed me. To stay - as one would stay stunned momentarily by the gorgeosity of some sunset, or by some vista suddenly chanced upon. No words sufficed, were needed, but we then idly talked nonetheless - I, leaning on my bicycle; she standing beside the broken fence that seemed to mark the inner sanctum of her sacred world.

It was not that I expected, then - or even hoped for - some kind of sexual tryst. But there she was, somewhat older than me, pretty in a comely way, standing, smiling, as I had slowly passed. It was not that I was lost and needed directions; a recent map was always carried in my bag. Not that I needed water. I had my flask of milkless Oolong tea. Not that I... But I stopped, nevertheless, dismounted, to slowly saunter back.

I have no clear recollection of what we said, for it is all now as a fading dream, remembered in the hour past rising from fitful unrestful sleep. No clear recollection of the two weeks that passed until I, unable to resist, ventured there again.

Mostly - as on that day of my first returning - we together just sat close to each other in the inner dimness of that well-worn dwelling. Sometimes a fire was lit; almost always there was tea. Sometimes we would walk together upon the land around. And we spoke, when needed not desired.

For it was a certain sensitivity that we seemed to share - a certain strangeness, a mostly wordless strangeness that I had previously not encountered; except, perhaps, in moments swiftly gone, as when one day the young, gorgeous, blonde, English teacher I still remember so well was reading to our class a poem and our eyes met, and it was if she somehow in some strange way then imparted in me not only her understanding of those words but also the feelings they engendered in her so that I, also, understood and felt the meaning behind such words. As if in that one short strange moment she had brought alive that work of Art so that it connected us, bridged us. So much so that for days afterwards I carried a copy of that poem around with me, and read it when I could to push open again that door that led to some distant different land. But, then, of course, the feeling faded, and some new interest, some new source of inspiration, came along; as - for me - that poem became surpassed, by others.

There was a walk, next time. Some talk about land, sky, Sun, Moon, rain, trees, insects, birds, and soil, and although I did not realize it then, I was

learning; a learning, a species of learning, I once, many years later, strived to contain, constrain, reveal, with my own poor collocation of words:

> Being the water: the Dragonfly above the water
> I grieve of the road and the bridge of the road
> Weeping in the wind
> Because I am the Sun.
>
> Being the river: all the river things
> I feel the wounds
> Inflicted deeply in my flesh
> Because I am the dust.
>
> Being the river-banks: the land around the banks
> I am no-Time
> Burning to cauterize my wounds
> Because I am the world and all things of the world;
>
> Being the wind: the words of the wind
> I sorrow in my-Time
> Knowing people who pass
> Because they are my wounds.
>
> Being my sorrow: the sorrow of wounded land
> I sense the knowing turning beyond the pain
> Because I am the water
> Flowing with no end

There were other shared times, some when we simply listened to music. And then came that night when we two finally became lovers. Other such nights came; went, as the Moon, as the lady herself, cycled through several monthly phases.

It could have lasted; perhaps it should have lasted, for that is what she possibly, probably, wanted: for me to stay with her in that cottage of hers. But I was young, restless, impetuous, and in truth perhaps too selfish; too enwrapped in my own inner visions, dreams, desires; certainly, I was often impetuously youthful but not in love. Enchanted certainly, but no, not in love.

Thus arrived that day when I felt I had to leave, to never wilfully return - she stood there, by her dwelling, as I bicycled away, and although I did not know it then, she was only the first spinning of that muliebral thread that was to bind my diverse lives together.

Toward First Love

A rather generous allowance from my father enabled books to be purchased, and travel, by means of train, to anywhere that interested me, and so one day I travelled to London to visit bookshops, and the British Museum.

But that journey was fruitful in other ways. Arrogant and self-assured as I was - somewhat helped by my Martial Arts training - I spent some evening time in less salubrious parts of London, desirous of finding some suitable young lady to entertain me, remembering as I did such Singaporean trysts and wistfully recalling as I did that Fenland enchantress.

I did find such a lady, and, after a short taxi ride (which I of course paid for) we arrived at the entrance to a large town house in Chalk Farm. We had reached the top of that first tier of inside stairs (which led to her room) when some loud commotion broke out below. A man, shouting; a women's loud voice. From the stairs I saw a man push open the front door that a woman was, vainly, trying to close. He turned, shouted a few obscenities, and drew back his clenched fist, as if to strike the woman. He did not succeed. I cannot remember what I said, only that I said something to him after vaulting down that flight of stairs toward him. He replied with a vulgar epithet or two, and lunged at me. I simply turned, stepped sideways and used his own momentum to throw him to the ground by which time a huge man had arrived from some inside room to lift him, with remarkable ease, to his feet and almost bodily carry him out where he pushed him down the steps that led up from the pavement to that front door. The man lay motionless, briefly, there, then rose, slowly, to betake himself shabbily away, uttering curses as he did so.

I was thanked, by the lady he had intended to attack, and invited to join her for a glass of Sherry in her ground-floor rooms.

Thus began our friendship. Or, more correctly, relationship. Somewhat more than a decade older than me, with an enchanting if rather mischievous smile, she never once in the hours we spent together talking, that evening, mentioned the nature of her business, as I had no need to ask. It was all rather genteel, as she herself was, even though a trace of her local accent remained, and I found her quite enchanting, as, of course, she knew, drawing forth from me in those hours the then so brief story of my still so youthful life, and, our provided supper over, it seemed natural, an unspoken assumption between us, for me to stay the night with her. My stay became

the following day, and then the day after that. There was a restaurant, of sorts, nearby, where she was known by name, and we spent a few hours there, eating a meal, and drinking wine, that neither of us paid for. I was introduced to her ladies, and to that huge man of the shaven head, who though rather grim looking had a gentle sense of humour. People - men and mostly well-dressed - came and went throughout most of the day and evening, and when my own self-appointed time came to leave, I did so with much reluctance and with a promise to return at the ending of that week.

I kept my promise, and it was to become the first of many such visits during those my early learning years. We had a simple, an uncomplicated, relationship, which was always honest, and I am not ashamed to say that in a way I loved her, in my then still rather boyish way, and - looking back, now - she almost certainly understood me far better than I then understood myself.

It is difficult, this understanding
Of my love:

I have to rise every morning
With the intention of our future
Moulded as some sculptors mould
Their souls around a form
That Will soon powers to a shape
In Time.

It is difficult, this sharing
Of each dream that makes her to journey
To the joining of our selves
And spills desire the way some music
Spills some notes to form the suggestion
Of some god:

There is no journey bribed by dread
No sea that sets the horizon
As the yearning of the dead sets
The seal to future Time;
There is no calling and no called:
No passing and no one passed
Since there is no you or I to understand
The laked reflexion of each moon.

But I forget, and need to remember
At each new beginning of each new
Dream which is the beginning of our
Love.

There are no words needed
As there are no excuses

For the failures of some Art:

It is difficult, this speaking
Of my love.

One weekend I particularly remember. Some hours were spent lazily strolling through what she insisted on calling *The* Regent's Park; some hours were spent listening to Jazz at some small club (she was a Jazz aficionado and very knowledgeable about that genre); and some hours spent at dinner in an excellent restaurant; and it was after midnight when we returned, by taxi, to her house. I remember then feeling pleased, and somewhat privileged, to be a part of her world - a young man who certainly felt, and behaved, much older than he was. Perhaps it was my childhood years in Africa and the Far East, perhaps my still then somewhat arrogant nature, perhaps my Martial Arts training, perhaps the manners my mother instilled into me and the liberal, rather laissez-faire, attitude of my father; whatever it was, I felt and acted quite differently from all the other young men of my age that I knew, some of whom, no doubt considered me elitist, arrogant, and somewhat condescending.

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Ecce Ego Contra...

Political Initiation

One day - a Saturday - I was idly walking around the centre of London, sort-of heading for the house of my lady friend. Sort-of, because in those days, I quite enjoyed such walks, in still unfamiliar cities and towns. A chance to stroll past places; watch people pass by; become immersed in my surroundings. I had a good sense of direction, and seldom needed to consult the London map that I carried in the pocket of my Corduroy jacket. Indeed, it was often interesting to get a little lost - to find new sights, places.

In those days I still dressed somewhat conventionally, conservatively: Corduroy or Tweed jacket, flannel or Tweed trousers; sturdy brown walking shoes; even linen shirts with detachable collars held in place by studs inlaid

with mother-of-pearl. Short hair, of course; and a rather heavy Tweed overcoat, for when the weather was cold.

Thus attired (*sans* overcoat) I chanced, on that day, upon some fracas in some street. Young men brawling. I had no idea at all what it was all about - but it seemed to me somewhat unfair, since one young lad was getting battered by several others. Without thinking, I waded in to help him. There was that exhilaration, again. That love of direct physical violence I had felt before. A few more young lads joined the melee, and then it was over, and so we went, quite naturally, to some nearby Public House to celebrate our victory. Their accepting camaraderie was wonderfully refreshing, and many hours were spent, drinking - and talking politics.

Not that I was then ignorant of their type of politics. Indeed, I had spent many of the previous months eagerly reading about nationalism, about National-Socialist Germany, and especially about Adolf Hitler, inspired by an account of the actions of Otto Ernst Remer, on that day in July 1944 during the Second World War. Such loyalty; such a sense of duty; such honour; such forthright warrior action.

To me, in the moment of my reading, then as after, Remer seemed the perfect embodiment of the warrior; of the type of person who might build the new society I had often theorized about - precursor as that society would be for our exploration and colonization of the stars. Now, it seemed to me, I had met a similar type of people. Or at least, those who could, given training, direction, guidance, purpose, be such people. Young; enthusiastic; who seemed to share something - if only instinctively - of my dream and who, like me, seemed to enjoy and welcome violence. They had a meeting, arranged for the following weekend, and I was invited and gladly accepted. I went to the meeting - and the "social" afterwards - and it was there I met someone who knew Colin Jordan, whom I had already heard of. Thus, it seemed logical, indeed necessary, that I contact CJ myself, which I did, by posted letter.

It was, perhaps, a propitious time. A new political movement had been formed, by CJ, and I began to seriously consider how the new society I had envisioned might be created. It also seemed to me then - and for a long while afterwards - that Hitler's National-Socialist Germany was, and should be, the archetype for such a new society: that NS Germany embodied most, though not all, the ideals I then saw as necessary to the creation of such a new, warrior, society imbued with a Galactic ethos.

For nearly a year I came to inhabit three quite separate worlds. My lady

friend, in London, the world of occasionally violent but always interesting political activism; and my academic studies. Thus, I was fully occupied; enthused; alive; replete with my various ways of living, so that when the date for my return to Africa drew ever nearer, there really was no need to make a decision, for my lives seemed then inextricably linked with England. It seemed, then, as if it really was me against: you; the world; against everyone, except my political comrades and my lady friend.

During these trips to London, 'O' levels at College came and went, and I drifted into the Sixth Form. It was tempting to leave, and move to live and work in London, based with my lady friend, but the promise of Physics still enthralled me, a little, particularly as at that time the Apollo program looked it would easily achieve the goal that had been set - soon, perchance, there would bases on the Moon, and then on Mars. So I plugged away at Physics, without much enthusiasm, feeling it might be different at University when I would be free to undertake my own study, experiments, research. A feeling which led me to consider applying to King's College, Cambridge; which, after consultation with my teachers, I did and, probably due to their recommendation, secured and attended an interview.

Increasingly, however, my lives became a distraction from schoolwork, but I seemed to have some innate talent for mathematics and Physics and so - studying very little (some weeks, not at all) - I plodded on, trusting in this talent to get me through [2].

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Facies Abyssi

University

Fast forward to a University in the north of England, and a still young student, who had grown well-trimmed moustaches and who, unlike the majority of other students, was always rather conservatively attired. My first term as an undergraduate had been a great disappointment following a Summer vacation of anticipation, and awaiting examination results.

No, wait - let us rewind, briefly, to that Summer vacation, after 'A' level exams were over. I had, perhaps rather foolishly, spent the weekends - and

often the free days - of these examination weeks embroiled elsewhere. Attending political rallies, meetings, staying with political associates; and - more enjoyable - staying with my lady friend in London.

Possibly not so foolishly, since - in retrospection - I was, as became something of a habit, letting the Fates, wyrd, decide my fate when, as often happened, I vacillated between two or more options, waiting until a particular course of life seemed obvious, even to me. I had studied very little in the six months preceding those examinations, trusting to my talent, and busy elsewhere doing what, at the time and for almost a year before, were far more exciting and interesting things. So interesting and so exciting - so redolent of promise - that I even took the radical step of writing to King's College and withdrawing my application, feeling at the time and for quite a while afterwards that my future lay in London with a certain lady. A feeling which led me to impetuously send a request, via postcard, to the BBC radio programme Jazz Record Requests (a programme I knew she listened to), mentioning her first name and requesting - "with love from David" - a recording of the MJQ "with Milt Jackson on vibes". My request was successful, and I enjoyed a most memorable weekend in London with her. But then, months later, laboratory experiments led me to dream again of University; until - weeks or even days later - I began to desire again to move to London to stay with her... Thus, if I failed my examinations, I could not possibly go on to University, and the decision regarding my direction would be clear, fated.

'A' level exams over, I spent a lot of that Summer working, in a mundane job, for my allowance from my father never did, in those days, seem to meet all my needs, for I loved to treat a certain lady to the occasional 'long weekend away'. On the last day of Term, and slightly inebriated after a lunch-time session down the nearby Pub with friends, I had met one of only two girls (EH and JJ) in my Sixth Form. EH and I had flirted before, and I liked her, as I felt she liked me, but I had kept a deliberate distance, given my assignations in London, for to have yet another intimate relationship would have been for me, at that time, just far too complicated. But on that day - a warm sunny one, I seem to recall - as we passed each other outside the refectory I embraced her. She eagerly returned the embrace, and we kissed for a long time, much to the amusement of some other students, passing by, who knew us both.

Thereafter I did not see her again for a while, reverting back to keeping my distance, until I heard from a mutual friend that she was having some trouble with her landlord (like me, she had rented rooms for the Summer in our local town). Perhaps I misheard, or misunderstood the situation - but I thought I was informed that she had been threatened. Without hesitation I went back

to my rooms to procure a weapon (one always keeps a selection handy). In this case, a pickaxe handle, and - suitably attired in the working type clothes I wore to work: jeans, brown leather jacket, heavy boots - I made my way through the streets to where he lived. My insistent knocking on his front door brought him out, and although I cannot remember what I said, I know he understood. I threatened him. I was just so angry; madly unthinkingly angry, full of rage, and prepared for a bloody fight. In that moment nothing existed except him and that, my rage. He was a tall and stocky man - bigger than me - but perhaps his own nature, or maybe something in my demeanour, my eyes, made him meekly agree to my demands. And so I left, still full of rage, and it was only as I was nearing my own rooms, somewhat calmer, that it occurred to me I was carrying what the Police would call an "offensive weapon".

Some days later, I was to learn that her landlord problems had been solved, and that she desired to see me, but I never did meet with her again.

So, fast forward again to University - that revealing of a part of my youthful character over - and back to that first Term, there. As I mentioned, I was so disappointed. I had gone somewhat naively believing I could study at my own pace, focus on topics that interested me, and do some practical experiments of my own devising. As it was, it was in many ways worse than school.

The lectures were tedious, rote-learning, affairs where one had to make copious notes and after which one was presented with a list of boring problems to be solved, each problem being of the type one might find in 'A' level examinations. Laboratory work as just as routine, even though one did have some choice as to what, of the listed experiments, one might undertake. Serious intellectual discussion, among the students, was at a premium - when it arose, which was rarely - and even the lecturers did not seem that scientifically curious. They had students to teach; or rather, certain parts of certain subjects to get through, every week.

One incident in particular made me seriously consider leaving, and involved a laboratory experiment. Toward the end of the first Term we were given the opportunity to devise and carry out our own experiments. I chose to replicate the Michelson-Morley experiment, having a particular interest in the theories that gave rise to this attempt to detect "the aether".

I was informed that such an experiment was really more suited to a Graduate, or Third-Year, student, but, of course, I ignored all the excuses and the advice that I was given as to why I should not try. Finally, I got my way,

and was allotted a large part of one of the laboratory darkrooms. Suffice to say that it took me a while to set the experiment up, and even longer to tweak the equipment to get it ready: many weeks, in fact, despite spending many afternoons in the laboratory. I festooned my area with signs telling everyone not to touch the equipment. Then, I began to get some results. A few days later I returned, eager and excited, only to find that some lecturer had pushed all my equipment into one corner in order to set up some experiment for his students, thus destroying my weeks of delicate work. Not only that, I had "run out of time"; the darkroom really was needed by other students.

Strangely, I was not angry, just filled with an abyssal disappointment. It was as if some far distant apparently quixotic landscape which I had been eagerly travelling toward, for a long and arduous while, had at last been reached only to be revealed as ordinary, dull, devoid of any real interest at all.

Thus, gradually, my interest in studying physics waned, until - by the end of the next term - it has almost completely disappeared, replaced by increasing political activities, and a renewed desire to live and work in London. However, even though I never did any studious work, from that, my abyssal laboratory-moment, onwards, I still somehow managed to come second in mathematics at the end of year exams. There were various travels, and some trysts:

> Here I have stopped
> Because only Time goes on within my dream:
>
> Yesterday I was awoken, again,
> And she held me down
> With her body warmth
> Until, satisfied, I went alone
> Walking
> And trying to remember:
>
> A sun in a white clouded sky
> Morning dawn yellow
> Sways the breath that, hot, I exhale tasting of her lips.
> The water has cut, deep, into
> The estuary bank
> And the mallard swims against the flow -
> No movement, only effort.
>
> Nearby - the foreign ship which brought me
> Is held by rusty chains
> Which, one day and soon
> And peeling them like its paint,
> Must leave.

Here I shall begin again
Because Time, at last, has stopped
Since I have remembered the dark ecstasy
Which brought that war-seeking Dream

Meanwhile, my political involvements had intensified. I regularly attended political meetings, demonstrations, and activities, by various organizations, including BM and the NF, and at one such political foray I met Eddy Morrison and his friends. I immediately liked Morrison. He was enthusiastic, committed, optimistic, down-to-earth and quite *au fait* with National-Socialism. He also, at that time, possessed a certain personal charisma, and thus always had a few youthful followers who considered him their leader. One incident I remember well. He had invited me to join him and some of his friends on a day trip to Bridlington, an invitation which I accepted, and we ended up on the beach singing NS, and old BUF, songs.

A marvellous day, and I was genuinely sad when they dropped me off at my then place of University residence and went back to their city of Leeds, and it was not long before I joined them, again, for some political event or other. Morrison introduced me to his family, with whom I had a meal, and then off we went into the centre of his home city to raucously harangue some Communist paper-sellers and generally make a nuisance of ourselves. Morrison was far more experienced in practical street politics than I, and the more time I spent with him, the more it dawned on me that perhaps the two of us could not only make a name for ourselves but might, just might, be able to if not create the foundations of some new political force, then at least use an existing nationalist organization as means of gaining influence and power and thus begin to implement NS ideals.

It should be remembered that, at this time, the very early seventies, the NF regularly held large marches and rallies, all over England, with many of these marches involving violence, before, during, and after, and with many of these marches involving thousands of people. For instance, there was one march which I attended where those at the front had to physically fight their way through packs of Reds, with similar skirmishes occurring toward the rear. These were exciting times, and there really was a feeling, among the rank-and-file, that the NF was growing in such a way that, in a decade or more, it might be able to win or seize power.

Even CJ's British Movement was thriving, though in a much smaller way, and it was during this time that I came to act, on a few occasions, as CJ's bodyguard. Usually because the person who should have done that duty for

some reason was not there. One of these occasions was at an outdoor demonstration - in Wolverhampton I seem to recall - when CJ stood haranguing the sparse crowd from the back of a Land Rover, while I stood in front, trying to look as thuggish as possible. Another of these occasions was an indoor meeting, where I stood at the front of the hall when CJ spoke, again to a small crowd, from the raised stage behind me and on which occasion I brandished a Shillelagh, which weapon the two or three, somewhat bored, Police Officers in attendance were completely unconcerned about. The Good 'Ole Days. On a few other occasions I simply accompanied CJ (walking slightly behind) when he walked toward and from some meeting place or assembly point.

Compared to all this, my life at University seemed, and indeed was, boring; dull. Thus it seemed natural, inevitable - especially given my friendship with Morrison - that I move to Leeds, and become involved with street-politics full-time. Which I dutifully did. As often in my life, it seemed as if the Fates revealed to me the direction in which I should go. Thus, and yet again, there was a certain period of drifting, by me, until a particular course of life seemed obvious, even to me.

My next year was a learning process. Learning about people; learning more about political propaganda; speaking in public; organizing and participating in street fights and demonstrations. That is, it was a learning of the Art of the revolutionary political agitator. I loved the life; I adored the life, and while domiciled in Leeds, in a garret (on Meanwood Road) appropriate to a revolutionary, fanatical, political activist, I still found time to visit my lady friend, in London.

One incident during my University stay may be worth recording. I happened to get to know someone there (who incidentally introduced me to the writings of Mishima) who was a personal friend of Martin Webster, and I met Webster on several occasions, one following some fracas at the University after he had been invited to address some meeting or other. On one of these occasions we had a discussion about political propaganda - a discussion which continued by several letters we exchanged over subsequent weeks. The essence of this discussion was to do with truth. I was of the opinion that if "our Cause" was indeed correct, and noble, as I believed, then we had no need to write or produce propaganda which distorted the truth in order to gain recruits, or make us and our Cause appear in some positive way. So far as I recall, Webster was of the opinion that I was being rather naive, and that, in practical politics, and to a certain extent, "the end justifies the means", something I then did not agree with.

Furthermore, it was during my time at University that I acquired personal

experience of just how prejudiced some people could be - how they judged someone, for instance, according to their political views, or what they believed were their political views.

During my first few terms at University I had acquired something of a minor reputation as a fascist, helped no doubt by me handing out leaflets from the Racial Preservation Society outside meetings arranged by various Left-Wing and Communist groups. This led to several people actively disliking me - even hating me - although they did not know me, as a person, and made no effort to do so. Thus, they judged me a fascist, they did not like fascists, so they did not like me; or, even worse, they believed that fascists were "evil" and/or dangerous and therefore should and must "be dealt with". What I found curious was that these people, who so irrationally prejudged people on the basis of their alleged or assumed political views, were often the ones who also loudly proclaimed that prejudice (including racial prejudice) was immoral. Thus, they were doing exactly what they were condemning in others.

I did, however, find one political person - who belonged to some minor Marxist-Leninist group - who understood this, and who thus took the opportunity to get to know me and with whom I had many friendly discussions about politics, and life in general. And it was he who - along with a few cultured non-political individuals - somewhat helped restore my belief that humans were, or could be, rational, cultured, beings. Perhaps I should add these few cultured non-political individuals - three young men and a young lady - were all (as we now say) 'gay'. Indeed, with only one exception, all my friends at University were gay, in those intolerant days (only a few years after the Wolfenden report) when such a preference, such a nature, was often kept secret because still regarded by the majority of people as reprehensible and somehow 'perverse'. As for me, I simply enjoyed their company; their culture; their sensitivity; and which culture and sensitivity was, or seemed to me at the time, rather lacking in most if not all the other students I met, studied with, or had occasion to interact with.

Excursus - Galactic Imperium

Since my discovery of National-Socialism, aged fifteen, I believed that NS Germany embodied the essence of - and could be archetype for - the type of warrior orientated and noble society that might make my vision of a Galactic Imperium real. I read everything I could about Hitler, NS Germany, and National-Socialism, and concluded - some time before what has been termed holocaust revisionism began - that the alleged extermination of the Jews

during the Second World War was propaganda.

To me, then, National-Socialism seemed to embody everything that I felt was noble and excellent: a new, modern, expression of the Hellenic ethos which I had greatly admired since first reading, in Greek, Homer's *Odyssey* and *The Iliad* years previously. Thus my overriding aim came to be supporting and propagating National-Socialism, and aiding organizations which might prepare the way for a new type of fascist or NS State.

Furthermore, I really had come to feel a deep love for my ancestral land of England as I felt then an idealistic, and honourable, desire to help, to aid, those whom I regarded as my own people: as if all their problems could and should be solved by the emergence of a National-Socialist State; as if all that was required for Paradise to be created on Earth was the triumph of an NS movement and the practical implementation of NS ideals. Youthful exuberance and naiveté - perhaps.

In my understanding of NS I was greatly helped by Colin Jordan, who suggested I read certain books, including the works of Savitri Devi, who gave me many books, and loaned me others, who patiently answered my many enthusiastic questions, and who introduced me to many life-long National-Socialists, including some who had fought for, and given their loyalty to, Adolf Hitler, and one of my most treasured possessions came to be a signed photograph given to me by Major-General Otto Ernst Remer.

Even before I discovered NS and studied NS Germany, I had a vision of a human Galactic Empire, founded and maintained by a new breed of warrior-explorers, as I believed that we human beings possessed great potential and can and should change and evolve ourselves, consciously, by acts of will, and by overcoming, by accepting, great and noble challenges. Such challenges would reveal ἀρετὴ - reveal a person's true nature, and be the breeding ground of ἀρετὴ.

Thus, for me, discovering and learning about NS seemed fortunate, wyrdful - presenting to me the means to make my vision real.

As I was to write during my time living in Leeds:

> "It is the vision of a Galactic Empire which runs through my political life just as it is the quest to find and understand our human identity, and my own identity, and our relation to Nature, which runs through my personal and spiritual life, giving me the two aims which I consistently pursued since I was about thirteen years of age, regardless of where I was, what I was doing and how

I was described by others or even by myself..."

I further came to understand that in order to create the new warrior society, it was necessary to disrupt, undermine, destroy, overthrow – or replace by any practical means – all existing societies, and all governments, and that while electoral politics might be one way for National-Socialists to take power, direct revolution or insurrection was a viable alternative.

Therefore, with the dedication of a fanatic, I set about doing just that, ready, willing and prepared to use violence in order to aid and achieve political goals. For I then considered that sacrifices were necessary in order for these goals to be achieved, and that, once achieved, the violent struggle would have been worthwhile, even if it cost me my own life, or that of others. Thus, I placed some idealized vision of the future before my own personal happiness - indeed, my own happiness became the struggle for, and the practical realization of, that vision of the future.

Years of Ultra-Violence

Fade back to the English city of Leeds, in the first few years of that decade - reckoned according to a calender still in common use - called the nineteen seventies.

I was released from my first term of imprisonment, having been convicted of leading a gang of skinheads in a Paki-bashing incident, following some racial skirmishes in Wakefield, and I soon settled back into my life as a violent street-agitator. I had found prison a useful and interesting experience, made some good contacts, learned some new skills, and left with more money than I had entered, having run a racket inside, selling certain liberated goods.

In the weeks following this, I put some of my new skills to practical use, and began to put together the nucleus of a small gang whose aim was to liberate goods, fence them, and make some money with the initial intent of aiding our political struggle.

Suffice to say that this gang - more petty criminals than racketeers - was based in or around Leeds and consisted of some useful people. For example, someone who worked in a large Department store, and someone employed by British Railways who had access to large parcels and rail freight. Thus, these types of people had easy access to useful, saleable, goods. The railway employees would simply change the labels and documentation, so that goods were mis-delivered to a contact, and then sold on to a fence, while the store

employees would arrange delivery of goods in a similar way, or one of our people would simply collect them in-store and boldly walk out with them.

For some reason I cannot quite now recall, Eddy Morrison became involved on the periphery of this group - perhaps he may have wanted a certain item, or two, which I, being his friend, said I could supply, etcetera.

For quite a while things ran smoothly - even when I happened to get arrested, convicted, and sent to prison (again) for a short while, for violence - until, one day in 1974, four or five Police officers from the then Yorkshire Regional Crime Squad (later to become part of the National Crime Squad), raided my garret in Leeds, and arrested me. Three other people in this small gang - including Morrison - were also arrested, and we were questioned for around six hours at the British Transport Police HQ in Leeds. Morrison and I were thrown into prison, "on remand", since it was feared that I would "intimidate witnesses" and that he was "my second in command" (which, unlike the first accusation, was not correct).

Having previously spent some time in Armley jail, being on-remand there did not bother me at all, and I soon settled back into prison life. Morrison, however, did not cope very well, and seemed genuinely surprised that I was rather enjoying myself. But, as I said somewhat humorously to one of the arresting Police officers, during one of my interrogations, "You get three meals a day, free accommodation, and there are lot's of friends around, so what's the big deal?"

It turned out that the Police had been "tipped-off" by one of those involved in this gang, because he had developed a personal grudge against me. The simple truth is that he had a violent argument with his girlfriend, she came to see me, and stayed for around two weeks.

There is an ineffable sadness
For your eyes betray that warmth, that beauty,
That brings me down
To where even my street-hardened Will cannot go:
So I am sad, almost crying

Outside, there is no sun to warm
As yesterday when I touched the warmth of your breasts
And the wordless joy of ecstatic youth
Lived to suffuse if only briefly with world-defying life
This tired battle-bruised body

But now: clouds, rain-bleakness
To darken such dreams as break me.
For there are many places I cannot go.

So I let her go, suffused as I still was with a particular political vision and various political schemes. To add insult to the injury of the grass who betrayed us, when he finally managed to see his former girlfriend again to try and get her back, she compared him unfavourably, in one department, to someone else. Thus, his pride hurt, he began telling lies about me to anyone who would listen, claiming, for instance, that once he pushed me up against a wall and I pleaded for him to let me go.

Quite naturally, given my character at that time, I while in prison arranged for someone to sort this grass out, but this comrade of mine, on his way to do just that, was pulled-over and arrested on some other outstanding matter, held on remand and eventually convicted of a variety of offences, receiving a long prison sentence. Meanwhile, the grass had left Leeds and gone into hiding.

On learning of this, I considered the matter, wyrdfully, finally concluding that I should – then and on my release from prison and for the good of the Cause – put my political aims and goals before personal vengeance and certain 'criminal' activities and running a gang. Thus, I should strive to be idealistic, noble, and ignore – not seek to find - such an individual, and instead personally concentrate on politics, eschewing further 'criminal' activities to fund that Cause. Not that – to be honest - this decision to concentrate solely on politics was easy for me then, since it was very tempting to continue with such activities, which I did enjoy: the planning, the anticipation, the execution, the camaraderie, and the satisfaction of succeeding.

When this particular criminal case against me finally came to trial, all the more serious charges had been dropped due to "lack of evidence", and I was simply charged with "receiving and handling stolen goods", for which I was convicted and given a bender.

Fade, back to my political life in Leeds. While all the above was occurring, I was dutifully doing my duty as a street-agitator, and had been recruited (by JM) into Column 88, a clandestine paramilitary and neo-nazi group, led by a former Special Forces officer, which at that time held regular military training sessions with the Territorial Army, the volunteer reserve force of the British Army. According to gen received decades later, Column 88 was actually part of NATO's pan-European underground Gladio network, set up and trained to employ guerilla tactics against the Soviets had they

ever invaded (as was still expected, in those days). But I knew nothing of this, at the time, and simply enjoyed being part of and training with Column 88. For C88 seemed to me to be a genuine National-Socialist group, devoted to comradeship and to the slow process of socially and politically infiltrating British society, with perhaps some possibility that, if the need arose (such as a Soviet invasion) we might "do our bit", as National-Socialists, and fight them.

Right from the very beginning it was obvious that C88 was a well-organized group, quite different from any other NS or nationalist group I had come across in the previous six years. For I had been instructed to wait in some obscure lay-by in Wiltshire, and was patiently doing so when several speeding vehicles arrived and proceeded - in an impressive manoeuvre - to surround, and block, the car I had been waiting in, with several very obviously fit young men exiting quickly from these vehicles.

I was further impressed when, later that day and in the house of C88's organizer (Lutz), I met many young National-Socialists from several different European countries. Here, I felt, was the spirit, the comradeship, of The Third Reich, of the Waffen-SS, of genuine National-Socialism, come alive again, something which, I knew from direct personal experience, was often so sadly lacking in the other NS group I had previously encountered.

While there was some military training - with weapons loaded with live ammunition - such as a night exercise in Savernake Forest when "we" had to take and overrun an "enemy" position, the real highlight for me of my years with C88 were the yearly Fuhrerfests when National-Socialists from all over Europe would gather in comradeship to celebrate Adolf Hitler's birthday. It was inspiring to know, to feel, that Adolf Hitler and his sacred mission had not been forgotten; that there were others - many others - in other lands who felt the same way and who understood, rationally or instinctively, or both, the essential goodness and nobility of National-Socialism itself. In addition, it was good to know that so many educated, seemingly well-connected, individuals in Britain were covert National-Socialists, for another impressive thing about C88 was its English members: professional, family, people, for the most part, who did not have a shaved head or a pair of 'bovver boots between them.

Indeed, I - although in some ways quite well educated - was probably the odd-one out: a rough almost fanatical street-fighter of many years experience who had been in Prison for violence and who had many other criminal convictions. That I, a hardened Nazi street thug with a criminal record, had been accepted into the home of L's wife and family - and into the homes of some other C88 members - was pleasing because it seemed to me to express

the nobility, the folk equality, of National-Socialism itself.

In 1973 - just before I was recruited by Column 88 - Colin Jordan invited me to his then home in Coventry. Naturally, having great respect for CJ, I accepted and was to find, on my arrival, that a meeting of the inner Council of CJ's British Movement was taking place. After a short wait, I was invited to address them, which I did, answered a few questions about tactics and strategy, and then had to wait for a while in another room, which CJ used as his office. Invited back, I was informed that they had decided to co-opt me onto the Council, something I had not expected. Asking for time to consider the matter, I left to travel back to Leeds. For reasons I cannot now quite recall, a few days later I wrote to CJ declining the offer - probably because I was already then thinking of forming my own, more violent, political organization.

In December of 1973, I finally managed to convince Morrison that we two, with our good ally Joe Short, should form a new political, more active (that is, more violent) and openly pro-Nazi, movement.

Thus the National Democratic Freedom Movement (NDFM) was born, which was to have a brief, if exceedingly violent, existence, with Morrison as leader. Our intent was to build a revolutionary street movement, and so for seven or so months we held public meetings, organized demonstrations and protests, and generally had a jolly good time (or at least, I did) in pursuit of gaining members and propagating National-Socialism under cover of nationalism.

As John Tyndall later wrote in his *Spearhead* magazine (April, 1983):

> " The National Democratic Freedom Movement...concentrated its activities mainly upon acts of violence against its opponents. Before very long the NDFM had degenerated into nothing more than a criminal gang."

Among the highlights of that NDFM year, for me, were the following.

I smashed up (with one other NDFM member) an anti-apartheid exhibition, in Leeds (twice). I gave vitriolic extempore speeches at public meetings (some of which ended in violence when our opponents attacked). I waded into some Trade Union march or other, thumped a few people then stole and set fire to one of their banners (arrested, again). I arranged a meeting at Chapeltown, in Leeds (the heart of the Black community then) at which only five of us turned up, including Andrew Brons but not including Morrison. We faced a

rather angry crowd of several hundred people, who threw bricks, stones, whatever, at us, and we few walked calmly right through them to our parked vehicles, and rather sedately drove away, our point made. No one said we could do it.

I spoke extempore at Speakers Corner in Hyde Park for around a half an hour to a crowd of over a thousand (it ended in a brawl) - the only person from the extreme Right to speak there since the days of Oswald Mosley. At the brawl, one of our stewards was arrested, and - the fighting over - we regrouped to march toward Downing Street, after which we all went our separate way (I quite naturally went to see and stay the weekend with my lady friend in London).

Finally, toward the end of that Summer, a meeting we had arranged on Leeds Town Hall steps resulted in a mass brawl when the crowd of around a thousand attacked us, after I had harangued them for around half an hour. Several Police officers were injured as they tried to break up the fights. I was arrested (again) but soon was granted bail. Morrison became somewhat disillusioned, as I was by the attitude of many of those involved with the NDFM, and so I spent the time before my trial occupying myself with various travels around England and the NDFM simply slid into obscurity, a political failure - although, at least for me, it had proved to be an exceptionally valuable learning experience.

When my case came to trial, at Leeds Crown Court [3], I was accused of having "incited the crowd" and generally held responsible for most of the violence. I was found guilty of various so-called Public Order offences, and given several fines. What rather disgusted me after the trial was that several so-called comrades - including if my memory is correct, Morrison - having appeared at witnesses at the trial, collected between them witness expenses sufficient to pay my fines. But not one of them offered to do this, and I was not going to ask.

So, since I had no intention of paying the fines, I left Leeds.

Facies Abyssi

For well over a year I evaded the consequences of not paying my fines, living as a vagrant, then in a caravan in the fenland. Writing poetry. Musing on life; reading the collected works of Jung and Toynbee; studying religions, including Buddhism. Listening to numinous music. And so on.

Crows calling while sheep cry
By the road that shall take them
To their death:

I sit, while sun lasts
And bleeds my body dry
In this last hour before dark
On a day when a warm wind
Carried the rain that washed
A little of this valley
Like the stream washes
My rock:

There are no trees to soften
This sun - only heather and fern
To break the sides of the hill;
I cannot keep this peace
I have found -
It seems unformed like water
Becomes unformed without a vessel
A channel or some stream:
It cannot be contained
As I contain my passion and my dreams.

There are no answers I can find
Only the vessel of walks in hills
Alone
Whereby I who seek
Am brought toward the magick peak
That keeps this hidden world
Alive

I even spent some time in a Buddhist monastery. But the Police eventually caught up with me, in my caravan, and I was arrested, and sent to prison (yet again). But this time for only six months.

My previous experiences of "being inside" were useful when I was sent back to prison. Luckily, I was assigned one of the best prison jobs, Library red-band (even though I was serving a short sentence), which job meant that I had a single "peter", that I took over a few rackets, and was left pretty much to my own devices in the library. One of the rackets revolved around goods smuggled in; another centred on porn magazines ordered by the nonces on Rule 43 and which magazines had a strange habit of disappearing or not being delivered or getting handed round other cons for a small fee; another racket involved goods being liberated from certain prison stores.

At that time, prison life was a delicate balance, so I occasionally helped out someone who also had some rackets (centred around gambling) by getting a few people to "carry" tins of tobacco for him. Overall, a reasonable time, which meant that my release date seemed to come around quite quickly.

On release from prison, I was undecided, for a while, about what I should do. I visited my lady friend in London, who by then had larger premises and a more select clientèle, and after travelling around for a while as an itinerant, I drifted back to live in Leeds. Morrison [4] had some minuscule and new political organization, was still talking the same rhetoric, and still unrealistically dreaming of obtaining political power in a decade or so. At least he was, outwardly, consistent.

As for me, for over five, often violent years, radical street politics had been an important part of my life - often, the most important part; and I had dedicated myself to the struggle, undeterred by prison. But my naivety, idealism, and optimism had all but faded away. For experience had revealed to me that the honour, loyalty and commitment to duty I expected from fellow political comrades was often absent, and that the leadership of all NS, all pro-NS groups and even all of our kind of nationalist organizations was woefully bad; un-charismatic and incapable of inspiring the loyalty required. Instead of idealism, loyalty and honour there were continual feuds, continued disloyalty, and little or no honour, manifest most often as this dishonour was in the spreading of malicious rumours behind people's backs.

My time away from Leeds - over a year, before my return to prison - had taken me back to those Fenland feelings of the late sixties. In particular, my solitary time as an itinerant had brought me close to Nature in very simple and unaffected way, so that there gradually arose in me a certain wordless feeling of dissatisfaction with modern life that had nothing whatsoever to do with my political beliefs, dreams or aspirations. In fact, nothing to do with any ideology, or, at that time, with any religion I had studied or personally experienced. Instead, it was interior, direct, personal - one individual, alone, who felt some relation with Nature, with the Cosmos, and it is true to say that this wordless feeling, and my memories of life close to Nature, rather haunted me when I returned to live in Leeds.

I just did not feel I belonged there, anymore. I yearned - for something; as one might yearn for a young lady seen briefly, spoken to briefly, whom one met on some travels, and whose presence, whose aura, whose scent, whose features, whose promise, lingered when she was gone; lingered so much, so numinously, that one regretted not running after her and blurting out some excuse to be with her, again. I yearned - for those intangible wistful moments

of a wandering life:

Wine

Stale
I once drank you
Knowing no difference because of herbs.
She held me, her cunning hands
That did not wish
Nor offer the warmth that snared my soul:

The wine was
Intoxicating our senses
But only I was drunk:
She laughed.

I needed rest
Dreaming marriage under sun -
Until bright morning came
When she, alas, changed
Her form in the reality of the room
And I was left to walk with my sack
Down the dusty track
Past a grove of sun-burnt trees
Toward those distant hills:

And yet the white-washed house was only
One step
Along my Way.

Perhaps it was that hot, dry, Summer of 1976 with its week after week of clear blue skies; perhaps it was some inner un-thought of satisfaction with my own subsuming political aims; some surfacing, some re-emergence, of that youthful desire to know, to understand, myself, Life, the Cosmos. Perhaps it was the feelings that gave rise to the many poems I had written in my wanderings; poems such as the compilation *Gentleman of the Roads*, and the poem *Clouds in the Sky*. Whatever the cause or causes, I found myself increasingly desiring to be alone; increasing desiring silence, both external and within; increasingly desiring to somehow in some way reconnect myself with that other older world that my political machinations and activities seemed to have almost totally obscured.

Two wyrdful things conspired together to seal my fate. The first was the

music of JS Bach, especially some Cantatas. The second was a strange encounter at an old Parish church on the edge of the fenland in King's Lynn.

The new female companion I had acquired on my return to Leeds shared my love of classical music, and I went to many concerts and performances with her. At one, during a performance of Bach's *Erbarme Dich*, I began to cry, silently: silent tears of unknowing, of sadness and of joy.

Not longer after, I ventured to return to visit a friend in Norfolk, and - somewhat early for the bus that would take me near his dwelling - I passed some time by perusing what seemed an interesting Church, having, at that time, a minor interest in architecture. Somewhat tired after a long journey, I sat for a while in some pew. Then this young man, in clerical garb, passed in front of the altar to briefly turn toward me, and smile. There was such gentleness, such purity, in his face, his demeanour. And then he was gone, out of my view, toward what I assumed, then, was some door. It was as if, in that moment, I knew he might have answers to some questions which I had been pondering for some days before, and so, instinctively, I rose to follow him only to find a solid wall where he had disappeared from my view, and it was only later, days later, that I discovered that once - centuries ago - there had indeed been a door there, and that the Church itself had been part of a medieval Priory.



He was so real; nothing in his appearance, his manner, to suggest a ghost, an apparition; and for weeks afterwards I tried convince myself that my tiredness, the unanswered questions in my head, had somehow in some way contrived to present me with some illusion, some delusion. But a vague feeling of unease remained - for there was that numinous face, that smile; that gentle presence radiating an inner contentment and a certain mystical peace.

My unanswered questions had to do with existence - with life - after our mortal death, and with the allegory of Jesus of Nazareth. An allegory I had

felt, touched, when a performance of Bach's Matthew Passion had surprised me, had impinged itself, not long before, upon my psyche, bringing once again from one momentous passage, those silent tears of my unknowing.

The truth I felt, the truth which thus became so revealed, was that I did not know; that I did not have all the answers; that I had begun to doubt everything that for years I had so passionately, even fanatically, believed in. The truth that maybe, just maybe, I might not be able to find all the answers by myself, unaided; that maybe, just maybe, there was someone out-there, or something, who and from which I might learn, who and which might guide me toward a deeper, a better, understanding of myself and this world. That maybe, just maybe, in that particular allegory I might find some answers.

Thus there arose slowly in me after these events some desire to know about a certain, a particular, a quiet and inner way of life which I felt might be able to provide me with some answers, which might in some way connect me - reconnect me - to a beautiful, purer, way of life.

For a long time I had, in pursuit of some ideology - what I would later describe as a causal abstraction - controlled an aspect of my character: my almost naive sensitivity, my empathy, my rather boyish enthusiasm. But now this aspect came again to live, on a daily basis, so that I, perhaps rather foolishly, took to walking the streets of Leeds barefoot, and smiling like some village idiot; so pleased, so very pleased, to be alive; so happy with the blueness of the sky, the warmth of the Sun, the ineffable beauty of life itself. As if I was detached from myself, not really some young man named Myatt but rather

> A falling leaf turned Autumn brown
> Following the wind of the moment:
> Neither clinging to, nor striving against,
> The force of existence ever a dream in the end

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.

Sun, broken by branch, seeps
Into mist
Where spreading roots have cracked
The stones, overgrown, perhaps,
For an hundred years

From a seed, flesh fed, the oak
Sheltering
Mary
Relict of William

And a breeze, stirring again
This year
The leaves of an Autumn's green gold

°°°

Part Two

Sensus Internus

Into The Light

Monastic life was, quite obviously, a complete contrast to the violence, the carnal indulgence, the political activity, the time spent in prison, of my previous years, and my first month in the monastery did not come as a surprise. I enjoyed it.

Like prison, there was a daily routine, and I soon adapted to it. Or, rather, I embraced it joyfully. Rising, in those years (I think they have gone a bit soft, now), at around half past four in the morning to - without breakfast - spend two hours and more in the monks' Choir stalls of the Abbey chanting Matins followed by Lauds and followed by Conventual Mass. The breakfast, in the refectory, was substantial. Then there was work, study, until past Noon, and Choir again for prayers before lunch, and at which meal one of the monks would read a religious text to us while we ate in silence, using a particular monastic sign language if for some reason we needed to communicate between ourselves, such as 'please pass me the butter'. An afternoon of manual labour followed, with a short break for cups of tea; more work or study until the hour of Vespers, sung in Latin, with the monks precessing from the cloisters, in cowled robes, into the Choir. Then the last meal of the day - supper - followed by an hour or so of "spiritual contemplation" and then onto the last prayers of the day, Compline. It was now not long after nine o'clock in the evening, and one was, quite understandably, somewhat tired, and so went to bed, in my case a cell (a small room with a small window) on the very top floor of the Abbey on what was called the Novices Gallery. Interestingly the only heating in these monastic cells - apart from the rooms of the Abbot and Prior, who had fireplaces - were hot water pipes running along the outside wall (no radiators). Of course, by the time the steam-generated hot water reached our pipes at the top, they were somewhat colder than in the rooms on the floors below.

Suffice to say, we were kept, busy, occupied, and I seemed to fit in quite well. It was also remarkably easy to forget about the outside world - and if something deemed really important happened in the outside world, one of the monks would pin a typed summary - a very small summary - of the event on the noticeboard in the cloister, which in practice meant once every month or so. Mostly though, the notices there were mainly about ecclesiastical matters - the Pope on a visit, somewhere; or a forthcoming visit to the monastery by some Bishop or other. A few of the monks were endearingly eccentric; for instance one had a fondness for eating - raw - the little mushrooms that occasionally sprouted, at certain times of year, on the lawn outside the calefactory window; another would - with the soles of his well-polished patent leather shoes - crunch a cockroach or two on the floor of the refectory before they could scamper away when we after hours of prayer went to eat our breakfast...

Weeks became months, and one of my jobs involved me working in the monastery library - a beautiful large place, of stone-mullioned windows (most of which did not open or had not been opened in decades), row upon row upon high row of dusty old books (many in Latin), large collections of manuscripts, and a quiet quietude that propelled one back into medieval times. It was as if the modern world - with its haste, its technology, its electricity - no longer existed, and, my allotted tasks accomplished, I could browse, and settle down to read. And if by some chance (and as occurred quite often) I came across something I could not understand - some passage in Latin, or Greek, for instance - there was always someone, some scholarly monk, who could not only explain it to me but also place it in context, and who more often than not was willing to discuss the matter in great detail.

The monastery provided me with many opportunities, to study, to learn, to discipline myself, to acquire a new perspective on life, and - for a while - I did believe I might have a vocation.

But after many months I became somewhat restless, and - obtaining permission to leave enclosure - I began running down the lane from the monastery toward the small wood-enclosed lakes about a mile and half distant. Not that I had "running shoes" or anything like that - only some old plimsolls obtained from The Dive. The Dive was in the basement of the monastery, run by one of the monks, and was where one might find some item one might need - a pair of sandals perhaps; or a shirt. Possibly even a tennis racket; an umbrella; or a hat if one was out in the Sun in the beautiful, secluded, wooded Monks Garden above the monastery, on the slope of a hill. Naturally, most if not all these Dive items were second, or third, or fourth hand, "donated" by monks, or their relatives, or someone else, and some items had been there - borrowed, and then returned, and sometimes repaired

- for perhaps a half a century or more. A veritable emporium, and if something one needed was not in The Dive - which was rare - it could be obtained, given some time.

This restlessness abated, a little, during those times I spent with four people there, three of them monks. The first was an older, jovial, monk, who possessed a great knowledge of Buddhism, especially Zen Buddhism, and who, in fact, had spent some years as Prior of a Zen monastery in Japan. We had many interesting discussions, about Buddhism, about Catholicism, about religion in general. The second person was a Greek scholar - a layman who lived in the monastery - and I seem to recall that he kept a card, filed among voluminous wooden card-indexes, for every single verse of The Odyssey, and which card contained, in his scholarly handwriting, the text in Greek, his translation, and some of his notes. The other two were younger monks - older than and senior, in monastic terms, to me - who had an interest in the more arcane aspects of religion, and especially of Catholicism, and we three would spend hours upon hours discussing mysticism, esotericism, and religion in general, even though, according to certain monastic rules, I should not have been associating with them as much as I did.

One rather humorous incident during my time in the monastery is worth recounting. I was asked, by the Abbot, to spend some weeks in Dublin where some University research project was underway, funded (I believe) by several monasteries, into vocations: what motivated young men to become monks; what might the monasteries do to attract more vocations, and so on. Why I - with my past - had been chosen to take part I found somewhat strange; or, perhaps, I had been chosen because of my past, a past known in full to both the Novice Master and the Prior. Whatever the reason, it meant flying from the nearest airport to Dublin, staying in a Presbytery near Phoenix Park and attending the University every day.

So, there I am, at the airport in England, travelling under my real name [5], waiting with other passengers in the departure lounge to board the aeroplane, when I am taken away, by two Special Branch Police officers, to be "interviewed" in a nearby room. Obviously they - or some other official - had recognized my name, or I was one some official Special Branch watch list. They asked why I was going to Dublin - and I explained where I was living, and why, and that the Abbot had selected me to take part in some research at the University. One of the Police officers then said that they would "check out my story" - and he duly returned, not long afterwards, and said I could go.

It was only on my return to the monastery, over two weeks later, that I learnt what had occurred. The Police officer had telephoned the monastery and enquired if there was a certain DM who lived there and what he was doing. One of the older monks happened to answer the telephone, and - in his schoolmasterish way, as though lecturing a schoolboy - confirmed my story, making some remark to the effect that he would be happy to ask the Abbott to telephone the Chief Constable, at which point, as he with great amusement later recounted to me, the Police officer said, somewhat sheepishly, that no, that would not be necessary.

Fundamentally, however, although I generally - most days - enjoyed the life immensely, three things surfaced to unsettle me, more and more, even though for quite some time I fought against them, strengthened as I was by certain numinous aspects of monastic life. For example, by the office of Compline and the singing of the beautiful Latin Salve Regina after which most of the monks, myself included, would go the kneel in silent reverential prayer on the bare stone floor in front of a centuries-old statue of the Blessed Virgin Mary. For example, the short contemplative time between Matins and Lauds when it was peaceful, so blissfully peaceful, to wander outside in the darksome quiet or just sit still in the Choir and sense the centuries of numinous longing, joy and hope, that had seeped forth in prayer from places such as this.

The first - and for me perhaps the most important - of these three unsettling things was that I missed women. I missed everything about them - carnal relations, naturally, but also their presence, their touch, their embrace, their scent, their sensitivity, their gentleness, that intimate often wordless sharing that arises from a passionate, lustful, sharing relationship. In brief, I missed - and desired - the essence of women. Or at least, the essence of a certain type of women that I had become familiar with: the empathic, cultured, refined, well-mannered, passionate lady with whom and through whom one could be part of and explore a numinous reality.

The second was my combative nature - I loved to dispute, to argue, and many of the noviciate lectures degenerated into discussions between me and the senior monk trying to instruct we few novices. I argued about and disputed what the other novices thought were the most trivial things - for instance the exact meaning of certain words, and one discussion, in our course on New Testament Greek, about the meaning of the word *λόγος,* went on for hours. Eventually, in a rather nice way, I was told I was being somewhat disruptive, but my good, my expected, monastic behaviour did not last for long.

The third was my lack of obedience and humility. For instance, I had been

informed, by the Novice Master and then the Prior that I should no longer spend time with the two more senior monks with whom I had developed a friendship and with whom I discussed all manner of arcane matters. Although I agreed to abide "by the rules" it was not long before I broke them, again.

My rather un-monastic attitude was not helped when I pinned the following on the cloister noticeboard:

> And Jesus said unto his disciples - "And who do you say that I am?"
>
> And they replied - " You are the eschatological manifestation of the ground of our being, the kerygma in which we find the ultimate meaning of our interpersonal relationships. "
>
> And Jesus looked at them amazed, and said, "*You what*?"

I cannot now remember where I obtained this quote from - some newly published book, perhaps - but my attempt at humour was somewhat unappreciated. My excuse? It had been suggested that we novices read Barth's *Church Dogmatics.*

Another incident - revealing of my nature - is perhaps worth recalling. An elderly monk died, peacefully, in his room, and on hearing this I rushed along the cloister to ring "the big bell", for I remembered having read somewhere (perhaps in the Rule of Saint Benedict) that what is what one should do, thus enabling the monks to pray for the soul of our departed brother. Naturally, I got into trouble for doing this - the bell could be heard for miles - for apparently this was, in that monastery, no longer the custom, and I should, of course, have asked permission first. Also, naturally, I argued the point - for a while, at least.

It was not that I made some sudden decision to leave. Rather, it became - after nearly a year and a half - rather obvious to me that I really did not have a vocation, a sentiment subsequently shared by both the Abbot and the Novice Master. Thus, by mutual consent, I eventually left, to return to live, for a while, in a caravan in the Fens.

The most poignant, the most remembered, thing about my leaving was when I went to tell the monk who had been a Zen Master, who said that of all the novices he had known in the past few years, I was the most monastic of them all. "This place needs people like you..." he said. But he was, to be fair, something of a character, himself, and had a wicked sense of humour.

Wandering, Love, and Marriage

During my last few months in the monastery, one of my given tasks had been to care for, to nurse, an elderly monk with a terminal disease, and - to my great surprise - the Abbot had occasion to thank me, several times, in person, for my work. Even so, he surprised me yet again by suggesting, on the day before my departure, that I should consider a career as a Nurse. Which I duly did and - with his letter of recommendation - managed to secure a place as a student Nurse. The start of the training course, however, was many months away, and so, for a while, I wandered around, once again, as an itinerant.

This wandering gave me time to reflect upon many things - especially my monastic life - and one thing I began to appreciate in a more conscious way was the centuries-long still living culture to which I belonged, of which Catholicism, monasticism, and Christianity in general, had been a part. For me, this was, and had been, especially manifest in two things: in plainchant (which I loved to sing and to listen to), and in classical music from medieval times to JS Bach, Haydn, and beyond, and a lot of which music - especially JS Bach and Haydn - was imbued with or inspired by a religious feeling, an appreciation and a knowing of the numinous.

This reflexion placed many things into a supra-personal perspective so that, for instance, I began to consider certain philosophical and ethical questions, including the nature of human love and human suffering, and the ethics of politics. During my time in the monastery I rarely thought about politics - or even about the world outside - and certainly did not miss political activity or involvement. I was far too occupied with daily monastic life and with my own studies, which included ancient Greek literature, Buddhism, Taoism and Western philosophy. These reflexions in turn led me to consider the nature and form of religion, especially in relation to Christian history and theology.

Thus my life became, for around three years after I had left the monastery, personal - for there was no involvements with politics, or even with any organized form of religion, Catholic or otherwise. I had no rôle, no aim beyond pursuing my interests - such as running, cycling and classical music - and was even gainfully employed, for a year, at least.

For my nursing course had started. In those days, the training was mostly practical, on the hospital wards, with a three month assignment on a certain type of ward (medical, surgical, and so on) followed by a few weeks back in the classroom, followed by another duty on another ward.

Sitting quietly in high Summer
While the river flows
Is peaceful, for an hour;
But any longer, and we who wish
Cannot wait to abstain:
We must be gone or find a goal
To satisfy such haste.

There was a man, dying from his age
As his flesh and organs failed:
He did not seem to mind this
        I've had a good innings
Except, sometimes, the pain.
He would lay, slowing breathing
And sometimes smiling in his bed
While we who waited on the living
And the dying
Cared
As our time, tiredness and allocations
Allowed.

Every two hours, on the Ward, still living bodies
Would be turned
To remove just one more soiled sheet
While the heat of Summer through half-open
Windows
Mingled with the smells
And the oozing from freshly sutured
Flesh:

But each dark moment was almost always
(If you watched)
Relieved
By the sadness or the smile
In another person's eyes.

And there was a learning
In such simple glimpses,
Shared.

I was one of only two male nurses on the course, and while the work itself was quite tiring and hard - and one went through periods of loving it, hating it, loving it - it was rewarding, and there was a sense, in those days, of

belonging to a small community, especially since I lived, in a minuscule room, in the Nurses Home. One lived and worked in the same place, and generally spent time off-duty with one's fellow student nurses, in one's own year or from other years.

Naturally, there were liaisons with people with whom one worked and who also lived within the hospital grounds, and after a few of these I found myself in a serious relationship. There were plans for us to obtain our own accommodation, near the hospital; short holidays, away; and I felt I was in love. The young lady in question certainly was in love with me. But then, as my first year moved toward its ending, I - stupidly, selfishly, dishonourably - ruined it all, by falling in love with someone else.

The "other woman" was a friend of a friend, and then a Post Graduate studying at Cambridge, whom I met at some party or other in that city. Her nickname was Twinkle, and there was a quite adorable child-like quality to her, a need to be loved, an enthusiasm tempered occasionally by a touch of anxiety, all of which, combined with a keen intellect and a love of classical music, poetry and English literature, made her (at least to me) irresistible. I did try to resist - for a while. For several months, I managed to behave honourably, and even managed to behave in a friendly way toward her then lover. But the more I saw of her, the worse I felt.

For weeks, I resisted the temptation to see her, and was glad when she moved away, her course over, to live and work in what seemed far off Shropshire. But then her fateful short note arrived in the post - "Feeling wretched. Do come!" it read, giving a telephone number and an address. The very next day another, quite similar, note arrived, sounding even more urgent.

Making excuses to K - for I was genuinely concerned Twinkle might harm herself - I set off, without any expectations and rather naively believing I could be a good friend. A train to Shrewsbury; a bus to that overgrown village where she lived where once there was a medieval Priory; and there she was, waiting for me at the bus stop. Alighting from the bus, she ran to embrace me, and clung onto me for what seemed, what felt, a long time. "I wish I had a camera!" an elderly lady, waiting at the stop said, and smiled. And then we were walking, rather shyly together, along the road to her lodgings.

Hours later, the evening meal she had cooked eaten, we sat - she on a chair, I on the carpet before the gas fire - in her room in the candlelit dark while she, to a mute background of a symphony by Brahms - tearfully recalled the last few weeks of her life. Her lover had spurned her, harshly, for someone else;

she felt so alone; so betrayed; so ashamed of herself; so disgusted with herself for being so weak and needy, believing she was unworthy of being loved...

What could I say? Do? I should have played the rôle of unworldly, detached, Sage, and spake forth some words of fatherly wisdom and advice - but all I did in my weakness was move toward her, hold her hand and told her that I loved her. Thus did I that night and the next betray my lover. K met me at the railway station on my return, and she knew, just knew, immediately, of my betrayal, just as I felt her knowing. We did not speak of it then, and strived to carry on as normal, until some days later when a letter for me from Twinkle arrived. I was on duty, and K opened and read it. There were no tears from her on my return to my room in the Nurses Home; no words shouted; no words at all. She simply gave me the letter and waited. There was, in that letter, a declaration of love, a passage about having children - about how even now she might be bearing "our child".

There were tears from she whom I had betrayed, and I felt ashamed, and the most wretched I had ever, up until then, felt in my life. Wretched because of her sadness, her feelings; wretched because I had so deeply hurt her; and wretched because there was no anger in her, no words or shouts of recrimination; no accusations; no flailing fists of a lover betrayed. Only deep soul-wrenching almost utter despair. She left then to leave me alone with my dishonour, my shame.

A few days later, I suddenly withdrew from the nursing course to travel to Shropshire to live with my new lover. The day before I left I had met K, briefly - or rather, she had saught me out. We embraced, then she pulled away to affect a smile while I just stood there, not knowing, in my shame, what to say or do. But she was far stronger than I and suggested, gently, affectionately, that - if I did indeed love Twinkle - then I could obtain a transfer to a hospital in Shropshire. She had it all worked out, having even spoken to a senior member of the teaching staff about such transfers. She left then, leaving me as if I had just awoken from some dream. A walk. Another walk. A telephone call some hours later; a question impetuously asked; an affirmative answer received. Yes, she would marry me...

I went to tell K. She had just returned from a late shift and, then as now, I am not quite sure how or why we parted in the gentle way we did. We spoke for a while, softly, of our own future separate plans; we shared a bottle of wine; then we were in each others arms; and in the morning we kissed and I, with no words exchanged between us, left to begin my new life in the rural county of Shropshire. Less than six months later I was married, to Twinkle, and never saw or heard from K again.

Now, recalling those events, I feel that K perhaps loved me far more than I deserved, as I know I behaved dishonourably and assuredly hurt her deeply. There are no excuses for my behaviour, then; I was quite simply - and for all my idealistic talk of honour in my political years - just weak, dishonourable. I gave in to my dreams and my desires, placing my needs, my dreams, my hopes, my lust, before the feelings of someone who loved me and whom I should have treated in an honourable way. In brief, I was selfish, and really did not know what love was - what it meant and implied - despite all my philosophical reflexion on the matter and despite all my previous trysts and involvements.

A few weeks before my marriage, I went to visit my lady friend in London for the last time to inform her of my change of circumstances, and spent an exquisitely poignant weekend with her; feelings recalled some months later in bleak mid-Winter:

> Like memories, snow falls
> With no sound
> While I stand as Winter frosts
> My feet
> And a cold hand holds itself ready
> Near a pen:
>
> The birds, though starving, still sing
> Here where trees and snow seat themselves
> On hill
> And the slight breeze beings to break
> My piece of silence
> Down.
>
> Her love seemed only real
> With its loss.
>
> Above the trees, crows cawing
> As they swirl
> Within the cold

A Shropshire Tale

The seven years of my first marriage were all spent in South Shropshire, that rural part of that border English county that I came to love. For a few months, after our marriage, we lived in lodgings and then in a caravan on the

edge of a field on a farm, and enjoyed a reasonably happy time, until the snows of Winter came. I liked living in the quiet solitude of the caravan with its wood-burning stove, while she did not.



High Acre in Shropshire (from a painting by Richard Moult)

One morning we awoke to find ourselves snowed in, and I had to crawl out of a caravan window to shovel snow away from the door so that she could decamp to the nearby shack, whose rotting wooden roof and walls provided some shelter and which enclosed our portable chemical toilet. She had, quite naturally, endured enough, and threatened that day to stay with friends whose central heating, indoor bathroom, and kitchen she somehow found enchanting, suggesting then that we immediately find somewhere else suitable for us to live.

After a while we did, a brief interlude of living in Shrewsbury town not really worth recalling. We found a glorious house on the edge of the Long Mynd overlooking the Stretton valley, and it was there - with Coalbrookedale fireplaces in almost every room - that we would spend most of our remaining married years together.

The years passed - or seemed to pass, for me - quite quickly. I, occupied with cycling, with daily runs on the Long Mynd, writing poetry, with researching and writing a book I called, somewhat pretentiously, *The Logic of History* [6], and sometimes with work; she occupied with her full-time employment, miles distant (she possessed a moped) and her small circle of friends.

Work, for me, like money, was incidental, while for her, her career was the main enthusiasm of her life, and something she did with excellence and élan, and a consummate and professional ease. Thus, we existed quite often in our separate worlds, our married life more a convenience than a sharing passion, a fault for which I alone was to blame.

For instance, for me, weekends were a time for long fifteen or twenty mile runs - or fifty to eighty mile cycle rides, or competing in bicycle Time Trials at club level [7] - with the remainder of the day spent relaxing, perhaps idly walking up the Burway, or listening to music. In contrast, she desired a rather more active social life, and on the few occasions I accepted some social invitation - an evening meal with some of her colleagues, for instance - I either, in my then still somewhat arrogant way, monopolized the conversion, or was disdainful and disinterested.

Thus, as might be gathered from this précis, I was rather selfish if not downright uncaring, although I did agree, much against my own desire, to her wish to delay having children, given her commitment to her career. It is perhaps not surprising that she, therefore, with her passionate needful nature saught to find a type of love elsewhere. Thus it was that she fell in love with another woman. Or rather, we both were attracted to the same married woman, except, for my wife, while a physical desire existed, she honourably did not act upon it, while I - yet again - allowed my desire to overwhelm me, and thus betrayed her.

Had I learned nothing from the torment, the grief, the sorrow, of only a few years ago? From my other act of dishonour? Yes - but only for a while. Yet again, there are no excuses for my failure. But, aged a few years past thirty, it would be the last time I allowed lust to overwhelm my honour.

Our marriage survived, for a while at least. She, though deeply hurt, forgave me in that loving way that many women often can. But, unsurprisingly, and correctly, she began to find fault with me, our marriage, aided by a loving, tender, relationship she developed with a younger women. A year later we separated, and then divorced - she to live in a University city with her young lover, and I to stay in Shropshire.

During the years of my first marriage, I remained inactive in practical street politics, although I did keep in touch with both CJ and John Tyndall, and wrote a few articles, which JT published in his *Spearhead* magazine, both under my own name, and under several pseudonyms. [8]

For a few years, after my marriage, I worked in a few different

occupations - or none, since by then I had a small private income - travelled [9], and enjoyed various liaisons with women, none of which lasted for very long and several of which placed me on the other side of betrayal, which in itself proved to be valuable, if painful, personal learning experience:

A bright quarter moon
As I ran alone in the cold hours
Along the sunken road that twists
Between hill-valley and stream:

There was a dream, in the night
That woke me - a sadness
To make me sit by the fire
Then take me out, moon-seeing
And running, to hear only my feet
My breath - to smell only the coldness
Of the still, silent air:

But no spell, no wish
Brought my distant lover to me
And I was left to run slowly
Back
And wait the long hours
To Dawn.

By the fire, I think of nothing
Except the warmth of my love
No longer needed.

Then, one day - and arranged through a mutual acquaintance - I had an assignation with another women. Reverting back to country type, I wore a tweed suit, my tweed overcoat, plus traditional English flat cap. We had arranged to meet outside a Wine Bar in Shrewsbury, and, as her close friend, A, was later to tell me in a letter, Sue immediately fell in love with me:

> " When Sue first met you, I've never seen such instant love and attraction. I've never believed in love at first sight but I have to admit you and Sue seem to have been the exception that proved the rule..."

That evening we had a long leisurely meal in that Wine Bar, and had a quite marvellous time, for there was a lovely, and natural, affinity between us. We arranged to meet the following week, became lovers, and then began living together.

Quite simply, I adored her and fell deeply in love with her. She was practical

(she designed and made many of her own clothes), uncomplicated, and we just fitted together exceptionally well, never arguing, and never even - not once - exchanging angry words.

As her friend, A, wrote in the aforementioned letter:

> " She had a very deep and simple love for you which never wavered. You and Sue were privileged to have that kind of love..."

We shared everything; went everywhere together, including holidays abroad. Indeed, twice every year we travelled to Egypt, once to spend two weeks leisurely cruising down the Nile from Aswan to Cairo, one of the last of those two week trips, then, since Middle Egypt, around troubled Assyut, became closed to Nile cruise boats, following some attacks on Western tourists. Indeed, I can remember, on that particular trip, that armed Policemen accompanied our boat for part of our journey, as we were often escorted, on some excursions, by other armed guards.

My life became settled, and I was immensely happy. I began translating ancient Greek literature: first, *Antigone* by Sophocles, followed by *Oedipus Tyrannus*.

Then, just over four years into our relationship, Sue became ill. She had developed cancer. Surgery, and radiotherapy followed, and she seemed to recover, so we went again to Egypt. We had just returned when she became quite ill, and required emergency admission into hospital.

There we were, in an isolation room - it was feared, because of her yellow-coloured eyes, that she might have hepatitis or have acquired some tropical disease - awaiting the results of various tests.

> "I am so sorry," the quite young hospital Consultant informed us, "it is very serious..."

She had around six weeks to live. Her first words to me after he, a lovely sensitive man, had left: "I am glad we went to Egypt." Then she smiled: "At least I'll have time to sort everything out!"

Never once, during those few remaining weeks of her life did she complain, even though she was on quite a high dose of morphine for her pain. Never once was she sad, dejected. Instead, it was she who - unbelievingly - gave me strength and support. She was, in a quite literal way, remarkable. We stayed, for a week, with her mother and brother who, having the means, spent every

Autumn and Winter in Spain in a house overlooking the Mediterranean sea [10]. Then, her health deteriorating, we left to return to England.

One incident, at Malaga airport, enraged me. She was by then in a wheelchair, and we had requested priority boarding which the airline had agreed to. As I pushed her in her wheelchair I heard one British woman, in the departure lounge, make a disgusting remark, doubting whether "that woman" really needed a wheelchair. Enraged, I was about to shout something vulgar in reply when Sue gently smiled, held my hand, and shook her head. She died just over a week later, one night in her sleep while I sat beside her.



Sue, On Wenlock Edge

For months afterwards I shut myself away, at first in a room at an hotel in Shropshire, and then in a chalet in the hotel grounds. I busied myself with completing my translation of *The Agamemnon* by Aeschylus and going for walks on the Long Mynd.

Translation, and those walks, became my life. I had no other aim and three months became many more. I do not now recall how many months I stayed there, reclusive in my world, but however long it was I endured until my translation was complete. I even took the radical step - on a few occasions when busy weekends were expected - of hiring the two chalets on either side of mine in order to be alone, at peace, as I had my own table in the hotel restaurant, set well away from the others.

The translation over, I found myself - or so I believed - almost recovered from the immediacy of her loss. Sue, organized, remarkable, to the end, had planned her leaving well, and one of the few things she insisted upon, in those final weeks, was that I should, must, have a life after her. So she had a friend find an exclusive agency that specialized in personal introductions, and their card was in that leather Filofax that Sue had given me as one of her departing gifts. For weeks, I ignored that card, making a whole variety of excuses. Then, remembering, and placing my pride aside for her sake, and using one of those new-fangled mobile telephones, I made a call. Suffice to say - some interviews over, one at the village home of one of the ladies who ran the agency - I was offered an introduction.

I arranged to meet J at the Feathers Hotel in Ludlow, and she, as I, was nervous. She was well-dressed, well-spoken, well-educated, and somewhat reminded me of the archetypal English Rose. We arranged another meeting, and then another, and so began a rather old-fashioned courtship, which pleased us both, and it was not long before I fell in love with her. Years later, she confided in me that she began to fall in love with me on what was our second assignation when, in Worcester, after an evening meal at a fine restaurant, I was, as a gentleman should, escorting her to where her car was parked when I, like some schoolboy, unthinkingly blurted out, having taken out my pocket watch: "Gosh! It's half past nine already! I haven't been up this late for absolutely ages..."

Thus, there came a time when it seemed apposite for me to propose marriage. So I invited her to spend a long weekend with me at a rather lovely hotel beside a lake in Wales where, rather nervously, I revealed everything about my past. A few months later we were married, and honeymooned in the Maldives.

Combat 18 and the NSM

Life was never simple again, after that. For I had returned to writing about National-Socialism, publishing my fourteen volume *National-Socialist Series*, which included works with titles such as *National-Socialism: Principles and Ideals*, and *The Revolutionary Holy War of National-Socialism*.

Why this return? To be honest, I cannot really remember. But I have more than a vague suspicion that Sue's death had affected me more than I, at

the time, cared or even dared to admit. Something seemed to have departed from my life: a personal vision, a dream, perhaps, of us - of Sue and I - growing old together; of a life of contented sharing, where the world was only our life together. For we had a beautiful life and home - a detached house, in Shropshire, tastefully furnished by Sue (who had impeccable taste); I had a collection of five custom made bicycles (including two with frames hand-crafted by Mercian); we had relaxing enjoyable holidays several times a year; our relationship was everything I had ever dreamed about; we had no financial concerns; and we were totally loyal to each other. I was, quite simply, in love and content, as I knew she was.

So, perhaps I replaced my personal vision with another one, retreating back into the world I had known before. The world of NS politics; of striving to create a better world, for others, based on the values of honour, loyalty and duty. In some ways, these NS writings of mine were an attempt to not only express the essence of what I believed National-Socialism to be, but also to evolve it, and I began to circulate a small newsletter, *The National-Socialist*, in the hope of introducing these ideas of mine to others.

It was around this time that the London-based group Combat 18 was becoming well-known, and it seemed to me that many of those involved with this group were doing what I had again, and at that time, come to believe was necessary, which was revolutionary street-action in the name of National-Socialism, just as I believed then, as before, that I, by supporting NS, was doing something honourable and noble.

As I wrote in a previous autobiographical note, published in 1998:

> I came to admire them and openly declared my support for them. I also gave a personal pledge of loyalty to Combat 18's leader, Charlie Sargent, and his brother, Steve.
>
> In a short space of time Combat 18 had built up a fearsome reputation and done what no other group had done - gained street power from those opposed to National-Socialism. Not surprisingly, the Press, aided by MI5, began a campaign to discredit C18, as both MI5 and Special Branch saught to infiltrate and disrupt the organization.
>
> In article after article, in letter after letter, in discussion after discussion, I warned of the danger and urged people to uphold the values of honour, loyalty and duty. I also urged them to consider that the best way forward was a proper National-Socialist organization and to forget plans and talk of an imminent armed insurrection, for - as I had discovered from practical experience -

the time was not yet right for such plans: we needed the people first, properly motivated, in their thousands, and we had but dozens. But the poison of the State took effect. People in nationalist organizations began to believe the clever MI5 dis-information about C18 being a MI5 run group, created to disrupt the so-called 'nationalist cause'. Some nationalists even went so far as to describe Charlie and Steve as 'informers'. Perhaps MI5 were also successful in disrupting C18 itself, or perhaps it was only the result of the ego and disloyalty of one individual.

Whatever the first cause, open feuding broke out between the two C18 factions, resulting in one death, and the arrest for murder of Charlie Sargent and his loyal comrade Martin Cross. I was honour-bound to stay loyal to Charlie Sargent, and decided to form and lead the National-Socialist Movement to continue the work he had begun. As a result, a smear campaign against me began. Rumours of Occult involvement - never entirely absent thanks to a few dishonourable and cowardly individuals - increased. But I believed I could ignore them as I hoped others around me would ignore them and hold fast to honour, loyalty and duty.

The decision for me to come back into public prominence by forming and leading the NSM was easy, even though I knew what would happen with regard to rumours about me, and even though I never intended to stay for long as the leader, lacking as I did the qualities of leadership. Yet, secretly, in my heart, I yearned for a quiet rural life, working on a farm and undertaking Greek translations in my spare time.

However, the decision to form and lead the NSM was easy because I felt it was my duty - I believed I was responsible for what had happened to Charlie as I believed that someone had to publicly support him. I was responsible because in truth I - the exponent of honour, loyalty and duty - should have done something to prevent the situation that arose. I should have tried to bring the factions together on the basis of duty to the Cause first and foremost. I even went to Charlie's committal proceedings, after he had been charged with murder, in the belief that matters could even at that late date be sorted out. For I had a somewhat naive belief that the opponents of Charlie would see reason, ignore MI5 dis-information, and agree to put loyalty and the Cause first.

But the more I found out about what had happened, and was happening, the more I knew there could be no compromise with those who had betrayed Charlie, particularly by giving evidence

> against him in Court. This betrayal by giving evidence in a Court of Law was totally unacceptable behaviour - totally dishonourable. For we National-Socialists regarded the State and its Institutions such as the Police as our enemies, as we believed we should settle any disputes among ourselves in our traditional warrior way through a fair fight or a duel. Moreover these people continued parroting MI5 dis-information, and accused both Charlie and Steve of being informers when the truth was that the leader of their faction was the biggest informer of all, helping as he did to convict Charlie and Martin and supporting as he did the State and its dishonourable laws. Twice we who were loyal to Charlie waited for this informer and his supporters to turn up to sort matters out with a fair fight, once at Chelmsford and once in north London - and twice they did not turn up. [11]

My involvement with Combat 18, and later the new NSM, was to have a deleterious affect on my marriage, especially as my wife did not share my political opinions. *Searchlight* devoted several pages of one issue of their magazine to me, complete with photographs, including one of me on the front cover, under the headline *The Most Evil Nazi in Britain*. As usual, their story was a mix of some truth, some lies, and some unproven allegations. That is, it was political propaganda, designed for a specific purpose. In another issue, dealing with the trial of Charlie Sargent, there was a photograph of me (perhaps it was on the first page, if my ageing memory is correct) walking toward the Court in Chelmsford beside the wife of Martin Cross.

This photograph - together with my many trips to London - made my wife suspicious and so we argued, at first about "other women," and then, gradually, about other matters. On one occasion I had to go to Northern Ireland, and she insisted that I telephoned her from there, which I did, as she insisted on calling me back to check the number so that she knew I was there and not somewhere else. But, during the whole of our relationship I was never disloyal to her, having learnt that lesson, at least.

Meanwhile, I took to working on a farm, near to where we then lived in a detached house in a village not far from Malvern, and it was at that house that one local Policeman, accompanied by six Detectives from SO12, Scotland Yard, came to call, early one morning in 1998, to arrest me. For nearly seven hours they searched the house, seizing my computers, files, and letters, and arrested me. I was taken to Malvern Police Station, whose officers seemed somewhat bemused by this invasion of Detectives from an

elite unit based at Scotland Yard.

A few interrogations, a period locked in a cell, and many hours later, I was released, on condition that I reported on a regular basis to Charing Cross Police station in London. I made a point, during my first "interview", of thanking the Detectives for their professional behaviour during their search of my home - for they had indeed acted in a very professional and courteous manner toward us - and it was this, and my subsequent interviews with SO12 officers in London (and on one occasion, in Oxford) - and the professional attitude of the custody Sergeants and other Police officers I had occasion to then interact with - that made me revise my attitude toward the Police.

My wife seemed, somewhat strangely, to take this invasion of her home, and my arrest, quite calmly, and did not seem particularly perturbed when I would adhere to my bail conditions and travel to London. I, certainly, was unperturbed - although my trips to London, the reaction of many comrades to "the dawn raids", and the attitude of the Police officers involved, did lead me to begin to think seriously again about the tactics, and indeed the rather stark ideology, I had been pursuing.

For, for all my rhetoric, for all my revolutionary words, for all my personal effort and sacrifice, very little - if anything - of practical import had been achieved. Indeed, the situation within and exterior to the NSM, and what remained of Combat 18, was analogous to the NDFM; in truth, it was far far worse. There seemed to be little honour; even less genuine loyalty; and the usual spreading of malicious rumours and of gossip. Furthermore, few people - if any - were prepared to risk their lives or their liberty for the Cause they claimed they believed in.

Hard manual work, on the farm, was some recompense, and I seriously began to wonder why I bothered with practical politics at all. But, outwardly, I maintained my revolutionary persona - at least for some months. For a new strategy had occurred to me, and this was that a religion might be very useful, or at least some kind of religious approach. Previously, I had rather vaguely written about NS as some kind of religion - but no one was interested, and it was, I knew, impossible to intellectually conjure a new religion into existence.

Thus, and impressed as I was at the time by the actions of devout Muslims who were, or who seemed to be, prepared to sacrifice their lives for "their Cause", I began to seriously study Islam, initially more to see what I could learn from it and perhaps apply to that NS Cause I then still believed in.

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Pathei-Mathos

Copeland, The Way of Al-Islam, and A New Beginning

During my time with Combat 18, I had returned to Egypt, and it was during this visit that I began to appreciate the difference between Arab nationalism, and Islam, for I talked to several Egyptians, and several Muslims, about their land, about Islam, about life in general. I liked the manners of these Muslims, their devotion to their faith, which included praying five times a day.

I returned to England to find bad-manners, arrogance, materialism, decadence, and for the first time in my life I felt somewhat out of place among my own people. But gradually, over the coming months, the feeling faded.

As I wrote in Part Six of *Ethos of Extremism*:

> " There was no sudden decision to convert to Islam [in 1998]. Rather, it was the culmination of a process that began a decade earlier with travels in the Sahara Desert. During the decade before my conversion I regularly travelled abroad, with this travel including well-over a dozen visits to Egypt and a few visits to other lands where the majority of the population were Muslim.
>
> Egypt, especially, enchanted me; and not because of the profundity of ancient monuments. Rather because of the people, their culture, and the land itself. How life, outside of Cairo, seemed to mostly cling to the Nile - small settlements, patches and strips of verdanity, beside the flowing water and hemmed in by dry desert. I loved the silence, the solitude, the heat, of the desert; the feeling of

there being precariously balanced between life and death, dependant on carried water, food; the feeling of smallness, a minute and fragile speck of life; the vast panorama of sky. There was a purity there, human life in its essence, and it was so easy, so very easy, to feel in such a stark environment that there was, must be, a God, a Creator, who could decide if one lived or died.

Once, after a long trip into the Western Desert, I returned to Cairo to stay at some small quite run-down hotel: on one side, a Mosque, while not that far away on the other side was a night-club. A strange, quixotic, juxtaposition that seemed to capture something of the real modern Egypt. Of course, very early next morning the Adhaan from the mosque woke me. I did not mind. Indeed, I found it hauntingly beautiful and, strangely, not strange at all; as if it was some long-forgotten and happy memory, from childhood perhaps.

Once, I happened to be cycling from Cairo airport to the centre of the city as dawn broke, my route taking me past several Mosques. So timeless, so beautiful, the architecture, the minarets, framed by the rising sun...

Once, and many years before my conversion, I bought from a bookshop in Cairo a copy of the Quran containing the text in Arabic with a parallel English interpretation, and would occasionally read parts of it, and although I found several passages interesting, intriguing, I then had no desire, felt no need, to study Islam further. Similarly, the many friendly conversations I had with Egyptians during such travels - about their land, their culture, and occasionally about Islam - were for me just informative, only the interest of a curious outsider, and did not engender any desire to study such matters in detail.

However, all these experiences, of a decade and more, engendered in me a feeling which seemed to grow stronger year by year with every new trip. This was the feeling that somehow in some strange haunting way I belonged there, in such places, as part of such a culture. A feeling which caused me - some time after the tragic death of Sue (aged 39) from cancer in the early 1990's - to enrol on, and begin, an honours course in Arabic at a British university.

Thus, suffice to say that a decade of such travel brought a feeling of familiarity and resonance with Egypt, its people, its culture, that land, and with the Islam that suffused it, so that when in the Summer of 1998 I seriously began to study Islam, to read Ahadith,

> Seerah, and the whole Quran, I had at least some context from practical experience. Furthermore, the more I studied Islam in England in those Summer months the more I felt, remembered, the sound of the beautiful Adhaan; remembered the desert - that ætherial purity, that sense of God, there; and remembered that haunting feeling of perhaps already belonging to such a culture, such a way of life. Hence my conversion to Islam, then, in September of that year, seemed somehow fated, wyrdful."

After some months of studying Islam, during that Summer of 1998 - my new strategy regarding some religion completely forgotten - it occurred to me that the Way of Al-Islam was indeed a good way to bring-into-being a new, a noble, society with a warrior ethos, and the more I read about the life of the Prophet, Muhammad, the more I came to admire him. There did, indeed, seem to be something remarkable, something numinous, something divine, here, in both the life of the Prophet, Muhammad, and in the Quran, and so – inspired and naively enthusiastic again - I trundled off to the nearest Mosque.

For nearly half an hour I hesitated - for these were the people I had spent thirty years trying to get out of Britain. How would they react to the former leader of the neo-nazi NSM walking into "their" Mosque?

At first when I, quite nervously, entered there seemed to be no one around. Out of respect, I removed my shoes and knocked on an inner door. The Imaam opened it - but he could not speak English, and I tried to say something in Arabic but the only thing that made sense was *Shahadah*. Soon, someone was fetched, who translated, and the Imaam embraced me. They were so pleased and so friendly that I admit that, then, tears came to my eyes, and I really felt I had, finally, arrived at the right place.

In retrospect, the years of my involvement with Islam were some of the most memorable of my life. Years when I learnt more about myself, and years which changed me fundamentally.

Not long after my conversion, I enrolled on a residential course in Arabic, and began to seriously study Ahadith, and, for several years, I was quite content as a Muslim - Namaz strengthened me, placed me into a humble relationship with my brothers and sisters; just as being part of the Ummah dissolved every last vestige of my former political beliefs. Ethnicity, one's territorial place of birth, the type of work one did, were all irrelevant. That is, I came to reject all forms of nationalism, including National-Socialism, and

racialism itself.

I was welcomed into the homes of brothers, met their families, and there was this world within a world where what mattered was love of the prophet, Muhammad, and a desire to selflessly obey the word of Allah, as manifest in the Quran, the Sunnah, and *Ijmah*.

Meanwhile, my relationship with my wife became more and more strained - certainly not helped by my many absences to meet with Muslim friends, and most certainly not helped by the Media interest in me that occurred following the trial, and the conviction, of Copeland for the London nail-bombings.

Following the arrest of Copeland, I - by then a Muslim - was interviewed at my home by Detectives from the Anti-Terrorism branch who were investigating if I had any connection with him, and they seemed satisfied that I did not, for I was not interviewed again about the matter. Some time after this - many months, as the date for Copeland's trial came near - I was, for several days, followed around by a large red van which covertly filmed and photographed me, my place of work (a farm), and my home, before being waylaid, early one morning while on my way to work (as usual by bicycle) by a film crew from the BBC's Panorama television programme who were making what they described as a "documentary" about the bombings. Among the statements put to me that morning was:

"You inspired Copeland indirectly to do what he did.." [12]



Waylaid by the BBC

Following Copeland's conviction and imprisonment, the BBC Panorama programme was broadcast, and I, not long after, was pursued for a while by

journalists from several newspapers, with several scurrilous articles about me appearing in print. One even included a photograph of our house, and named the village where my wife and I lived. One of these newspaper articles began (complete with photograph of me riding my bicycle on my way back from work):

> *" This is the man who shaped mind of a bomber; Cycling the lanes around Malvern, the mentor who drove David Copeland to kill...*
>
> Riding a bicycle around his Worcestershire home town sporting a wizard-like beard and quirky dress-sense, the former monk could easily pass as a country eccentric or off-beat intellectual.
>
> But behind David Myatt's studious exterior lies a more sinister character that has been at the forefront of extreme right-wing ideology in Britain since the mid-1960s. Myatt... was the brains behind the country's most openly neo-nazi organization....."

Yes indeed - *quirky dress sense*. That would be the type of clothes worn by a farm labourer, then.

As might be expected, all this Media interest somewhat affected my relationship with my wife, and she became quite distant, emotionally, physically, from me. Less than a year later, she became ill, suffering what is often termed a nervous breakdown. For a few months we stayed together, by which time it was obvious that our relationship was over.

In fairness to my wife, I have to admit that I had, yet again - and after my return to practical politics, followed by my conversion to Islam - descended down to abject, unforgivable, selfishness, placing some abstract goal, the personal pursuit of some abstract ideology, and then involvement with Islam, before her; before her needs. In brief, I was not a very good husband to her - more concerned with exterior supra-personal matters than with her, than with our relationship, than with her happiness. That she endured for so long with so little from me is tribute surely to her, as a loving woman. Mea Culpa, Mea Culpa, Mea Maxima Culpa.

Thus, my marriage over, I travelled in the Muslim world, met some very interesting and committed Muslims, all the while continuing my Muslim education, and it was some Muslims I met who asked me to write about this particular Way of Life; writings which I was, for some years, to become associated with, under my Muslim name of Abdul-Aziz ibn Myatt.

But was I, as some people have wondered, a sincere Muslim? Did I, for example, really believe that Muhammad was the Messenger and Prophet of Allah? Yes, I was sincere, and yes I did believe that, just as decades before, and for a while, I believed that Jesus of Nazareth was the Son of God. Did I really believe that Shariah was the best way of living? Yes - because I accepted that I was fallible, and that to submit to the will of Allah was my duty, my honourable duty, as a Muslim. [13]

In a literal way, Islam taught me humility, something I aspired to during my time as a monk but which my then prideful nature rebelled against.

Why, then, did I begin to have doubts about that particular Way of Life, as manifest in some effusions and personal letters I wrote? As usual with my life, there was no *satori* - no one sudden moment of enlightenment with one's life thereafter and always changed. Rather, there were moments of empathy, of greater understanding, of insight, followed by a gradual return to almost, but not quite, where one had been before. Then, after some causal Time - of a duration sometimes short, sometimes long - there followed more such moments, until a slow, almost alchemical, change occurred within.

In retrospect, this change had its genesis in three things. First, because practical experience - my life as a Muslim - revealed to me, after a few years, how even the Ummah was woefully divided, how some Muslims seemed to be Muslim in name only, like some Catholics obeyed the precepts of their faith if and when it suited them, and how, it seemed to me, the various interpretations of certain texts often led to adherence to particular abstractions over and above a living numinously. [14] Second, after several years of interior struggle, of dwelling upon certain ethical and philosophical questions, I came to certain conclusions; and third, because - and most importantly, most significant of all - I became involved with, fell in love with, a certain lady.

Thus, this drift away from Islam resulted from a strange - perhaps a wyrdful - combination of circumstances, and from one singular, important, event.

A Personal Tragedy

While still involved with Islam - although I had begun to develope my philosophy of the Numinous Way - I met a most beautiful lady. She was a friend of one of my closest friends, and he and his partner had, since the end of my marriage, been trying to bring us together, believing that we might

find each other interesting.

By then, I had been living and working on a farm for several years (a life and a work which inspired that initial development of my 'numinous way'), and although I had had a few casual trysts during that time, I still nurtured a desire for a deeper, permanent, relationship, and - intrigued by what I had been informed was her love of the desert and her desire to undertake more such travels, especially in the Western Sahara, an area I had come to know reasonably well - I agreed to contact her, more with a vague kind of hope than any real expectation of such a relationship developing.

Thus, Frances and I arranged to meet, after speaking to each other, via the medium of the telephone, several times. I have always rather disliked the impersonal nature of that medium - for one cannot see the eyes, the face, of the person one is conversing with - but, rather strangely for me, I conversed with her in the days before our meeting for several hours, not once, but twice, for we did seem to have something of a rapport.

We met on the concourse of York railway station, and it would be something of an understatement to write that I was immediately attracted to her. In truth, I was rather astounded, for during our prior telephone conversations she had, several times, made it known to me that she was not "at her best", that she was still somewhat depressed, and that I was not "to expect too much".

Although I recognized her immediately, as she came through the crowd toward where I was sitting, I was so impressed by her beauty, her very presence, that, for several seconds, I quite literally could not move, and when I did, stumbling to my feet, she was there and, without hesitation, we embraced each other and kissed as though we had been lovers for months, years.



A day later, and I was already in love with her, and for almost a year I would -

every fortnight or so and when possible - travel by train to visit her in York. In those days, such journeys and stays away were not onerous, for I had sufficient funds to travel First Class and stay in excellent hotels. Once - over the Christmas period - Fran came to stay at the farm, for nearly two weeks, and to write that we had an enjoyable time would be something of an exaggeration. By then, I had proposed marriage, which she had accepted, and then seemed unsure about. We talked during that time, at some length, about travelling - especially into the Sahara Desert, as we considered moving to live in Egypt, but never arrived at any conclusion.

For years before our meeting - for most of her adult life in truth - she had a difficult time caused by regular periods of clinical depression. She also, for some unfathomable reason, often disliked herself intensely. Yet she was beautiful - astonishingly so at times when life flowed within her and animated her - and intelligent and talented. But little I could say or do made her feel better about herself in those periods when she descended down into bouts of self-deprecation - at least, these things did not seem to work for very long. That is, she always and so sadly returned to such self-deprecation. Thus our relationship went from glorious, ecstatic, highs to tremendous lows. But I loved her, and so persevered, hoping, trusting, that such love would and could aid and help her. For I had glimpsed - in moments, and sometimes for days on end - the woman she really was, she could be, beyond her self-loathing, her sometimes self-destructive habits.

My diverse and interesting past did not help our relationship, for several of her friends in York had, without ever having met me, "warned her about me" and so perhaps confused her, somewhat.

After eighteen or so often turbulent months (during which time she was diagnosed with Type 1 diabetes), I went to visit her in her rather cramped flat in York, intending to stay only a few days. Our plan, then, was to find an apartment, possibly in York, or possibly even abroad, and so begin a new life together. A few days there together became a week, then two weeks, then three... for she did not want me to go and could not decide what she wanted to do. It became a difficult time, not helped by a full page article about me - complete with photograph - which appeared in *The Times* newspaper under the heading *Muslim Extremists in Britain*.

> " A neo-nazi whose ideas were said to be the inspiration for the man who let off a nail bomb in Central London in 1999 has converted to an extremist form of Islam...
>
> Myatt is reportedly the author of a fascist terrorist handbook and a former leader of the violent far-right group Combat 18..."

We or rather I talked, occasionally, about just impetuously leaving to begin new lives, together, in Egypt. For I felt such surroundings might gently entice her toward a new and better way of living which would enable her to find the personal happiness that so eluded her, except in moments.

But, after an intense six or so weeks in York, with still no decisions made, I felt that Fran and I needed a short break from each other. She did not feel this, and desired me to stay. But I - tired, physically, emotionally, and making excuses to myself - decided to go anyway, and so early one morning in late May I travelled back to the farm. Only hours after my leaving, she killed herself.

She left no note, had taken on overdose of insulin, placed a bag over her head and secured it with layers of tape, and it is true to say that I was never quite the same person after receiving that call from her mother, less than an hour after Fran had died and only hours after I had so selfishly returned to be again among, within, the rural peace of the farm.

For hours after that telephone call I could not speak, and wandered around the fields of the farm alone, dazed - as if all feeling, and most of my blood, had suddenly been drained away from me to leave me almost totally bereft of life. Then, alone again in my room, the tears came flooding forth - so many for so long I sank to the floor to rock slowly back and forth, as if all of Fran's suffering year after year was flooding through me, as if I was being tossed around by surging towering waves of grief and battered by storms of remorse. Then, thoughts of suicide. Thereupon a certain calmness as I began to ponder the best way to die - a shotgun, perhaps, barrels placed under chin...

So much emotion within me, so much grief, so much dark death-embracing despair at my own failure, my own selfishness, that I felt, I knew, I had to die, and I was on my way to collect the chosen instrument of my death when, perhaps fortuitously, my mobile telephone rang. I was about to turn it off but glanced at the screen to see who was calling. It was a call from her mother, and – then knowing this - for what seemed a long duration of causal Time (but was only a few seconds) I dithered between disconnecting the call and answering, intending to say a few brief words to express again my blame. Words of blame won, and so I answered her call.

But there was such sadness in her voice, such grief at the loss of her daughter, that I felt ashamed, utterly ashamed, of my own selfish self-absorption. Thus we talked, trying to understand the circumstances, and

sharing a little of our grief. And as I listened to her words, her voice, there came upon me the feeling that perhaps I had to live, that I should live, in order to bear the shame, to feel my grief, to live with the knowledge of my selfish nature, my abject failure, day after day. That, surely, might be a fitting punishment, or the beginning thereof. To die might be easy; to live with such self-knowledge would surely be - and should be - hard.

My feelings at the time were weakly captured in an effusion, dated 30 May 2006, which I sent to a friend:

> I know what I should have done - been more patient; more supportive; more loving; placing her feelings, her life, before my own. But I made excuses for my failings here, not knowing the depth of her despair even though I who loved her should have known this, felt this. I made excuses for my selfishness, and listened to her Doctor; to others; to my sometimes selfish desires, when I should have listened to her far more.
>
> Thus do I feel and now know my own stupidity for my arrogant, vain, belief that I could help, assist, change what was. No blame for me, her relatives say - but I know my blame, my shame, my failure, here. Thus am I fully humbled by my own lack of insight; by my lack of knowing; by an understanding of my selfishness and my failure - knowing myself now for the ignorant, arrogant person I was, and am.
>
> How hypocritical to teach, to preach, through writings, feeling as I do now the suffering of words, for she whom I loved killed herself only hours after I had left. Killed herself - only hours after I had left, despite her pleading for me to stay. There are no words to describe my blame; no words - for I had gone for a selfish break, to walk in the fields of the Farm.
>
> So I am lost, bereft; guilty, crying, mourning the loss of her beauty, her life, her love, Never again to hold her hand; to embrace her. Never again to share a smile; a peaceful moment; our dream of being together in our home. The fault is mine, and I have to carry this knowledge of unintentionally aiding the ending of a life, this burden, and the guilt, hoping, praying, that somehow, sometime, somewhere I can give some meaning to her life, and perhaps live without ever again causing any suffering to any living thing... I miss her so much, so deeply, my mind suffused with images of what I did and did not do and should have done. If only I had not gone - or gone back to sit with her in that small garden as she wished.....

I shall never be the same again, deeply knowing that I do not understand.

(In Memory of Frances, died Monday, May 29, 2006)

In the weeks, the months, following Fran's death, Islam became personally irrelevant to me, for as I wrote at the time, I felt it would have been just too easy for me to depend upon, to turn to, to rely on, Allah, on God - to have one's remorse removed by some belief in some possible redemption, to have one's mistakes, errors - "sins" - voided by some supra-personal means. To escape into prayer, Namaz. Can there be, I began to wonder, hope, redemption - some meaning in personal tragedy - without a Saviour's grace? Without God, Allah, prayer, Namaz, submission, sin, and faith?

Gradually, painfully slowly, I seemed to move toward some answers, often as as result of personal letters written to friends [15]. For the act of so writing - of trying to so express my feelings, my thoughts - seemed to aid the process of interior reflexion.

However, for a while at least, I maintained a public Muslim persona, stubbornly clinging as I did to some notion of duty; to the pledge of loyalty I had given on my conversion to Islam, a pledge I still then, and for some time afterwards, felt I was honour-bound to honour, and it would take me some eighteen months of an intense interior struggle, and further development of the ethics of my Numinous Way, before I resolved this very personal dilemma. [16]

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The Numinous Way/Philosophy of Pathei-Mathos

A Debt of Honour

As a result of my new and intense interior struggles - promoted by Fran's death - there grew within me one uncomfortable truth from which even I with all my sophistry could not contrive to hide from myself, even though I tried, for a while.

The truth that I am indebted. That I have a debt of personal honour to both

Fran and to Sue, who died - thirteen years apart - leaving me bereft of love, replete with sorrow, and somewhat perplexed. A debt to all those other women (such as K, and J, and Twinkle) who, over four decades, I have hurt in a personal way; a debt to the Cosmos itself for the suffering I have caused and inflicted through the unethical pursuit of abstractions.

A debt somehow and in some way - beyond a simple remembrance of them - to especially make the life and death of Sue and Fran worthwhile and full of meaning, as if their tragic early dying meant something to both me, and through my words, my deeds, to others. A debt of change, of learning - in me, so that from my pathei-mathos I might be, should be, a better person; presencing through words, living, thought, and deeds, that simple purity of life felt, touched, known, in those stark moments of the immediacy of their loss.

But this honour, I have so painfully discovered, is not the abstract honour of years, of decades, past that I in my arrogance and stupid adherence to and love of abstractions so foolishly believed in and upheld, being thus, becoming thus, as I was a cause of suffering. No; this instead is the essence of honour, founded in empathy; in an empathy with and thus a compassion for all life, sentient and otherwise. This is instead a being human; being in symbiosis with that-which is the essence of our humanity and which can, could and should, gently evolve us - far away from the primitive unempathic, uncompassionate, beings we have been, and unfortunately often still are; far away from the primitive unempathic, uncompassionate, often violent, person I had been, until recently.

A chance, an opportunity twice refused after Fran's death, when I - still then addicted to abstractions - continued to sally forth on their behalf, as if in some way such abstractions were alive, or could be brought to life or made to live if only I, and others, fought for them, sacrificed for them, suffered for them, and caused others to suffer.

But, as the third anniversary of Fran's suicide approached - amid the beauty and promise of one more English Spring - I became suffused again with tears, breaking forth from the sadness, the tragedy, the knowing, of my own unconscionable mistake. The mistake of forgetting; of distracting myself. Forgetting the sorrow, the grief, the pain born from the moments of their dying; distracting myself as I have been by immersing myself in such abstractions as gave me some rôle, some illusion of importance, to keep me occupied, arrogant, and vain: a debtor running away from his debt. A debtor making excuses for each new scheme and scam: an excuse for every hustle, delusion, and lie. For it was so easy - just so very easy - to continue to delude myself.

There are no excuses for this continued failure, this error, of mine, following Fran's death. No words which can hide the truth I tried to hide from myself for so long. The blame is mine, and mine alone. The blame for not immediately acting upon my own inner understanding.

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.

The Silent Tears of My Unknowing

Thus, and at last, I ceased all involvement with Islam. In truth, I ceased involvement with everything; becoming only one still error-prone human being among billions. One human being who had no aim, no goals, who

adhered to no abstractions - either his own or manufactured by others - but who instead just lived day after fleeting or slow day, and who occasionally would record, by some written words, some experience, some personal feeling, or the result of some Thought, manifest as a poem, perhaps, or some missive to a friend, or perhaps an article to elucidate some matter concerned with that Numinous Way [17] which, over those nine years of struggle, represented both the silent tears of my unknowing and the results of my *πάθει μάθος* [18].

As I was to write, not that long ago now, and while on a holiday:

> The moment of sublime knowing
> As clouds part above the Bay
> And the heat of Summer dries the spots of rain
> Still falling:
> I am, here, now, where dark clouds of thunder
> Have given way to blue
> Such that the tide, turning,
> Begins to break my vow of distance
> Down.
>
> A women, there, whose dog, disobeying,
> Splashes sea with sand until new interest
> Takes him where
> This bearded man of greying hair
> No longer reeks
> With sadness.
> Instead:
> The smile of joy when Sun of Summer
> Presents again this Paradise of Earth
> For I am only tears, falling

Thus, it is to Sue and Fran to whom I dedicate this work: they who profoundly changed me, and to whom I owe so much. They who by a remembrance of their love, their lives, their gifts, have finally, at last - after so much arrogance and stupidity and weakness on my part - revealed to me the most important truth concerning human life. Which is that a shared, a loyal, love between two people is the most beautiful, the most numinous, the most valuable thing of all.

Fini

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Footnotes:

[1] See also the section *Excursus - Galactic Imperium,* below.

[2] One thing about school Physics I continued to immensely joy was practical work in the laboratory, for which work I almost always received an A plus. Indeed, on the one occasion I recall receiving a miserly plain A, I complained about the marking.

[3] One humorous thing about this criminal trial - which lasted many days - was that I was "in the dock" along with some of our Red opponents. These so-called communists had all attired themselves in suits and ties and had short hair - in order to try and make a good impression - while I, *au contraire*, did not care to pander to expectations, and so had grown a beard, had long hair, sported jeans, a collarless shirt without a tie, and wore an ex-RAF Greatcoat. Thus, I somewhat resembled the archetypal communist agitator while they resembled archetypal fascists.

I was to keep this bearded appearance for the next thirty years, although I did, on occasion, shave off my beard if I needed to travel somewhere incognito, often using some alternative identity.

[4] Morrison was, in later years, to pen his own recollections of those violent times; recollections which were somewhat inaccurate. See the Appendix of *Ethos of Extremism* for my comments on Morrison's recollections of those times.

[5] In previous years, having an alternate identity or two proved useful, given my life-style and inclinations.

[6] An extract from this unpublished and incomplete work - whose manuscript I subsequently lost - was published, in 1984, under the title *Vindex - Destiny of The West*.

[7] I mostly rode a fixed gear bike, and never won any events, although I was second and third a few times. I just enjoyed the challenge, but did manage 50 miles in under two and half hours, and - a few years later - won my club's Best All-Rounder trophy, one year, for the most consistent rider during a season.

[8] One curious incident during these years - relating to politics - may be worth recording. Understandably, given my extremism, the anti-fascist group *Searchlight* had taken a dislike to me, and - following the murder, in

Shropshire, of the elderly CND activist Hilda Murrell, they gave my name to the Police as a possible suspect.

As a result, Detectives from Shrewsbury Police interviewed me both at my home, in Church Stretton, and my then place of work - a country house in South Shropshire. Satisfied with my alibi, they eliminated me from their enquiries.

I was subsequently contacted and interviewed by Jenny Rathbone, a rather attractive research assistant from ITV's *World In Action* television programme who were producing a documentary about the murder. She also seemed satisfied that I had nothing to do with the incident, and I do recall sending her, anonymously, a bunch of red roses with a card which read "Good luck with your investigations." It was signed, *A Little Devil*.

[9] These travels included various trips to Egypt, and two into the Sahara desert on a bicycle. Given that most of the desert area I explored was *hamada* - and thus did not have large, archetypal, sand-dunes - these bicycle trips were was not as difficult as they might seem.

[10] We had to obtain a special and official permit to enable us to take several weeks supply of heroin medication out of the country, as we had to obtain special medical insurance, both of which were very kindly arranged by our local GP.

[11] In his book, *Homeland: Into a World of Hate*, the journalist Nick Ryan made several accusations about me as well as published some rumours about me without providing my side of the story. For instance, he states:

> "When Myatt later falls out with Will Browning, he insists on a duel... I'm told he backed down when The Beast claims the right to use baseball bats as weapon."

The truth is that Browning - through a contact, and via e-mail - did suggest such a weapon, to which I replied that the only weapons which could be honourably used were deadly weapons, such as swords or pistols. I included with my reply a copy of the Rules of Duelling, and re-affirmed my challenge to fight a duel using such deadly weapons. I received no reply, and was not contacted in any way by either Browning or his supporters.

[12] As is a common practice with recorded television programmes, some of my comments were edited out by the producers.

[13] This obedience was why I, as a Muslim, supported the people, and the

policies, I did - because I believed those Muslims were correct, and acting in accord with the Will of Allah, and because I regarded those particular policies as correct, according to Quran and Sunnah.

[14] Rather naively, perhaps, I had somehow expected Islam to be different, and it began to occur to me, from direct personal experience, that all conventional religions, and Ways - however numinously they might presence part of The Numen - were in some or many ways unreasonable abstractions which human beings had to align themselves to and strive to be in accord with, and which quite often resulted in a particular attitude antithetical to empathy and *wu-wei.*

Some of these insights were expressed in works of mine such as *Religion, Empathy, and Pathei-Mathos: Essays and Letters Regarding Spirituality, Humility, and A Learning From Grief*.

[15] Some of these letters have been published, by JRW, in the second part of the collection entitled *David Wulstan Myatt: Selected Letters, Part One (2002-2008)*

[16] As I wrote in a footnote to one of my many scribblings:

> For almost four years - since Francine's suicide - I struggled with this dilemma of honour and duty, believing that it was my honourable duty to stubbornly adhere to the particular Way of Life I had embraced in the previous decade; and stubbornly adhere despite the conclusions of my own thinking regarding compassion and empathy, manifest as these conclusions were in the ethical, and non-racialist, Numinous Way that I had continued to develope. Thus did I during this period, and several times, publicly and in private re-affirm my commitment to that particular Way of Life, striving hard to forget my own answers, born from my thinking, my experiences, and especially from that personal tragedy, for surely these things were only a test, a trial, of my belief, my honour? Was it not therefore my duty to just humbly submit to ﷲ, to thus acknowledge that my own thinking, my own conclusions based on experience, were flawed, the product of error and pride?
>
> But, to paraphrase TS Eliot, here I am now, in the middle way I have devised for myself, having had many years, often wasted, the years between two wars within myself -
>
> “ Trying to use words, and every attempt
> Is a wholly new start, and a different kind of failure.”

> Thus, I have declared a still rather shaky new truce, a compromise: based on a treaty where I have (re)defined personal honour as a practical manifestation of empathy, of the desire to cease to cause suffering to living-beings, with such empathy and the compassion deriving from it a guide to living that awareness of ourselves as but one nexion to all Life and to the Cosmos, and which awareness, which Cosmic perspective, expresses both our true human nature and the potential we possess to change ourselves into higher, more evolved, beings.
>
> I would like to believe that this new truce I have manufactured will hold, but I have believed that before, and been mistaken, and even now it occurs to me that my theory of ethics, my new definition of honour, is just that: *mine*, and that I may be wrong. Yet my experiences - my feeling for, my empathy with, the numinous (manifest for instance in sublime music or in a mutual personal love) - tell me I can only live what I feel, I know, I empathize with, and this now is presenced in my developed Numinous Way.

During these years of interior reflexion, I studied, for several years, what was regarded as the interior way of Islam - that is, Sufism - in the hope that such a study might provide some guidance in respect of the ethical and philosophical questions, in relation to the Way of Al-Islam, which still perplexed and troubled me. However, this study just led me back to my own Philosophy of The Numen, and to develope it further.

[17] In the late Spring of 2012, I completely revised my 'numinous way' following a year-long period of reflexion; a refection that led me to re-express, in a more philosophical manner, the basic initial insights (2002-2006) and the personal pathei-mathos (2006-2011) that inspired that 'numinous way'; a re-expression contained in the two texts *Conspectus of The Philosophy of Pathei-Mathos* and Recuyle of *The Philosophy of Pathei-Mathos*. Thus the philosophy of *πάθει μάθος* (pathei-mathos) - as outlined in those two texts - is not only my own now completed weltanschauung, but also represents both the essence and the substance of what I have retained of the 'numinous way' I haphazardly and sporadically developed between 2002-2006 and then, after 2006, I increasingly felt compelled to develope in expiation, in search of answers, and in an effort to understand myself, my extremist pasts, and the suffering I finally came to realize I had caused.

[18]

Ζῆνα δέ τις προφρόνως ἐπινίκια κλάζων
τεύξεται φρενῶν τὸ πᾶν:

τὸν φρονεῖν βροτοὺς ὁδώ-
σαντα, τὸν ***πάθει μάθος***
θέντα κυρίως ἔχειν.
στάζει δ᾽ ἔν θ᾽ ὕπνῳ πρὸ καρδίας
μνησιπήμων πόνος: καὶ παρ᾽ ἄ-
κοντας ἦλθε σωφρονεῖν.
δαιμόνων δέ που χάρις βίαιος
σέλμα σεμνὸν ἡμένων.

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*'.

Even in sleep there trickles through the heart
The disabling recalling of the pain:
And wisdom arrives regardless of desire,
A favour from daimons
Who have taken the seats of honour, by force.

Aeschylus: Agamemnon (174-183) translated by DW Myatt

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Appendix 1

Pathei-Mathos – Genesis of My Unknowing

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.

But the stark and uneasy truth is that I have no real, no definitive, answers for anyone, including myself. All I have now is a definite uncertitude of knowing, and certain feelings, some intuitions, some reflexions, a few certainly fallible suggestions arising mostly from reflexions concerning that, my lamentable, past, and thus - perhaps - just a scent, just a scent, of some understanding concerning some-things, perfumed as this understanding is with ineffable sadness.

For what I painfully, slowly, came to understand, via pathei-mathos, was the importance - the human necessity, the virtue - of love, and how love expresses or can express the numinous in the most sublime, the most human, way. Of how extremism (of whatever political or religious or ideological kind) places some abstraction, some ideation, some notion of duty to some ideation, before a personal love, before a knowing and an appreciation of the numinous. Thus does extremism - usurping such humanizing personal love - replace human love with an extreme, an unbalanced, an intemperate, passion for something abstract: some ideation, some ideal, some dogma, some 'victory', some-thing always supra-personal and always destructive of personal happiness, personal dreams, personal hopes; and always manifesting an impersonal harshness: the harshness of hatred, intolerance, certitude-of-knowing, unfairness, violence, prejudice.

Thus, instead of a natural and a human concern with what is local, personal and personally known, extremism breeds a desire to harshly interfere in the lives of others - personally unknown and personally distant - on the basis of such a hubriatic certitude-of-knowing that strife and suffering are inevitable. For there is in all extremists that stark lack of personal humility, that unbalance, that occurs when - as in all extremisms - what is masculous is emphasized and idealized and glorified to the detriment (internal, and external) of what is muliebral, and thus when some ideology or some dogma or some faith or some cause is given precedence over love and when loyalty to some manufactured abstraction is given precedence over loyalty to family, loved ones, friends.

For I have sensed that there are only changeable individual ways and individual fallible answers, born again and again via pathei-mathos and whose subtle scent - the wisdom - words can neither capture nor describe,

even though we try and perhaps need to try, and try perhaps (as for me) as one hopeful needful act of a non-religious redemption.

Thus, and for instance, I sense - only sense - that peace (or the beginning thereof) might possibly just be not only the freedom from subsuming personal desires but also the freedom from striving for some supra-personal, abstract, impersonal, goal or goals. That is, a just-being, a flowing and a being-flowed. No subsuming concern with what-might-be or what-was. No lust for ideations; no quest for the violation of difference. Instead - a calmful waiting; just a listening, a seeing, a feeling, of what-is as those, as our, emanations of Life flow and change as they naturally flow and change, in, with, and beyond us: human, animal, of sea, soil, sky, Cosmos, and of Nature... But I am only dreaming, here in pathei-mathos-empathy-land where there is no past-present-future passing each of us with our future-past: only the numen presenced in each one of our so individual timeless human stories.

Yet, in that - this - other world, the scent of having understood remains, which is why I feel I now quite understand why, in the past, certain individuals disliked - even hated - me, given my decades of extremism: my advocacy of racism, fascism, holocaust denial, and National-Socialism, followed (after my conversion to Islam) by my support of bin Laden, the Taliban, and advocacy of 'suicide attacks'.

I also understand why - given my subversive agenda and my amoral willingness to use any tactic, from Occult honeytraps to terrorism, to undermine the society of the time as prelude to revolution - certain people have saught to discredit me by distributing and publishing certain allegations.

Furthermore, given my somewhat Promethean peregrinations - which included being a Catholic monk, a vagabond, a fanatical violent neo-nazi, a theoretician of terror, running a gang of thieves, studying Buddhism, Hinduism, Taoism; being a nurse, a farm worker, and supporter of Jihad - I expect many or most of those interested in or curious about my 'numinous way' and my recent mystical writings to be naturally suspicious of or doubtful about my reformation and my rejection of extremism.

Thus I harbour no resentment against individuals, or organizations, or groups, who over the past forty or so years have publicly and/or privately made negative or derogatory comments about me or published items making claims about me. Indeed, I now find myself in the rather curious situation of not only agreeing with some of my former political opponents on many matters, but also (perhaps) of understanding (and empathizing with) their

motivation; a situation which led and which leads me to appreciate even more just how lamentable my extremism was and just how arrogant, selfish, wrong, and reprehensible, I as a person was, and how in many ways many of those former opponents were and are (*ex concesso*) better people than I ever was or am.

Which is one reason why I have written what I have recently written about extremism and my extremist past: so that perchance someone or some many may understand extremism, and its causes, better and thus be able to avoid the mistakes I made, avoid causing the suffering I caused; or be able to in some way more effectively counter or prevent such extremism in the future. And one reason - only one - why I henceforward must live in reclusion and *in silencio.*

May 2012

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Appendix 2

Concerning The Development Of The Numinous Way

Background

What I term The Numinous Way, as a philosophy and as a way of life, was not the result of a few or many moments of inspiration striking close together in causal Time as measured by a terran-calendar and thus separated from each other by days, weeks, or even a few years.

Rather, it resulted from some nine years of reflexions, intuitions, and experiences, beginning in 2002 when - for quite a few months - I wandered as a vagabond in the hills and fells of Westmorland and lived in a tent, and during which time I communicated some of my musings, by means of handwritten letters, to a lady living in Oxford whom I had first met well over a decade before.

These musing concerned Nature, our place - as humans - in Nature and the Cosmos; the purpose, if any, of our lives; whether or not the five Aristotelian essentials gave a true understanding of the external world; and whether or not God, or Allah, or some sort of divinity or divinities, existed, and thus - if they did not - whence came mystical insight, knowledge, and understanding,

and what value or validity, if any, did such mystical insight, knowledge, and understanding, possess.

During the previous thirty or more years I had occasional intuitions concerning, or feelings, regarding, Nature, divinity, the Cosmos, and 'the numinous'; insights and feelings which led me to study Taoism, Hellenic culture, Buddhism, the Catholic mystic tradition, and become a Catholic monk. Later on, such intuitions concerning the numinous - and travels in the Sahara Desert - led me to begin a serious study of Islam and were part of the process that led me to convert to that way of life.

But these intuitions, feelings - and the understanding and knowledge they engendered - were or always eventually became secondary to what, since around 1964, I had considered or felt was the purpose of my own life. This was to aid, to assist, in some way the exploration and the colonization of Outer Space, and it was enthusiasm for - the inspiration of - that ideal which led me to seriously study the science of Physics, and then to seek to find what type of society might be able to make that ideal a reality, a seeking initially aided by my study of and enthusiasm for Hellenic culture, a culture - manifest in Greek heroes such as Odysseus and in the warrior society home to the likes of the sons of Atreus - which I came to regard as the ideal prototype for this new society of new explorers and new heroes.

After considering, and then rejecting, the communist society of the Soviet Union [1], an intuition regarding National-Socialist Germany [2] led me to seriously study that society and National-Socialism, a study ended when I peremptorily concluded that I had indeed found the right type of modern society. Thus I became a National-Socialist, with my aim - the purpose of my life - being to aid the foundation of a new National-Socialist State as a prelude to the exploration and the colonization of Outer Space, and thus the creation of a Galactic Imperium, a new Galactic, or Cosmic, Reich.

As I wrote in part one of some autobiographical scribblings issued in 1998 and which were based on some writings of mine dating back to the 1970's:

> "It is the vision of a Galactic Empire which runs through my political life just as it is the quest to find and understand our human identity, and my own identity, and our relation to Nature, which runs through my personal and spiritual life, giving me the two aims which I consistently pursued since I was about thirteen years of age, regardless of where I was, what I was doing and how I was described by others or even by myself..."

For it was this aim of the exploration and the colonization of Outer Space, and my rather schoolboyish enthusiasm for it, which - together with the enjoyment of the struggle - inspired my fanaticism, my extremism, and which re-inspired me when, as sometimes occurred during my NS decades, my enthusiasm for politics, for a political revolution, waned, or when my intuitions, my feelings, concerning the numinous and my love of women - the dual inspiration for most of my poetry - became stronger than my political beliefs and my revolutionary fervour.

The aim, the purpose, this idealization, regarding Outer Space even partly motivated my study of and thence my conversion to Islam in 1998. For example, not long before that conversion, in an essay entitled *Foreseeing The Future*, I wrote:

> " I firmly believe that Islam has the potential to create not only a new civilization, governed according to reason, but also a new Empire which could take on and overthrow the established world-order dedicated as this world-order is to usury, decadence and a god-less materialism [...] I also believe that a new Islamic Empire could create the Galactic Empire, or at least lay the foundations of it. Perhaps the first human colonies on another world will have as their flag the Islamic crescent, a flag inscribed with the words, in Arabic, In the Name of Allah, The Compassionate, The Merciful."

Thus, as when a National-Socialist, I dedicated myself to my 'new cause', to an ideal I idealistically carried in the headpiece of my head: the cause of Jihad, of disrupting existing societies as a prelude to manufacturing a new one. In this instance, a resurgent Khilafah.

As with National-Socialism, it was the ideal, the goal, the struggle, which was paramount, important; and I - like the extremist I was - hubriatically placed that goal, that ideal, that struggle for victory, before love, fairness, compassion, reason, and truth, and thus engendered and incited violence, hatred, and killing.

In addition, I always felt myself bound by honour to be loyal to either a cause, an ideology, or to certain individuals and so do the duty I had sworn by oath to do and be loyal to those I had sworn to be loyal to. Hence when doubts about my beliefs arose during my decades as a nazi I always had recourse to honour and so considered myself - even during my time as a monk - as a National-Socialist, albeit, when a monk, as a non-active one for

whom there was ultimately no contradiction between the NS ethos and the ethos of a traditional Catholicism, for there was the Reichskonkordat and the agreement Pope Pius XII reached with Hitler.

During my Muslim years I felt bound by the oath of my Shahadah; an oath which negated my NS beliefs and led me to reject racism and nationalism, and embrace the multi-racialism of the Ummah; and which general oath, together (and importantly) with a personal oath sworn a few years after my conversion, would always - until 2009 - bring me back, or eventually cause me to drift back, to Islam and always remind me of the duty I felt I was, as a Muslim, honour-bound to do.

2002-2006

This drift back toward Islam is what occurred after my musings in 2002. I tried to forget them, a task made difficult when later that year I went to live on a farm and also work on another nearby farm. For that living and such work brought a deep personal contentment and further intuitions and feelings, and a burgeoning understanding, regarding the numinous, and especially concerning Nature; some of which intuitions and feelings I again communicated by means of handwritten letters, mostly to the aforementioned lady.

For a while I saught to find a synthesis, studied Sufism, but was unable to find any satisfactory answers, and thus began an interior struggle, a personal struggle I made some mention of in *Myngath*. A struggle, a conflict, between my own intuitions, insights, and burgeoning understanding - regarding the numinous and human beings - and the way of faith and belief; between what I felt was a more natural, a more numinous way, and the necessary belief in Allah, the Quran, the Sunnah that Islam, that being Muslim, required.

For a while, faith and belief and duty triumphed; then I wavered, and began to write in more detail about this still as yet unformed 'numinous way'. Then, yet again honour, duty, and loyalty triumphed - but only a while - for I chanced to meet and then fell in love with a most beautiful, non-Muslim, lady. And it was our relationship - but most of all her tragic death in May 2006 - that intensified my inner struggle and forced me to ask and then answer certain fundamental questions regarding my past and my own nature.

As I wrote at the time:

> " Thus do I feel and now know my own stupidity for my arrogant,

> vain, belief that I could help, assist, change what was [...] I know my blame, my shame, my failure, here. Thus am I fully humbled by my own lack of insight; by my lack of knowing; by an understanding of my selfishness and my failure - knowing myself now for the ignorant, arrogant person I was, and am. How hypocritical to teach, to preach, through writings, feeling as I do now the suffering of words."

I did not like the answers about myself that this tragedy forced me to find; indeed, I did not like myself and so, for a while, clung onto Islam, onto being Muslim; onto the way of faith, of God, of ignoring my own answers, my own feelings, my own intuitions. For there was - or so it then seemed - expiation, redemption, hope, and even some personal comfort, there. But this return to such surety just felt wrong, deeply wrong.

2006-2009

For there was, as I wrote in *Myngath*,

> " ...one uncomfortable truth from which even I with all my sophistry could not contrive to hide from myself, even though I tried, for a while. The truth that I am indebted. That I have a debt of personal honour to both Fran and to Sue, who died - thirteen years apart - leaving me bereft of love, replete with sorrow, and somewhat perplexed. A debt to all those other women who, over four decades, I have hurt in a personal way; a debt to the Cosmos itself for the suffering I have caused and inflicted through the unethical pursuit of abstractions.
>
> A debt somehow and in some way - beyond a simple remembrance of them - to especially make the life and death of Sue and Fran worthwhile and full of meaning, as if their tragic early dying meant something to both me, and through my words, my deeds, to others. A debt of change, of learning - in me, so that from my pathei-mathos I might be, should be, a better person; presencing through words, living, thought, and deeds, that simple purity of life felt, touched, known, in those stark moments of the immediacy of their loss.
>
> But this honour, I have so painfully discovered, is not the abstract honour of years, of decades, past that I in my arrogance and stupid adherence to and love of abstractions so foolishly believed in and

> upheld, being thus, becoming thus, as I was a cause of suffering. No; this instead is the essence of honour, founded in empathy; in an empathy with and thus a compassion for all life, sentient and otherwise. This is instead a being human; being in symbiosis with that-which is the essence of our humanity and which can, could and should, gently evolve us - far away from the primitive unempathic, uncompassionate, beings we have been, and unfortunately often still are; far away from the primitive unempathic, uncompassionate, often violent, person I had been."

Thus I was prompted - forced - to continue to develope my understanding in what began to be and became my own 'numinous way' and which thus and finally and, in 2009 publicly, took me away from Islam and my life as a Muslim.

2009-2012

Given that the essence of The Numinous Way is individual empathy, an individual understanding, the development of an individual judgement, and the living of an ethical way of life where there is an appreciation of the numinous, the more I reflected upon this 'numinous way' between 2011 and Spring 2012, the more I not only realized my mistakes, but also that it was necessary to remove, to excise, the detritus that had accumulated around the basic insights and the personal pathei-mathos that inspired me to develope that 'numinous way'. Mistakes and detritus because for some time, during the development of that 'numinous way', I was still in thrall to some abstractions, still thinking in terms of categories and opposites, and still fond of pontificating and generalizing, especially about The State [3]. I therefore began to re-express, in a more philosophical manner, the personal, the individual, the ontological, the ethical and spiritual nature, of The Numinous Way, and thus emphasized the virtues of humility, love, and of wu-wei - of balance, of tolerance, of non-interference, of individual interior (spiritual) reformation, of non-striving, of admitting one's own uncertitude of understanding and of knowing.

The year-long [2011-2012] process of refinement, correction, and reflexion resulted in me re-naming what remained of my 'numinous way' the 'philosophy of pathei-mathos', and which philosophy I attempted to outline in the two texts *Recuyle of the Philosophy of Pathei-Mathos* and *Summary of The Philosophy of Pathei-Mathos*, the latter of which was also published under the title *Conspectus of The Philosophy of Pathei-Mathos*.

As I mentioned in *Society, Politics, Social Reform, and Pathei-Mathos* [Part Four of *Reculye of the Philosophy of Pathei-Mathos*] -

> "Given that the concern of the philosophy of pathei-mathos is the individual and their interior, their spiritual, life, and given that (due to the nature of empathy and pathei-mathos) there is respect for individual judgement, the philosophy of pathei-mathos is apolitical, and thus not concerned with such matters as the theory and practice of governance, nor with changing or reforming society by political means [...]
>
> This means that there is no desire and no need to use any confrontational means to directly challenge and confront the authority of existing States since numinous reform and change is personal, individual, non-political, and not organized beyond a limited local level of people personally known. That is, it is of and involves individuals who are personally known to each other working together based on the understanding that it is inner, personal, change - in individuals, of their nature, their character - that is is the ethical, the numinous, way to solve such personal and social problems as exist and arise. That such inner change of necessity comes before any striving for outer change by whatever means, whether such means be termed or classified as political, social, economic, religious. That the only effective, long-lasting, change and reform is understood as the one that evolves human beings and thus changes what, in them, predisposes them, or inclines them toward, doing or what urges them to do, what is dishonourable, undignified, unfair, and uncompassionate.
>
> In practice, this evolution means, in the individual, the cultivation and use of the faculty of empathy, and acquiring the personal virtues of compassion, honour, and love. Which means the inner reformation of individuals, as individuals.
>
> Hence the basis for numinous social change and reform is aiding, helping, assisting individuals in a direct and personal manner, and in practical ways, with such help, assistance, and aid arising because we personally know or are personally concerned about or involved with those individuals or the situations those individuals find themselves in. In brief, being compassionate, empathic, understanding, sensitive, kind, and showing by personal example."

The Philosophy of Pathei-Mathos

It is the philosophy of pathei-mathos which represents my weltanschauung. For I now consider that most of my writings, my pontifications, concerning 'the numinous way' - written haphazardly between 2002 and Spring 2012 - are unhelpful; or of little account; or irrelevant; or hubriatic; or detract from or obscure the basic simplicity of my weltanschauung, a simplicity I have endeavoured to express in *Conspectus of The Philosophy of Pathei-Mathos.*

24th April 2012
(Revised November 2012)

Notes

[1] During this study of communism, in the 1960's, I began to learn Russian and would regularly listen to communist radio broadcasts such as those from Rundfunk der DDR, something I continued to do for a while even after becoming a National-Socialist. Indeed, on one occasion I wrote a letter to Radio Berlin which, to my surprise, was read out with my questions answered.

[2] As I have mentioned elsewhere this intuition regarding the Third Reich arose as a result of me reading an account of the actions of Otto Ernst Remer in July of 1944. For I admired his honour and his loyalty and his commitment to the duty he had sworn an oath to do. Here, I felt, was a modern-day Greek hero.

[3] These un-numinous, errorful, hubriatic, pontifications about 'the state' included essays such as the January 2011 text *The Failure and Immoral Nature of The State* and the February 2011, text *A Brief Numinous View of Religion, Politics, and The State*.

Among the abstractions (categories) which needed to be excised from a supposedly abstraction-less and empathic numinous way were 'the clan' and 'homo hubris', a divisive category I hubriatically pontificated about in several essays.

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Appendix 3

(Extracts from)
The Ethos of Extremism
Some Reflexions on Politics and A Fanatical Life

Part One: 1968-1973

Becoming Nazi

My practical involvement in right-wing extremist politics really began in 1968 when I, still at school and not long returned from a childhood in the Far East and colonial Africa, became an active supporter of the newly formed National Front and of Colin Jordan's newly formed British Movement. My initial motivation for joining these organizations and becoming politically active was simple: to further the cause of National-Socialism and to enjoy the comradeship, the struggle for power, and the violence.

Some time before becoming so involved, I had chanced upon a copy of Shirer's book *The Rise and Fall of the Third Reich* and was inspired by the described actions of Otto Ernst Remer during the July 1944 plot against Hitler. Familiar as I was with *The Iliad* and *The Odyssey* - with Hellenistic culture and history in general - I youthfully, rashly, made a connexion between the heroes of ancient Greece and Remer, impressed as I was by Remer's loyalty and sense of duty. This led me to, over subsequent months, read everything I could find about Hitler and the Third Reich; a reading which took me to local libraries and bookshops, then to bookshops and libraries in London. I even managed to find and buy copies (not originals) of old 8mm film of nazi rallies and some German propaganda films made during WW2, viewed using an old home projector; for I had discovered there was, even then in the 60's, something of an 'underground' market in nazi memorabilia.

Suffice to say that my reading and my viewing enthused me so that after a few months I considered myself a National-Socialist, an admirer of Adolf Hitler, believing that National-Socialism could create a new heroic age. To mark my 'conversion', I bought a small gold swastika tie-pin from a seller of nazi memorabilia and did not mind when, out wearing it, some people stared - for I was prepared either to launch into a rant about NS and Hitler or for a fight.

Thus while my initial motivation was naively idealistic and somewhat schoolboyish, I soon came to embrace NS racial doctrines, aided by acquiring and reading a copy of the English edition of HS Chamberlain's two volume work *The Foundations of the Nineteenth Century*. This meant I accepted that some races were superior, and others inferior; and that 'the Aryan race' - being the most superior, the most evolved - had a special 'destiny'. As for the extermination of the Jews, to be honest for some months I vacillated between two extremes - between believing 'it was unfortunate but perhaps necessary, an act of war' and between believing it 'was Allied propaganda'.

Horrid as acceptance of such genocide is, I had already become, without knowing it, an extremist; for I was prepared to accept or to dismiss horrid

facts, certain truths, in the belief that what mattered was the goal, the ideal, and that to achieve this one had to be harsh, even fanatical and brutal. In addition, I had come to regard war - modern war - as necessary, as the breeding ground of arête, and in war people are killed or slaughtered, just as the victors, the Greek heroes, in the Trojan war slaughtered many of the people of Troy after its fall and just as Alexander decimated the people of Massaga.

Later on, I was to discover that I was far from being alone, in neo-nazi circles, in this detestable acceptance of brutality and genocide. For instance, I can recall several discussions about the extermination of the Jews with support being voiced for such measures, and several occasions when a certain song, well-known in neo-nazi circles in the 60's and 70's, was sung by 'comrades', with the song beginning "Gas 'em all, gas 'em all, the long, and the short and the tall..."

However, in the months following my 'conversion' to the cause of National-Socialism I could not quite shake-off - for all my new enthusiasm and fanaticism - certain uncomfortable moral feelings regarding the holocaust, and so began reading voraciously about the subject, a reading which included trawling through multi-volume accounts such as *The Trial of German Major War Criminals: Proceedings of the International Military Tribunal Sitting at Nuremberg, Germany.* But in the end, after months of such reading and study, there came a point when I simply accepted, out of a desire to believe, that the genocide 'was Allied propaganda' so that, to me then and subsequently, further research regarding, or rational debate about, the matter became unnecessary. In effect, I came to fanatically believe it was war propaganda, and this fanatical belief was immune to criticism as I became intolerant of, dismissive of, others who tried to convince me that the horrors of the camps were real.

In retrospect, I needed to believe it was propaganda, a myth, because to do otherwise would destroy the imaginary, the idealistic, the perfect, the romanticized, National-Socialism I then believed in and accepted. To do otherwise would mean that Hitler was not as I imagined him to be, as I hoped he was: a noble and good man who had triumphed against all the odds purely out of a love for his people and his land. Thus it might be correct to conclude that my research into the matter then was biased, born not out of a desire to find 'the truth' but from a need to prove that my own conclusions, assumptions, and beliefs, were correct. There might therefore have been an element of faith involved here, and subsequently, such that inconvenient, or awkward, facts and truths are ignored, dismissed, or regarded as the 'propaganda' of those opposed to one's beliefs.

Hatred, Love, and Violence

Although - on joining the NF and BM - I was very naive about politics, something of a tabula rasa, I soon developed the same prejudices and the same hatreds as the people I came to associate with; prejudices and hatreds aided by pamphlets and books read, loaned and given, and by discussions with party members, especially those belonging to BM. Thus I came to regard 'immigrants' as somewhat uncivilized, certainly inferior to White people, and considered their removal from 'our land', our country, as a necessity. Before this, I had no opinions, no views, about such matters, and my understanding of National-Socialism was greatly aided and developed by personal discussions with, and by written correspondence I had with, Colin Jordan.

During this formative period, I subscribed to items such as *The Thunderbolt* newspaper published by Edward R. Fields and so regularly received anti-Jewish and anti-Black reports; reports that seemed to confirm the necessity of racial separation and the need for a final solution to 'the Jewish problem'. For I had, in common with nearly all BM members and many NF members, come to believe that the Jews, in England, as in many other Western lands, had too much power and too much influence, were somehow by nature badly disposed toward White people, and thus were our mortal enemies.

In practice these beliefs and prejudices, this racism, meant three obvious things, and one interesting and curious thing, as least it is curious and interesting to me, now, on reflexion. The three things are:

> (1) That I developed a very idealized, a very romanticized, view of and naive love for those I regarded as my own people, my own race - especially in respect of English people; regarding them as probably the most civilized people on Earth who had built the best, the most noble, Empire the world had ever seen, and who had 'civilized' or brought civilization to large parts of the world.
>
> (2) That I developed a prejudice and antagonism toward other races in general, and in particular against 'Blacks' and Jews, and thus, as a group, and politically, hated them and did not wish to associate with them.
>
> (3) That I regarded violence in pursuit of my beliefs as natural and necessary, and came to regard political enemies - such as 'Reds' - as legitimate targets of political violence.

The one interesting and curious thing is:

> That despite my racism, my nazi beliefs and ideals, my political

> activism, I was not personally offensive to or prejudiced or violent toward or hated individuals of other races that I met, including Jews.

Thus, and apropos all four things, I somehow and in some way managed to compartmentalize my personal life and my political life, for although I enjoyed political brawls, and was not averse to using violence, it was not in my nature to be personally rude or offensive to or violent toward people as individuals, whatever their perceived ethnicity; unless, of course, they threatened me personally, one individual to another, or had personally threatened someone I cared about. In fact, my hatred and violence was more directed toward political enemies - especially during political confrontations - than it was to other races; so directed that for many years, from 1968 to 1974, I would actively seek out such potentially and hopefully violent political confrontations and enjoy them. This enjoyment, this seeking after violent confrontation, perhaps explains why Martin Webster, in 1971 after meeting with me a few times, described me to a friend of his (who was studying at the same University as me) as "having a death wish", a description which rather irked me then.

That said, about compartmentalization, I did for a long time - directly and indirectly - incite hatred and violence against other races, both by speeches, often vitriolic, impassioned, and always extempore, I gave at political events; in discussions with comrades and others; by means of articles I wrote, and by posters, leaflets, stickers, I designed. But this was, to me at the time, impersonal, just propaganda, somewhat calculated, and regarded as a necessity in order to achieve certain political goals - and was probably more reprehensible for so being impersonal and propagandistic.

Only on a few occasions was I directly, personally, involved in violence against ethnic minorities, and these were unplanned, spontaneous, incidents involving several 'ethnics', one of which incidents led to me being arrested and given a prison sentence, but in all of which incidents - to be honest - I was or became motivated by dislike of and anger at 'these foreigners' because I felt they did not belong in 'my country' and should 'go back to where they belonged'.

The particular racial incident that led to my arrest and my first term of imprisonment occurred in the early 1970's, following some racial clashes in Wakefield between skinheads and 'ethnics', in this instance people of or descended from those of Pakistani origin. On the day in question I, then domiciled in Leeds, was out with Eddy Morrison and a few other comrades handing out anti-immigration leaflets in Wakefield hoping to capitalize on the violence and so possibly gain some new recruits for the cause. The leafleting over, we came across a group of skinheads, some of whom I vaguely knew.

Sensibly, Morrison left while I, sensing there might be - and hopeful there would be - some violence, went with the skinheads looking for trouble. Thus it would be fair to say that I was responsible for what followed, as the Judge at my subsequent criminal trial judged I was. Our group - these young lads and I - wandered around for a while until we found some young Pakistani men whom we racially abused and then began to throw stones and bricks at. They ran away, and we gave chase... Suffice to say, when this first skirmish was over, we - buoyed by our success and I seem to recall at my instigation - went off in search of more targets. Eventually, after perhaps an hour or so - maybe more, maybe less - we found ourselves the subject of a large Police operation with officers chasing us. We split up and I, not knowing the area, ended up on some industrial lot with several Police officers blocking the only escape route. Soon, the Police had caught and arrested all of us [...]

Part Two: 1973-1975

Ultra-Violence, Covert Action, and Terror

Two significant events during this period (1973-1975) helped shape and develope my extremism. One was that I was released from my first term of imprisonment for violence, and the second was that I was recruited by the underground paramilitary and neo-nazi organization Column 88.

Simply put, prison hardened me even more, while involvement with Column 88 confirmed my faith in the ultimate victory of National-Socialism.

My imprisonment had perhaps the opposite effect to what the Judge at my trial may have intended, for far from 'teaching me a lesson' it only served to make me more fanatical and more violent. It also enabled me to learn new skills and acquire new contacts of a decidedly criminal kind, skills and contacts which - as I have mentioned elsewhere - I put to use following my release when I formed a small gang of thieves to liberate certain goods and fence them in order, initially at least, to fund various political schemes and projects of mine.

In addition, prison life seemed to me to confirm two of the fundamental axioms of National-Socialism, that of the necessity and value of *kampf* and that of the *führerprinzip*. That is, of hardening one's self, being prepared to use force, to be ruthless, unsentimental, in order to survive and prosper; and either earning respect or being obedient and submissive. For prison seemed to be like some ancient uncultured, uncivilized, macho tribal society where force or the threat of force (by both cons and screws), and/or one's personal cunning, were the basis of life, and where those of a violent or of a cunning nature tended to prosper. Perhaps fortunately I was or could be both violent

and cunning so it was not really surprising that I ran a racket inside, selling goods liberated from a variety of sources including prison stores.

This increased political fanaticism and more violent nature would lead me, months later and with the help of Eddy Morrison, to found, in December of 1973, a new political neo-nazi organization based in Leeds; the rather grandly named National Democratic Freedom Movement, and which organization would be rather aptly described, some years later, by John Tyndall in the following terms:

> " The National Democratic Freedom Movement made little attempt to engage in serious politics but concentrated its activities mainly upon acts of violence against its opponents. [...] Before very long the NDFM had degenerated into nothing more than a criminal gang."

Thus 1973 and especially 1974 became, for me, a time of ultra-violence, criminality, and of a fanaticism even more extreme than that of previous years. A period during which I was regularly involved in fights and brawls, regularly arrested and appeared 'in the dock' - including for running that gang of thieves - and which period would end, perhaps inevitably, with me being sent to prison for a third time.

> " Among the highlights of that NDFM year, for me, were the following. I smashed up (with one other NDFM member) an anti-apartheid exhibition, in Leeds (twice). I gave vitriolic extempore speeches at public meetings (some of which ended in violence when our opponents attacked). I waded into some Trade Union march or other, thumped a few people then stole and set fire to one of their banners (arrested, again). I arranged a meeting at Chapeltown, in Leeds (the heart of the Black community then) at which only five of us turned up, including Andrew Brons but not including Morrison. We faced a rather angry crowd of several hundred people, who threw bricks, stones, whatever, at us, and we few walked calmly right through them to our parked vehicles, and rather sedately drove away, our point made. No one said we could do it.
>
> I spoke extempore at Speakers Corner in Hyde Park for around a half an hour to a crowd of over a thousand; it ended in a brawl...Finally, toward the end of that Summer, a meeting we had arranged on Leeds Town Hall steps resulted in a mass brawl when the crowd of around a thousand attacked us, after I had harangued them for around half an hour. Several Police officers were injured as they tried to break up the fights. I was arrested (again) but soon

was granted bail...

When my case came to trial, at Leeds Crown Court, I was accused of having "incited the crowd" and generally held responsible for most of the violence."

Everything I did in these years I justified to myself, and often to others, by invoking principles such as 'the survival of the fittest' and by the belief that in order to secure victory for the political cause I believed in, any and all means were justified, from violence to hatred to using rhetoric and propaganda in order to motivate people and gain recruits.

As for Column 88, involvement with that well-organised, now long-defunct, paramilitary group gave strength to my conviction that a National-Socialist victory was possible, for C88 had many overseas contacts, held regular meetings attended by young neo-nazis from all over Europe, and had among its British members not only many older professional people but also some members of the military. In addition, given its paramilitary nature and the paramilitary training undertaken, there was the knowledge that there were many others like me who were, under certain circumstances, prepared to use both physical and armed force in the service of our NS cause.

Thus I became aware that I and the few dedicated National-Socialists I had met in previous years in groups such as British Movement and the National Front were far from alone; that there were many other committed National-Socialists 'out there'. Which awareness, which practically acquired knowledge, not only strengthened my commitment to National-Socialism but which also strengthened my resolve to fight for 'the cause'.

There also developed in me during this time, and because of my involvement with C88, a realization that both covert action and terrorism were or might be useful tactics to employ in the struggle for victory, a struggle which I - extremist and fanatic that I was - accepted would be brutal, violent, and bloody, and thus possibly cost the lives of some of us, some of our opponents, and even some non-combatants. For I was during these years enthused and somewhat motivated by the rise to power of Hitler's NSDAP; a bloody, violent, struggle which had cost the lives of many comrades, from 'the fallen' of November 9th 1923 to Horst Wessel. I thus considered myself, and my comrades, as continuing that struggle - that struggle for the supremacy of the Aryan race, and the struggle against 'decadence' and our Communist, liberal, and Jewish enemies. In this struggle I personally - inspired by Savitri Devi's book *Lightning and The Sun* - considered the military defeat of The Third Reich, and the death of Adolf Hitler, as but temporary setbacks to be

avenged.

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 [1], 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 the fiction 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 solicitor, a teacher, 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 [...]

Birth of A Theoretician of Terror

It is perhaps fair to say - so far as I recall - that I was the one who, in C88, first broached the subject of using certain tactics such as improvised explosive devices and assassinations in a direct campaign against both our enemies and what I often then referred to as 'The System'. Prior to this - so far as I knew - training and discussions had been concerned with and were about possible future events, in particular a Soviet invasion of Western Europe, an invasion scenario which at that time (the early to middle 1970's, the Cold War era) was taken seriously by Western governments and Western military forces.

My basic idea - the plan - was to use such tactics to cause disruption, fear, and discontent, in order to provoke a revolutionary situation that our NS, our racist, our fascist, or anti-immigrant groups in general, might be able to take advantage of politically and otherwise; with part of this plan being to encourage the government to introduce more and more 'martial law' type control and regulations, which type of control and regulations (and surveillance) those in the military inclined toward a more authoritarian, or even fascist type, government might use to their advantage. For from such authoritarian or fascist type beginnings, National-Socialism might be covertly, gradually, introduced.

It needs to be remembered this was when 'the troubles' - armed conflict in Northern Ireland - was possibly at its most bloody, and which conflict, together with IRA attacks in mainland Britain, caused consternation and concern both in British government and in certain military circles, with some ordinary ranks, a few junior officers and even a one or two of the higher ranks covertly talking about a scenario when a military coup in Britain might be justified. Not that, so far as I with my limited knowledge know, this minority discontent among certain military - and perhaps a few intelligence - personnel ever become widely known or has even been mentioned in books, memoirs, or articles written about those times. But this discontent did capture a certain mood among certain people during that period, a mood I had some personal knowledge of, partly as a result of C88 contacts, partly as a result of some trips I made to Northern Ireland, and partly as result of other contacts such as squaddies involved with or supportive of right-wing groups.

Thus my ideas, my proposals, were to some extent grounded in the realities of those times. Times when disruptive industrial strikes and disputes were common in Britain, when the National Front could hold rallies and marches of thousands of people and had a membership possibly in excess of 10,000 members, when many more ordinary British citizens were, or seemed to be, generally supportive of the 'stop immigration, start repatriation' campaign, and when there was some support, or seemed to be some support, in certain military and even government circles for a more authoritarian approach to government.

I justified my ideas - the plan - and thus the use of such tactics by immorally believing and suggesting to others that in 'such dire times' victory could not be achieved without sacrifice and blood, and that for our people, our land, to survive and prosper it was necessary for some of us to be hard, ruthless; that 'history' showed that such ruthlessness was effective. And so on and so on. I do remember, on several occasions, idealizing the Roman Empire and ranting about how Rome built and maintained its Empire, its glory; not by negotiations, not by elections, not through a policy of peace and non-violence, but because ruthless men, hardened by war, had conquered, subdued and dealt severely with discontent and threats to 'the Roman way of life', to Rome, and to the Empire. Quite often I would quote some words of Hitler, from *Mein Kampf*, such as that the broad masses respond to what is strong and uncompromising; that a struggle on behalf of a weltanschauung has to be conducted by men of heroic spirit who are ready to sacrifice everything, and that if a people does not fight they do not deserve to live.

Hence, to me now, on reflexion, it does not seem to be hatred - of whatever type - that motivated those ideas, such a terrorist plan, of mine but rather a glorification of war, of strife; a belief in struggle, in 'the survival of the

fittest'; a naive desire to personally act based on idealistic notions of sacrifice and glory, of being part of a desperate struggle, a war, that began with Hitler and the NSDAP. Most of all, perhaps, there was the misguided feeling that 'our people' were under attack, threatened with slavery and then extinction, so that desperate, ruthless, measures were necessary to save them. A feeling that most certainly derived from the absolute conviction I then had that 'race' - one's idealized race - was the most important thing, so that this idealized, mythical, 'race' came before everything, and therefore (so the perverted reasoning went) what was moral was what aided and ensured the survival and prosperity of this 'race'.

As for practical consequences, then, I do not believe there were any, of significance, known to me. For I discovered little support for these ideas, this plan, probably for a quite simple reason, which was that the people in C88 disposed toward and trained for action preferred to concentrate on C88's stated aims and objectives: of being a practical bulwark in the event of a Soviet invasion or an internal Communist, extreme left-wing, revolution, and of slowly infiltrating National-Socialists into positions of influence within British society.

However, perhaps it was these ideas of mine, my enthusiasm for and rants about such action - to selected C88 people of course [2] - that later on resulted in a sort-of 'bomb making package' being produced by some of them (a package complete with several pairs of disposable surgical gloves), one of which packages was delivered to me, in Leeds, on my release from prison in 1976 but which I personally did not use given that shortly thereafter - for reasons outlined in *Myngath* - I, suffering from a loss of idealism, had a change of heart, and decided to become a monk in a Catholic monastery. A loss of idealism, a moral change, that would, however and unfortunately, not last that long.

Extracts from
Part Six: 1998-2002

Conversion to Islam

[...]
There was no sudden decision to convert to Islam. Rather, it was the culmination of a process that began a decade earlier with travels in the

Sahara Desert. During the decade before my conversion I regularly travelled abroad, with this travel including well-over a dozen visits to Egypt and a few visits to other lands where the majority of the population were Muslim.

Egypt, especially, enchanted me; and not because of the profundity of ancient monuments. Rather because of the people, their culture, and the land itself. How life, outside of Cairo, seemed to mostly cling to the Nile - small settlements, patches and strips of verdanity, beside the flowing water and hemmed in by dry desert. I loved the silence, the solitude, the heat, of the desert; the feeling of there being precariously balanced between life and death, dependant on carried water, food; the feeling of smallness, a minute and fragile speck of life; the vast panorama of sky. There was a purity there, human life in its essence, and it was so easy, so very easy, to feel in such a stark environment that there was, must be, a God, a Creator, who could decide if one lived or died.

Once, after a long trip into the Western Desert, I returned to Cairo to stay at some small quite run-down hotel: on one side, a Mosque, while not that far away on the other side was a night-club. A strange, quixotic, juxtaposition that seemed to capture something of the real modern Egypt. Of course, very early next morning the Adhaan from the mosque woke me. I did not mind. Indeed, I found it hauntingly beautiful and, strangely, not strange at all; as if it was some long-forgotten and happy memory, from childhood perhaps.

Once, I happened to be cycling from Cairo airport to the centre of the city as dawn broke, my route taking me past several Mosques. So timeless, so beautiful, the architecture, the minarets, framed by the rising sun...

Once, and many years before my conversion, I bought from a bookshop in Cairo a copy of the Quran containing the text in Arabic with a parallel English interpretation, and would occasionally read parts of it, and although I found several passages interesting, intriguing, I then had no desire, felt no need, to study Islam further. Similarly, the many friendly conversations I had with Egyptians during such travels - about their land, their culture, and occasionally about Islam - were for me just informative, only the interest of a curious outsider, and did not engender any desire to study such matters in detail.

However, all these experiences, of a decade and more, engendered in me a feeling which seemed to grow stronger year by year with every new trip. This was the feeling that somehow in some strange haunting way I belonged there, in such places, as part of such a culture. A feeling which caused me - some time after the tragic death of Sue (aged 39) from cancer in the early 1990's - to enrol on, and begin, an honours course in Arabic at a British

university [3].

Thus, suffice to say that a decade of such travel brought a feeling of familiarity and resonance with Egypt, its people, its culture, that land, and with the Islam that suffused it, so that when in the Summer of 1998 I seriously began to study Islam, to read Ahadith, Seerah, and the whole Quran, I had at least some context from practical experience. Furthermore, the more I studied Islam in England in those Summer months the more I felt, remembered, the sound of the beautiful Adhaan; remembered the desert - that ætherial purity, that sense of God, there; and remembered that haunting feeling of perhaps already belonging to such a culture, such a way of life.

Hence my conversion to Islam, then, in September of that year, seemed somehow fated, wyrdful.

Notes

[1] Honeytrap meaning 'something that is tempting' - as in the modern usage of honeypot - and also something covert to attract/entrap a particular type of person. That is, a type of 'sting' operation. Thus, State-sponsored espionage is not implied.

This new life later on included entering the noviciate of a Catholic monastery, and which monastic experience led me to reform myself, at least in respect of immoral and criminal activities and thus in respect of involvement with such immoral honeytraps. However, this reformation then did not last, for as recounted here in Part Four, I had occasion, during the 1980's, to renew my association not only with some old C88 comrades but also with the mentor of that Occult honeytrap when, after of lapse of many years, I became involved again in neo-nazi politics and revived my project of using clandestine recruitment for 'the cause'. By this time, that Occult group had developed some useful contacts, especially in the academic world, so some friendly co-operation between us was agreed; a co-operation which continued, sporadically, until just before my conversion to Islam in 1998.

This clandestine recruitment of mine was for a small National-Socialist cadre which went by a variety of names, beginning with 'G7' (soon abandoned), then *The White Wolves* (c. 1993), and finally the *Aryan Resistance Movement* aka Aryan Liberation Army [qv. Part Five for details].

However, while some of these Occult contacts were, given their professions, occasionally useful 'to the cause' and to 'our people', by 1997 I had come to the conclusion that the problems such association with Occultism and occultists caused far outweighed the subversive advantages; a conclusion which led me to re-write and re-issue a much earlier article of mine entitled *Occultism and National-Socialism*, and which revised article was subsequently published in the compilation *Cosmic Reich* by Renaissance Press of New Zealand. As I wrote in that article - "National-Socialism and Occultism are fundamentally, and irretrievably, incompatible and opposed to each other."

By the Summer of 1998 I had abandoned not only such co-operation and contacts with such Occult groups but also such clandestine recruitment on behalf of National-Socialism,

concentrating instead on my Reichsfolk group and my 'revised' non-racist version of National-Socialism which I called 'ethical National-Socialism'. Later still, following my conversion to Islam, I was to reject even this version of National-Socialism.

[2] I recall one occasion, early on, trying to discuss my ideas - the plan - with C88's organizer in his home while, at my suggestion, very loud military music was played, from a Hi-Fi system, in the hope that it might drown out any covert listening or recording devices. Since the reality was that we could not hear what the other person said, that particular silly ploy of mine was very quickly discontinued.

[3] I soon left that university however, for personal and practical reasons to do with a romantic involvement with a lady who lived hundreds of miles away.

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One Viator Among So Many

A Collection of Some Recent Essays

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A Vagabond In Exile From The Gods

In the garden, the tall, old, Cherry tree is once again in bloom: from bursting buds to a dome of white within three days. Such a reminder, each Spring, of how so very numinous so many aspects of Nature can be when we, relucting, rise above such selfish self-absorption as keeps us beasts within. Such beauty, harming none.

Such beauty to pause my life at least for a moment: one moment of innarrable sadness brought forth by so many aspects of my past. The hubris; the selfishness; the fanaticism; the deeds done; the words written and spoken. So many, so very many such deeds and words - so much pain caused - that there is again that poignant dream of going back to some moment before such a suffering-causing deed was done; before emotive words were written or said; before some piece of propaganda was manufactured and distributed; before some person was hurt, injured, maimed, traumatised, or killed. A travelling back - somehow - to there be the different person I am now burdened by what I never knew, I could not know, I refused to know, then. An impossible journey, of course.

Thus I am obliged, yet again, to contemplate how our thousands of years old human culture of pathei-mathos - and why stupendously numinous music such as opening of JS Bach's St. John Passion, and the allegory of Jesus of Nazareth, and the perceiverations of Siddhartha Gautama, of Hillel The Elder, of Mohandas K. Gandhi, of so many others, and the honourable lives of people such as Edith Cavell - have not prevented, from each new generation of humans, a bringing-forth of those many who, like the extremist I was, incite hatred and intolerance; and those many who - subsumed by a hubriatic righteousness, an arrant certitude-of-knowing, and thus lacking in humility - spew forth rhetoric and propaganda in their crusade for some new war or some new conflict or for some new or old ideology; and those many who - subsumed with some dark personal desire or by a brutal egoism - rape, torture, deceive, manipulate, betray, steal, destroy, despoil.

It would be so easy, so very easy, so comforting, to take refuge, again - from the sadness that such an aeonic contemplation brings - in the promise of some-thing divine or suprapersonal beyond my - beyond our mortal - death. For that would at least make some sense of the continuing suffering that we mortals are subject to, often from others of our species but sometimes resulting from natural occurrences far beyond mere mortal control. A promise of, a belief in, some-thing divine or suprapersonal such as an after-life, or some sort of

nirvana, or even something akin to the voyage described by Empedocles:

> ἔστιν Ἀνάγκης χρῆμα, θεῶν ψήφισμα παλαιόν,
> ἀίδιον, πλατέεσσι κατεσφρηγισμένον ὅρκοις·
> εὖτέ τις ἀμπλακίησι φόνωι φίλα γυῖα μιήνηι,
> νείκεῖ θ' ὅς κε ἐπίορκον ἁμαρτήσας ἐπομόσσηι,
> δαίμονες οἵτε μακραίωνος λελάχασι βίοιο,
> τρίς μιν μυρίας ὥρας ἀπὸ μακάρων ἀλάλησθαι,
> φυομένους παντοῖα διὰ χρόνου εἴδεα θνητῶν
> ἀργαλέας βιότοιο μεταλλάσσοντα κελεύθους.
> αἰθέριον μὲν γάρ σφε μένος πόντονδε διώκει,
> πόντος δ' ἐς χθονὸς οὖδας ἀπέπτυσε, γαῖα δ' ἐς αὐγὰς
> ἠελίου φαέθοντος, ὁ δ' αἰθέρος ἔμβαλε δίναις·
> ἄλλος δ' ἐξ ἄλλου δέχεται, στυγέουσι δὲ πάντες.
> τῶν καὶ ἐγὼ νῦν εἰμι, φυγάς θεόθεν καὶ ἀλήτης,
> Νείκεϊ μαινομένωι πίσυνος. [1]

For me, there is a knowing of how limited and fallible my knowledge and understanding are, combined with an intangible intimation of some-thing possibly existing which is so abstruse that any and all attempts - at least by me - to meld it into words, and thus form and confine it into some idea or ideas, would miss or distort its essence. An intimation of what terms such as 'acausal' and 'numinous' (and even θεός/θεοί) do little to describe, hinting as such terms do of externalities - of an 'out there' - whereas this some-thing is an intrinsic part of us, connecting us to all life, human, terran, and otherwise, and thus reveals our φύσις - our relation to beings and Being - behind the appearance that is our conception of our separate self. An intimation thus of our brief causality of mortal life being only one momentary microcosmic presencing of that-which we it seems have a faculty to apprehend, and a that-which which lives-on both before and after our brief moment of apprehended causal life.

Yet this some-thing that I sense is no mystical divinity of a supra-personal love to be saught individually and which, if found or gifted to us, eremitically removes us from the mortal pains and joys of life. Suffering, and the pain so caused, are real; and if we ourselves are unafflicted, others are not and may never be so unafflicted if we humans do not or cannot fundamentally change.

But, for now and as a new Spring burgeons forth, all I in my unknowing and voyaging can do is hope for a better understanding, agreeing as I do with what the Chorus say at the very end of Oedipus Tyrannus:

> ὥστε θνητὸν ὄντα κείνην τὴν τελευταίαν ἰδεῖν
> ἡμέραν ἐπισκοποῦντα μηδέν᾽ ὀλβίζειν, πρὶν ἂν

τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγεινὸν παθών

Therefore look toward that ending which is for us mortals
To observe that particular day - calling no one lucky until,
Without the pain of injury, they are conveyed beyond life's ending.

David Myatt
Early Spring, 2014
In memory of Sue, died April 4th 1993

Notes

[1] *Die Fragmente der Vorsokratiker*, Diels-Kranz, B115. My translation is:

There exists an insight by Ananke, an ancient resolution
Of the gods, immutable and sealed by vows,
Regarding when one of the daimons - those whose allotted portion of life is long -
Has their own hands stained from murder
Or who, once having sworn an oath, because of some feud breaks that oath.
For they shall for ten thousand tripled seasons wander away from the beautified,
Begotten during that period in all manner of mortal form
And exchanging during that voyage one vexation for another:

The fierce Ætherials chase them to the Sea,
The Sea spits them out onto dusty ground,
Gaia hurls them to the burning light of the Sun
Who flings them back to those swirling Ætherials.
Moved from one to the other, all detest them.

I am one of those, a vagabond in exile from the gods
Who has to rely on strongful Disagreement.

Ananke (Ἀνάγκης) is the primordial goddess of incumbency; that is, of wyrd - of that which is beyond, and the origin of, what we often describe as our Fate as a mortal being.

Disagreement (νεῖκος) is - according to what we can adduce of the philosophy of Empedocles from the fragments of his writings that we possess - a fundamental principle, and one understood in relation to another fundamental principle, Φιλότης, expressive as they both are of the logos (λόγος) by which we can possibly apprehend the workings of the cosmic order (κόσμος). However, the common translations - of 'strife' and 'love' respectively - do not in my view express what Empedocles seems to be trying to convey, which is 'disagreement' and 'fellowship' (a communal or kindred working-together in pursuit of a

common interest or goal). For while disagreement sometimes disrupts fellowship, it is often necessary as the genesis of productive change.

Thus, just as Odysseus had to rely on the support of the goddess Athena, who disagreed with how Poseidon treated Odysseus, so does the 'vagabond in exile from the gods' - so expressively portrayed by Empedocles - rely on disagreements to end their own exile.

Some Questions For DWM
(March 2014)

Q. In the year 2000 you were accused by a reporter from the BBC Panorama television programme of being "the intellectual who shaped the ideas propelling Copeland on his road to terrorism" and of inspiring him to do what he did. When the reporter then asked whether you had any guilt regarding the loss of life and the horrific injuries caused by Copeland's nail bombs you replied that you had no comment to make and that what you felt was a private matter. So my question is, would you now be prepared to make a public statement and is there, or was there ever, any guilt regarding that or other things from your past?

If by guilt you mean responsibility for some event or act, then yes I accept I was responsible – both directly and indirectly – for causing suffering, during my extremist decades, by what I said, by what I wrote, by what I did, and by what and whom I incited and inspired. There is also regret for having so caused such suffering.

As I wrote a few years ago in the essay *Pathei-Mathos – Genesis of My Unknowing*,

> "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."

In a very personal sense, my philosophy of pathei-mathos is expiative, as are my writings concerning extremism, such as my *Understanding and Rejecting Extremism: A Very Strange Peregrination* published last year. Also expiative is my reclusiveness. But such things – as is only just and fitting – do little to offset the deep sadness felt, except in fleeting moments; fleeting moments such as the

one so inadequately expressed in my poem Dark Clouds Of Thunder:

> The moment of sublime knowing
> As clouds part above the Bay
> And the heat of Summer dries the spots of rain
> Still falling:
> I am, here, now, where dark clouds of thunder
> Have given way to blue
> Such that the tide, turning,
> Begins to break my vow of distance
> Down.
> A women, there, whose dog, disobeying,
> Splashes sea with sand until new interest
> Takes him where
> This bearded man of greying hair
> No longer reeks
> With sadness.
> Instead:
> The smile of joy when Sun of Summer
> Presents again this Paradise of Earth
> For I am only tears, falling

°°°

Q. Will your answers tomorrow be different from your answers today, given how – when you were a neo-nazi – your answers were those of a neo-nazi, and when you were a Muslim your answers were those of a radical Muslim? I'm thinking of some previous, old, Q&A sessions with you in past – like the 'Cosmic Reich' one with Renaissance Press in the mid-1990s, the Combat 18 one with Steve Sargent in his White Dragon magazine, and the 'live dialog' you did with Muslims from around the world on 13 Safar 1427 (13 March 2006) for the IslamOnline site run by radical Muslim cleric Yusuf al-Qaradawi.

An excellent question. Around two years ago I re-read, for the first time in many years, some of the answers I gave to questions asked of me during such 'question and answer sessions', and one thing in particular was apparent: just how tediously hubristical I was. Who was that arrant arrogant pontificating ideologue?

In many ways, my answers then chronicle the first parts of my peregrination, some three decades as a fanatical neo-nazi, followed by around a decade as a zelotical Muslim; while my answers now may well chronicle the latter and last part of my peregrination, as someone who, possibly learning from the diverse experiences of those decades and from recent pathei-mathos, may have at last realized his hubris and become aware of his multitudinous mistakes. Someone

who finally seems to have chanced upon such a wordless deep-felt apprehension of the numinous that he has been fundamentally and interiorly changed.

As to whether I really have reached my final mortal destination, I do not know; but I hope I have. For there is now such a non-terran, non-causal, perspective, and such a melding of much sadness with occasional joy, such a desire for a numinous non-religious expiation, as have engendered a strange tranquillity within. No desire, thus, to interfere in the lives of others or with the ways of the world, and no desire to pontificate about anything other than personal and scholarly matters, such as – and for example – the errors of judgement, the mistakes, that mark my past; my own personal feelings and apprehensions of-the-moment; the results of my retrospection; ancient Greek literature; and my own, new-found, weltanschauung. For there is a certain vanity even now, albeit tempered by an appreciation of an ancient paganus wisdom:

> οὐκ ἐκ θεῶν τὰ μῶρα καὶ γέλοια χρὴ
> χανόντα κλαίειν ὕστερ᾽ [1]

°°°

Q. How would you summarize what you have learnt from your forty years as an activist?

One of the conclusions of such retrospection as I have undertaken in the past few years is of understanding the deeds and the intolerant striving of my extremist decades as reprehensible. Another conclusion concerns my own reprehensible character. Yet another concerns my hubris, or perhaps more correctly my stupidity born of arrogance and fanaticism resulting in a failure, a refusal, to learn from our thousands of years old human culture of pathei-mathos. For such a learning would have placed me and my extremism – me as a masculous talking-mammal – in a supra-personal context, providing a knowledge of those deeds and that striving as having the opposite effect of what I intended or arrogantly believed they would achieve, and of only inflicting, causing, more and more unnecessary suffering.

This supra-personal context is the Cosmic Perspective: of the reality of our individual selves as but one fragile mortal short-lived biological life-form on one planet orbiting one star in one galaxy in a Cosmos of billions of galaxies; of our nations, our national cultures – and everything we manufacture or bring-into-being or presence, from ideas to ideologies to religions to cities to industries to products to archetypes – being not only by their φύσις subject to change and transmutation but also having a certain limited life span, be such in terms of years, decades, centuries, or millennia; of how our pride in our achievements or in our presencings, individual or collective – and such

achievements/presencings themselves – should be considered in the context of the possibility of sentient life, some probably more advanced than us, on other planets in our own galaxy and in the billions of galaxies in the Cosmos; of how all life on our own planet, just like ourselves, is fragile, changing, and subject to extinction; and of how what we, as individuals, do or do not do affects or can affect other living beings.

For the Cosmic Perspective is an empathic awareness of not only our place in the Cosmos but also of the affective and acausal connexions that bind all life, on this planet and elsewhere in the Cosmos, and be such life sentient or otherwise. And it is this empathic awareness which, according to my mutable understanding, can provide us with a personal appreciation of the numinous sans the abstractions, the theology, the cosmogony, the dogma, and sans the God/gods, of an organized religion.

My hubriatic error in those extremist decades was essentially two-fold: (i) to aspire to bring-into-being some-thing that would not and could not, in centennial terms (let alone in millennial or cosmic terms) endure; and (ii) to use violence and incite hatred, intolerance, and killing, in order to try and presence that causal some-thing. My perspective, for example, during my neo-nazi decades was very limited, sometimes egoistical. Egoistical in that I enjoyed the striving, the conflict, the incitement, the excitement, and even the violence. Limited, in that my foreseeing was of the next meeting, the next fight, the next demonstration, the next piece of propaganda to produce, my next speech, and of the victory I and others dreamed of or believed in; a victory that would be at most a decade or two ahead. Of course, I believed that what we or others after us might bring-into-being would endure, most probably at the cost of further conflict; and endure for decades, possibly a century or more. But the reality always was of me and my kind striving to stop or somehow try to control, to shape, the natural flux of change; to preserve, whatever the cost, what we or others after us might bring-into-being. For we believed we would or could do what no one in human history had been able to do: make our presencings immortal, or at least immune to the natural cycle of birth-life-decay-death. A natural cycle so evident in the rise, the flourishing, the decline, the decay, the death, of empire after empire; national culture after national culture; city after city; language after language; and of a people of a particular size and in a particular area naturally changing, moving, emigrating, immigrating, and thus naturally melding with others. In brief, we (with our simple causal-only perception) hubristically believed or felt that we could, and would, not only master and control Nature and the very forces of the Cosmos but also that our interventions would endure far beyond our own lives. In retrospection, this was fantasy, with the rise and fall and destruction of The Third Reich being just one of the many examples from reality that should have informed us about that fantasy.

In contrast, my understanding now is that 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. There is thus a shift from identifying with the communal, the collective – from identifying with a particular contemporary or a past society or some particular national culture or some particular causal form such as a State or nation or empire or some -ism or some -ology – toward that-which has endured over centuries and millennia: our human culture of pathei-mathos. For the human culture of pathei-mathos records and transmits, in various ways, the pathei-mathos of individuals over thousands of years, manifest as this sustainable millennial culture is in literature, poetry, memoirs, aural stories, in non-verbal mediums such as music and Art, and in the experiences – written, recorded, and aural – of those who over the centuries have appreciated the numinous, and those who endured suffering, conflict, disaster, tragedy, and war, and who were fundamentally, interiorly, changed by their experiences. And it is this shared human culture of pathei-mathos that extremists of what kind, and those who advocate -isms and -ologies, scorn and so often try to suppress when, for however short a time, they have political or social or religious power and control over the lives of others.

It is this human culture of pathei-mathos which – at least according to my experience, my musings, and my retrospection – reveals to us the genesis of wisdom: which is that it is the muliebral virtues which evolve us as conscious beings, which presence sustainable millennial change. Virtues such as empathy, compassion, humility, and that loyal shared personal love which humanizes those masculous talking-mammals of the Anthropocene, and which masculous talking-mammals have – thousand year following thousand year – caused so much suffering to, and killed, so many other living beings, human and otherwise.

°°°

Q. Someone last month republished a 2005 interview, allegedly with you, in which you apparently made the following statement – "In my own life, I have tried to create some things which can disrupt our societies and which can lead to the creation of strong, really dangerous, ruthless individuals – some things which are so subversive that no laws could ever outlaw them, and that attempts to restrain them, to outlaw them, would only make them more attractive to some individuals." Did you say that, and if so, does it refer to the occult group or groups you admitted –

in your 2012 article *Ethos of Extremism, Some Reflexions on Politics and A Fanatical Life* – to founding in the 1970s?

As I mentioned in an essay dated 20 Rajab 1427 and signed Abdul-Aziz ibn Myatt:

> "I have written an enormous amount of articles, essays, dialogues and pamphlets. Even [in 1998], when I was arrested and questioned by Detectives from SO12 Scotland Yard, these writings were voluminous – for they showed me the thick lever-arch files containing some of my published writings which they had collected during the course of their investigation, wanting me to comment on some items which they had singled out, which I refused to do, politely pointing out that my articles were not copyright and that many of the items available, for instance, on the Internet might have been altered in some way, by a person or persons unknown, for a reason or reasons unknown. Since then, I have written an equal amount again, if not twice the amount available then [...] Suffice it to say that I cannot remember everything I have ever written, or which has been printed or distributed via mediums such as the Internet."

Thus, while I do not now – almost ten years later – remember doing the particular e-mail interview you refer to, I might have done, for some (although not all) of the comments therein do seem rather reminiscent of the pontifications of the arrant arrogant ideologue I was for so many decades. Certainly the passage you quote is so reminiscent, and it also rather well expresses the sentiments I remember from my subversive 1970′s Column 88 days; sentiments of a fanatic motivated enough, and of a convicted criminal with underworld contacts enough, to found an underground group as a neo-nazi 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 [...] 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."

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Q. Given that you have as you wrote last year [2013] disowned all your "pre-2011 writings and effusions, with the exception of my Greek translations, the poetry included in the published collection *One Exquisite Silence*, some private letters written between 2002 and 2011, and those few items about my since revised 'numinous way' which are included in post-2012 publications such as *The Numinous Way of Pathei-Mathos*," does it annoy or bother you that some people keep republishing or referring to or quoting from some of those older writings, particularly your National Socialist ones? If you could, would you want to remove them from the internet?

No, such republishing and use does not annoy me. For such old writings are useful reminders – for me and for others – of my past stupidities, errors, and hubris. However, it would be good to expunge my extremist writings from that

medium were it feasible to do so (which to my knowledge it is not) given their extremist nature and thus given what they incite, propagate, and encourage.

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Q. Why should anyone take seriously what you now write when you have changed your views so often and so frequently in the past? Why then do you bother?

My writings, post-2011, were and are really dialogues: interiorly with myself and externally with a few friends or the occasional person who has contacted me and expressed an interest. They are just my attempts to answer particular philosophical and metaphysical questions which interest or perplex me; attempts to understand myself and my extremist past (and thus understand extremism itself), and attempts to express what I believe I have, via pathei-mathos, come to understand and appreciate. Thus, I make no claims regarding the worth or the importance of these personal and philosophical musings, with such dialogues, musings, and correspondence published mostly because expiatory but also because (being honest) of vanity in the hope that some of them may possibly, just possibly, be of some interest to a few individuals interested in such philosophical and metaphysical questions or interested in understanding extremism and its causes. But if no one takes them seriously, it does not matter, for they have assisted me in understanding myself, in recognizing and acknowledging my past mistakes and the suffering I have caused, and aided my move from extremism toward developing a mystical and personal weltanschauung imbued with a muliebral ethos.

Personally, I would not describe my peregrination as 'changing my views often and frequently', given only three permutations in forty years, two of which – being different varieties of extremism – could be considered, in some ways, as somewhat similar. For thirty of those years (1968-1998) I was a dedicated often fanatical National Socialist activist and ideologue, someone who placed 'the cause' before his own personal life and who was twice jailed for his political activism in the service of that cause, but who eventually – after those thirty years – became disillusioned (again) with the people involved; the first disillusionment having occurred in 1976 following my release from yet another prison sentence and which (temporary) disillusionment led to a few years as a Christian monk. In the Autumn of 1998 – as a result of travels and experiences in Egypt, the Middle East and elsewhere, undertaken between 1988 and 1998 – I became and remained for almost a decade a Muslim; someone who strove to honour his Shahadah even after a personal trauma but who finally – and only after some three years of interior conflict – placed the insights painfully wrought from that pathei-mathos before a stubborn adherence to something he no longer believed in because he had begun to develope his own weltanschauung.

Thus my own description of my peregrination would be something such as: 'a strange journey leading to a rather humiliating personal learning after some forty years of diverse experiences and hubris'.

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Q. In your book *Understanding and Rejecting Extremism: A Very Strange Peregrination* you wrote that extremists "have or they develope an inflexible masculous character, often excessively so; and a character which expresses the masculous nature, the masculous ethos, of extremism. A character, a nature, unbalanced by muliebral virtues. For it is in the nature of extremists that they disdain, and often despise, the muliebral virtues of empathy, sensitivity, humility, gentleness, forgiveness, compassion." Since what you call the muliebral runs through your philosophy of pathei mathos, would it be correct to say that you support feminism and reject the patriarchal ethos that feminists assert dominates the world now as in the past?

Given the masculous nature and the masculous ethos of extremism, it is no surprise that the majority of extremists are men; and given that, in my own opinion, the predominant ethos of the last three millennia – especially within the societies of the West – has been a masculous, patriarchal, one it is no surprise that women were expected to be, and often had no option but to be, subservient, and no surprise therefore that a modern movement has arisen to try and correct the imbalance between the masculous and the muliebral.

The masculous, patriarchal, ethos is manifest – at least according to my limited knowledge and my mutable understanding – in the following.

In the monotheistic religions of Judaism, Christianity, and Islam, as well as in the mythoi of the classical Greek gods [2]. In the institutions, the governance, and in the economic and business structures, of the modern State. In the propensity for leaders, potentates, and States, and men in general, to resort to the use of force and to often use words spoken and written in justification of such force. In the principle of 'might is right' which is the raison d'être of the bully and the rapist. In the use of words to persuade, to rouse, to enthuse, to deceive, others and as propaganda in the service of one's egoism or in the service of some cause, ideology, or some political or religious *-ism* or dogma. In the acceptance of the necessity of competition in all or most spheres of life. In an arrogant personal pride and a certitude-of-knowing. In the favouring of abstractions and the notion of an idealized duty over empathy and compassion and the muliebral virtues in general. In the propensity that many men have, now as in the past, for manipulating, mistreating, and being violent toward, women; and in the tendency of so many men to instinctively place their own ambitions and physical desires – and/or the perceived obligations of some ideology or some faith or some cause – before the feelings, the needs, the happiness, of the woman they have declared that they loved.

Thus, given the dominance of this patriarchal ethos, our human history is

replete with speeches, exhortations, manifestoes, deceptions, and with the rhetoric, the activity, the propaganda (truthful, informative, or otherwise), and the often well-intentioned idealism, that almost invariably accompanies the formation and the existence of some organization, group, faction, or movement whose raison d'être is either to implement some principle or principles or some abstraction or some ideation, or to violently reform or change what-is. Furthermore, there also has been and still is a tendency to ignore what our human culture of pathei-mathos teaches us about the impermanence of whatever reform or change or implementation (of the new) that occurs; for it is in the very nature of whatever form which embodies or which is manufactured to embody some abstraction or some ideation or some principle or principles, that that form – over decades, centuries, or millennia – declines, decays, ceases to exist, or is itself replaced or overthrown.

That is, there has been, as there still is, at least in my view, a failure to appreciate two things. Firstly, the causal (the mortal) nature of all forms: from institutions, governments, laws, States, nations, movements, societies, organizations, empires, to leaders and those embodying in some manner the authority, the volksgeist, the ideations, the principles, the aspirations, of their time. Secondly, and possibly most important of all, that what is muliebral cannot be embodied in some organization or movement, or in some *-ism*, or in any causal form – and certainly cannot be expressed via the medium of words, whether spoken or written – without changing it, distorting it, from what it is into some-thing else. For the muliebral by its very φύσις is personal, individual, in nature and only presenced in the immediacy-of-the-moment, and thus cannot be the object of a supra-personal aspiration and thus should not be 'idealized' or even be the subject of an endeavour to express it in some principles or principles (political or otherwise), or by some axiom or axioms, or by some dogma. For all such things – forms and words included – are manifestations, a presencing, of what is, in φύσις, masculous and temporal. Or, expressed more simply, the muliebral presences and manifests what is a-causal – what, in the past, has often inclined us to appreciate the numinous – while the masculous presences and manifests what is causal, temporal, and what in the past has often inclined us toward hubris and being egoistic.

Therefore, were I to 'support' some-thing – which, given my now reclusive nature and my awareness of my past mistakes, I am uninclined to do – it would be the personal, the individual, and the muliebral virtues in general. For my questional intuition inclines me to suggest that it is only by using and developing our faculty of empathy, on an individual basis, that we can apprehend and thence understand the muliebral; and that the muliebral can only be manifested, presenced, individually in our own lives according to that personal, individual, apprehension. Presenced, for example, in our compassion, in our honour, by a personal loyal love, and in that appreciation of innocence

and of the numinous that inclines us, as individuals, to reject all prejudice and to distance ourselves from that pride, that certainty-of-knowing about ourselves and those presumptions we make about others, which are so redolent of, and which so presence and have so presenced, the patriarchal ethos.

Personally, I feel that while there is much beauty presenced here on Earth, nothing can equal the beauty a woman can and does presence when we through love share a life with her.

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Q. How would you now describe your attitude to life? Does this attitude colour how you view what you describe as your extremist decades?

I would describe my attitude to life now as being somewhat – but only somewhat – reminiscent of the Taoism I studied, over four decades ago, while living in the Far East. An attitude which, with its particular supra-personal, millennial, perspective – and intuition regarding δίκη – is very personal and which, while rather mystical, is not religious in the conventional sense. It is an attitude, a personal way, which embraces and appreciates tolerance, kindness, compassion, honour, and humility.

A personal way of living, discovered by pathei-mathos, that brings an awareness of not only the numinous but also of the importance of love, and yet which awareness also imbues me with sadness because of my own past, because of my mistakes, because of the suffering I personally caused, and because of the suffering that we humans now as in the past inflict on both other humans and the other life which share this planet orbiting one star in one galaxy in a Cosmos replete with billions of other planet-bearing, life-bearing, galaxies. A way which has distanced me so far from involvement with politics – and from having any political views or being concerned about 'world events' – it is almost as if I exist in another era.

A way which hields me to appreciate the society in which I am fortunate to live. This is, at least according to my limited knowledge, a society which – as with most if not all other Western ones – provides for the majority a better, a more free, way of life than exists for the majority in most other non-Western societies. Naturally, even in Western societies there are problems, injustices, inequalities, poverty, people who despair and people who suffer because of the deeds, the selfishness, of others. But there are also so many good people in our societies – whether in the West or elsewhere – trying to alleviate such suffering, trying to fix such problems, trying to remove such inequalities and alleviate such

suffering, that I am gladdened, but also saddened because I remember how during my extremist decades I – preaching hate, intolerance, and espousing violence – despised such liberal-minded, compassionate, people and not only personally caused suffering but also saught to undermine, disrupt, and replace the society in which I lived – and the societies of the West in general – with a repressive one based on bigotry.

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Q. What is your view now of Catholicism in particular and Christianity in general? I ask in relation to your upbringing as a Catholic, your experiences as a Catholic monk, your time as a Muslim, and in particular in relation to what appears to be – judging from some of your recent writings – your support for gay relationships. Is this support recent?

As with other religions, and spiritual ways of life, my attitude is one of tolerance and of appreciating how they all, in their varying ways, preserve and can provide others with that awareness of the numinous which humanizes us. They also can provide – and have provided for many over centuries – such expiation and such catharsis as often interiorly heals, or eases the burden of, those changed by pathei-mathos or suffused with grief.

My own experiences and pathei-mathos – and especially a recognition of my past multitudinous mistakes and hubris – have inclined me not to judge anything or anyone categorically, in an impersonal way, as one does if one has a certitude-of-knowing born of prejudice or from an arrogant belief that one 'knows' one is right, and so 'knows' either because of belief in some ideology or dogma, or because one is arrogant by nature or arrogant as compensation for an interior imbalance such as often found in those who are interiorly afraid or just too sensitive. Thus, I personally believe that Catholicism, and Christianity, have on balance made a positive difference in the world, and continue to make a positive difference, spiritually and socially, even though my experiences and my feelings mean that I personally disagree with, for example, the teaching of the Catholic Church – and the belief of many Christians, and the majority scholarly opinion in relation to the Muslim Deen – regarding those whose love is for someone of the same gender.

My personal experience of those whose love is for someone of the same gender dates back to my schooldays, and from that time on I have always had such friends, both male and female. During my brief time at University, during my violent, neo-nazi, 'street fighting days' in the early 1970′s, during my marriages, even during my time as a monk. While I personally have always desired and shared a human love involving someone of the opposite gender, I never – even from my schooldays – made any kind of distinction between 'them' and 'us'. Rather, I just liked these people as individuals, and – as individuals often tend to do – we gravitated toward each other, and became friends, because we shared

similar interests or enthusiasms, especially literature, Art, and classical music, and often because of a certain sensitivity from whence derived those manners that we also shared in common.

One such friendship formed in the Sixth Form of the College where, in the late 1960′s, I was one of the 'seven day boarders' and shared a kitchen and other facilities, on the top floor of our hall of residence, with five other schoolboys around my age, one of whom confided in me one Friday night, when we two as usual were playing poker for pennies while listening to a Savoy Brown LP, that he was – as we now say – 'gay', although of course he did not use that term, or indeed any other. Rather, he – trusting me – just talked of his feelings, his desires, his hopes, in a very awkward way as if he could not keep them within himself any longer. This was courageous of him, given the prejudice, the intolerance, toward those of his orientation that existed then, not long after the repeal in England of the laws which made homosexual acts a criminal offence. His preference, his nature, made no difference to me – I just liked him for who he was, and I have fond memories of helping him, later on, plan and organize the grandly named *The Greek, Fudge, Rock, Blues and Boogie Party* by which he desired to celebrate the end of our schooldays when we two, as part of that plan and with some other assistance, brought a Mini into the College hall to form the centrepiece for the dance floor, and which party proved a great success. Over the years I often, wistfully, wondered what became of him, hoping that he had found someone to love who loved him in the gentle, sensitive, way he needed.

Another such personal experience was when I, the monk, became friends with another monk whose love and desires were for someone of the same gender but who, because of his belief in Catholicism, had forsaken that personal love for another. I thus came to know of his prior interior struggles; of how his monastic vows helped him and of the expiation he saught in prayer when such feelings, in however small a way, came back to – in his words – torment him. And I must admit I admired the strength of his faith, the vigour of his determination, and perhaps most of all his humility, placing as he did a pure faith, inexpressible in words, before his own feelings, before his own thoughts, before his needs, before his very life. And, over the years, I wondered whether those feelings, those needs, had finally left him – perhaps so, for I have intermittently followed his career as a priest, knowing of his progression within the institution that is the Catholic Church. Perhaps he is also happy, or at least has found and is living the type of supra-personal happiness, that inner numinous peace, that I personally if only occasionally apprehended and felt during my time as a monk.

In terms, therefore, of how those whose love is for someone of the same gender relate to or believe in such religions as consider such love 'unnatural', my fallible view derived from my own experience and from my mutable

understanding is that it is a personal matter based on the importance of personal love to us as human beings and the unimportance of gender in matters of love. That, ultimately, it is a question of ontology, of how we personally answer the question regarding the nature of our existence as human beings. Of whether, for example, we believe such obedience is required in order for us to attain a promised after-life (be it in Heaven or Jannah or elsewhere) or required in order to enable us to attain enlightenment, nirvana, or be reborn to progress toward that posited state of being. Or whether we accept – as I am inclined to – a paganus, more metaphysical, answer: of ourselves as simply a temporary and conscious presencing of Life, an affective nexus between Life-before-us and Life-after-us and which temporary and conscious presencing afford us the opportunity of aiding or of negating the evolution and the future presencings of Life; which Life is vast as the Cosmos, and which Life we can aid by a loyal personal love, regardless of the gender of the person we love. For I personally find love to be more numinous – and more spiritual when loyally shared – more life-affirming, than any dogma, than any ideology, than any organized religion which demands we abandon such personal love for obedience to some interpretation of some faith.

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Q. I've read the extracts from your *The Physics of Acausal Energy* that have been published. When do you intend to publish the rest, and what experiments have you conducted or are conducting in connection with the theory?

The experiments, such as they were given various other commitments, were undertaken in the 1990′s when I was fortunate enough to have an electronics workshop with space to conduct such experiments. One of my hobbies during that and the previous decade was repairing scientific instruments and electronic equipment of the kind used in schools and universities, and in the 1990′s I occasionally did sub-contract work of a part-time nature for a firm (HSI) specializing in such repairs. I also repaired some physics and electronic equipment for an independent school, which repairs included their numerous old Radford Labpacks (a superb piece of kit) many of which no longer worked and all of which, when used under certain conditions, had a potentially serious fault – related to their high voltage DC output – which required fixing.

One field of experimental enquiry I pursued in the late 1990′s concerned trying to ascertain whether it was possible to usefully measure some physical property of a living organism (of a macro or micro type). One such physical property I explored was electrical resistance, and thus involved measuring the resistance of an organism on the macro level (as for example in a growing plant) and on the micro level (as in plant tissue) and then trying to ascertain whether that resistance changed under various conditions, such as when in close proximity to another living organism of the same and of a different type, and if so, how does

that resistance vary with respect to the size or type of organism and to the distance between them. Of course, to be scientific each experiment had to replicated, as exactly as possible, many times in order to ascertain if there were any consistent, reproducible, results.

That set of experiments was never fully completed, due to a change in priorities following my arrest – and the seven hour search of my home – in early 1998 by Detectives from Scotland Yard. Which arrest formed part of what turned out to be a three year long international investigation into my political (and alleged paramilitary and terrorist) activities.

In respect of the theory, I was working on going beyond my original idea of using tensor analysis to describe an acausal space, a description based on equations involving a tensor with nine non-zero symmetric components. Which original idea was of trying to describe acausal space in terms of something either akin to a Riemannian metric or which posited a new type of metric describable in such conventional terms. In effect, I was therefore albeit in a stumbling way trying to develope a a new mathematical formulation to represent a-causal time and which formulation obviously could not involve (except possibly as a limiting case) equations involving some function (such as a differential) of the causal time of physics. However, I never got very far in developing this new formulation mostly because I lacked the mathematical skill and my feeble attempts to try and develope such new skills as would be required were, as with my experiments, interrupted by my arrest and by subsequent developments, such as my conversion to Islam later in 1998 and the travels in the Muslim world which followed.

The extracts you refer to were made around 1993, with copies sent to a few friends as well as – if my ageing memory is correct – being published some years later on JRW's then 'geocities' DM website. As for the complete first draft of *The Physics of Acausal Energy*, it was completed in late 1997 as *wpd files on several floppy disks, and which disks were seized – along with my computers, other disks, documents, letters, and data CD's – during that 1998 dawn raid on my home. All these items were kept by the police and not returned to me until the Summer of 2001. In the intervening years a change of life-style and domicile, together with various travels and the breakdown of my marriage, combined to make me leave all such material (together with my favourite bespoke Tweed overcoat, a split cane fly-fishing rod, an exquisite moon-dial wristwatch, five notebooks containing my commentary of The Agamemnon, and other belongings) in storage in a shed in the garden of my former home where still lived my soon-to-be former spouse and her family, with my intention being to collect those belongings on my return from a trip to the Middle East. However, I never saw these belongings – nor my former spouse – again, and was told all those belongings had been disposed of. Thus, those extracts are all that

remain of *The Physics of Acausal Energy*. I corrected, by hand, a print-out of those extracts in the Summer of 2002 following some months dwelling upon the ideas therein while living as I did that Summer in a tent in the Lake District, posting my revisions to a friend who circulated a few copies. Not long after, I moved to live and work on a farm, and for years had neither the time nor the desire to further pursue that theory or those experiments, until around 2009 when I endeavoured to reproduce what I remembered of the rest of the text of *The Physics of Acausal Energy*. But I soon realized that not only was I writing a new text – and which new text would be incomplete without reproducing and continuing the experiments and developing the new mathematics required – but also that I was no longer interested in the physical, the experimental, and the mathematical, aspects of the theory. For I felt those aspects belonged to a different me, to the decades of my former self, and that it would moreover be better if someone who was interested, with better mathematical skills than I, took up the challenge. Thus, I issued a 'revised version' of those (2002 corrected) 1993 extracts, and left it at that.

My interest in the theory now, such as it is, is purely a metaphysical one, as part of my philosophy of pathei-mathos.

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Q. You've published your translation of the first part of the Corpus Hermeticum and the beginning of the Gospel of John, translations which strike me as iconoclastic. Why did you translate those works in particular and in the way you did, and when are you going to publish your translation of the rest of those works? Do you intend to translate more of authors such as Sophocles and Aeschylus and finish your translation of The Odyssey?

My interest in translating the Gospel of John dates back to my time as a Catholic monk, and discussions there regarding the meaning of terms such as λόγος. It was those discussions that led me to read, for the first time and there in the monastery, the Latin text of the Corpus Hermeticum by Marsilius Ficinus. In respect of the Corpus Hermeticum, I have translated what I personally find is the most interesting part, the Poimander tractate, and presently have no interest in translating the rest. In respect of the Gospel of John, I am albeit somewhat slowly continuing to work on it, and do hope – θεοί and Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύες permitting – to complete and publish my translation of the whole Gospel together with notes and commentary, although completion and publication are still several years away.

In respect of the other works you mention, the answer is that I have no current intention of translating any more such literature, not even the Homer. Those translations of mine were germane to a certain period of my life, a period of some four years of domestic happiness, a shared love, of no involvement with

politics or with activism of any kind; years full of exuberance and an arrogant belief in my abilities. A period of my life somewhat reflected in how I then approached the work of translation – exuberantly, confidently, and somewhat arrogantly. Thus the English style and the intuition I used then are the style and the intuition I used then. In addition, months before each translation I would immerse myself in the world of the author; reading in Greek all of the works of the author, and scholarly commentaries on them, I could obtain (which thanks to the Classics Bookshop, Thornton's Bookshop, and Blackwell's, in Oxford, were usually all of them); and reading as many other ancient Greek works as possible including Hesiod, Herodotus, Thucydides, Euripides, etcetera. Thus that ancient world became, in many ways and during that time, more real than the modern world around me; an apprehension aided by being mostly free of daytime commitments and having a quiet study lined with bookcases replete with ancient texts; so that when I began the translation it just seemed to flow naturally.

Where I to translate those works again, or even attempt to revise them, my approach now would be very pedantic, very measured, very slow, as it was with the Poimandres tractate. In all probability, this would result in much being changed; something which became very apparent when last year I re-read The Odyssey again and then my translation of Books 1-3. Those translations of mine thus belong to that time of my life, over twenty years ago. [3]

David Myatt
Spring 2014

Notes

[1] Sophocles, *Ichneutae*, 369-370. "If what is of the gods amuses you, be assured that lamentation will follow your mirth."

[2] Even the Homeric hymn to the goddess Demeter is no paean to the muliebral virtues, to the freedom, to the equality, and to the importance of women. Instead, a certain masculine view of women pervades; for the primary role of women is to marry and bear children -

> ἀλλ᾽ ὑμῖν μὲν πάντες Ὀλύμπια δώματ᾽ ἔχοντες
> δοῖεν κουριδίους ἄνδρας, καὶ τέκνα τεκέσθαι,
> ὡς ἐθέλουσι τοκῆες: ἐμὲ δ᾽ αὖτ᾽ οἰκτείρατε, κοῦραι -

with Demeter herself – Δημήτηρ' ὕκομον σεμν ν θεάν, as described in a fragment of another hymn – expected to be subservient to the male Zeus: ὣς ἔφατ᾽ οὐδ᾽ ἀπίθησε θεὰ Διὸς ἀγγελιάων.

[3] Post Scriptum: That happy domestic time during which I undertook those translations ended with the tragic death of Sue in April 1993. In the following months and in her memory I managed to complete my translation of the Agamemnon, begun toward the end of 1992 and interrupted by her illness. It would be another seventeen years before I began translating ancient Greek texts again, with some of the fragments attributed to Heraclitus.

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Further Questions
(May 2014)

1. What portion of your peregrinations have you learned the most from, via πάθει μάθος, and what did you learn? Having learned these things, is there a portion of your life you would change given the opportunity and if so what portion and how would you change it?

On reflexion, I feel I have learnt most from four things. First, and perhaps the most significant in terms of pathei-mathos, was the suicide of my fiancée in 2006. This revealed just how selfish and arrogant and harsh I was and had been; how disconnected I was from empathy, compassion, and humility; and just how illusive my understanding of myself was.

Second, I have learned the value, the importance, of personal love. Of how and why a loyal love between two human beings is the most beautiful, the most numinous, thing of all.

Third, I learnt much from my time as a Christian monk, for I always remember those occasions when I felt something quietly joyous and innocent. As when, for example, I recall singing Gregorian chant in choir and which singing often connected me to what JS Bach so often so well expressed by his music; that is, connected me to what – in essence – Christianity (the allegory of the life and crucifixion of Christ) and especially monasticism manifested: an intimation of some-thing sacred causing us to know beyond words what 'the good' really means, and which knowing touches us if only for an instant with a very personal humility and compassion.

Fourth, I learnt much from my first few years as a Muslim, before I adhered to a harsh interpretation of Islam. A learning from being invited into the homes of Muslim families; sharing meals with them; praying with them; learning Muslim Adab. Attending Namaz at my local Mosque, and feeling – understanding – what their faith meant to them and what Islam really meant, and manifested, as a practical way of living (it, in my view, manifests something good, numinous). A learning from travelling in Muslim lands as a Muslim, and the kindness and the

generosity shown, the many invitations to homes (I was once, albeit briefly, engaged to a Muslim lady in Egypt). These experiences purged me of every last vestige of racial prejudice, of believing – as I had for decades as a National Socialist – that 'Aryans' were superior, and Western 'civilization' the most advanced. These experiences revealed to me the irrelevancy of ethnicity, the irrelevancy of nationalism and of many other things I had believed in or had taken for granted.

In truth, however, all this learning amounts to one simple thing: my peregrinations taught me what being human means and can mean, and thus perhaps (and I hope) have made me a better human being.

As for doing or not doing something in my past given what I have learned – and assuming it was possible to so go back and so change one's life – there are so many things I would change that I would not be able to decide 'when' – on what date, what occasion – to begin. Back to my school-days in the Far East before I stupidly became a nazi? Back to the monastery, to stay there and so not cause the subsequent suffering I caused because of my selfishness and because of my return to political extremism (my NS writings; Combat 18; the NSM; Copeland) and because of my subsequent adherence to a harsh interpretation of some religion? Back to my first marriage to the time before my selfishness and betrayal caused such suffering to my wife? Back to when I first met Sue so that I might somehow try and prolong her life beyond the four short years we spent together and thus before she so tragically died of cancer? Back to that remorseful day in late May 2006 when I selfishly, so very selfishly, left Frances alone because I wanted to return to the peace of the farm because that farm had for many years nurtured my soul; and thus, instead of that leaving, stay with her there on that day and subsequent days so that she did not, could not, in her lonely despair take her own life?

So many mistakes, errors; so much selfishness, arrogance, harshness, and extremism, and for so many decades, that I cannot choose just one portion to change. But if I really had to choose – and could choose – one very specific moment, it would be to not leave Frances alone on that now so remorseful day.

As I wrote a few months ago in respect of my past:

> "In a very personal sense, my philosophy of pathei-mathos is expiative, as are my writings concerning extremism, such as my *Understanding and Rejecting Extremism: A Very Strange Peregrination* published last year. Also expiative is my reclusiveness. But such things – as is only just and fitting – do little to offset the deep sadness felt, except in fleeting moments."

2. In the matter of honour, it seems to me that "having honour" is the natural consequence of a

certain type of Φύσις and that empathy and intuition are ready guides to honourable behaviour for a person of such Φύσις. What is the point of describing honour further in codes and rules and aren't such codes simply abstractions? Can a person change their Φύσις with regard to honour (the dis-honourable becoming honourable) in your opinion, and if so how? If not, why not?

The concept, and the question, of honour is perhaps the most constant thing in my life, from teenage years in the Far East learning a Martial Art with its unwritten code of personal conduct, through my NS decades, to my Muslim years, to my 'numinous way' and thence to my philosophy of pathei-mathos. What has changed is my interpretation of honour. Until recently, it was always, for me, an idea and an ideal; that is, an abstraction. Furthermore, an ideal is often codified, or expressed, by means of the written word – I certainly tried to codify honour during my NS decades – and codifications are usually the view of one person, and thus fallible, and often open to interpretation.

A recent interpretation of mine in respect of honour was in my philosophy of pathei-mathos:

> "The personal virtue of honour, and the cultivation of wu-wei, are – together – a practical, a living, manifestation of our understanding and appreciation of the numinous; of how to live, to behave, as empathy intimates we can or should in order to avoid committing the folly, the error, of *ὕβρις*, in order not to cause suffering, and in order to re-present, to acquire, *ἁρμονίη.*
>
> For personal honour is essentially a presencing, a grounding, of *ψυχή* – of Life, of our *φύσις* – occurring when the insight (the knowing) of a developed empathy inclines us toward a compassion that is, of necessity, balanced by *σωφρονεῖν* and in accord with *δίκη."*

That is, my understanding now is that, like empathy, honour can only be personal; an expression of our own φύσις; and a person either has this 'faculty of honour' or they do not. If they do not, can that faculty be developed, cultivated? Can honour be learnt? I admit I do not know, as I no longer presume to suggest any answers. I do know, however, that my current understanding is only my fallible understanding based on my limited knowledge.

3. What, would you say, differentiates the sort of ideation, the sort of "naming of things", that conceals Φύσις from that which uncovers Φύσις and would you say that employing that form of ideation is useful to presencing ἀρετή and Δίκα, and if so in what way/how?

My fallible view now is that it is a question of personal empathy and personal humility. That it is those personal qualities, in the-immediacy-of-the-moment, that can and wordlessly, sans all ideations, reveal φύσις: that can reveal the nature of our being, the nature of other beings, and how all beings relate to Being.

By the nature of empathy and humility, this revealing cannot be abstracted out from that personal knowing nor from the-immediacy-of-the-moment of the revealing.

Furthermore, and according to my limited understanding and knowledge, I am not expressing anything new here. Indeed, I feel (and I use the word 'feel' intentionally) that I am only re-expressing what I intuitively (and possibly incorrectly) understood nearly half a century ago about Taoism when I lived in the Far East and was taught that ancient philosophy by someone who was also trying to instruct me in a particular Martial Art.

4. If you have the time for one more question then I would ask if you consider your Numinous Way a subversive philosophy (as some of your fans do) and if so if that was intentional and why?

What I previously called the 'numinous way' has, since 2011, been substantially revised by me with much excised, and was replaced by my philosophy of pathei-mathos (which I am even now in the process of revising). That 'numinous way' was slowly developed over a period of many years, beginning around 2002 while I was still a Muslim and during a period of questioning the Muslim Way of Life and all other Ways of Life and manifestations of spirituality. That 'numinous way' was basically just a collection of my personal answers – and my revisions of those answers – to certain philosophical questions I pondered on, with those answers based on, or derived from, my own experiences, my own intuitions and my own limited knowledge.

Thus, and for a while, it represented my weltanschauung, and therefore had no subversive intent whatsoever. Furthermore, it was asking certain philosophical questions, trying to answer them, and the trauma of, and the pathei-mathos resulting from, the suicide of my fiancée in 2006 that took me away from Islam and irretrievably changed not only my perception of myself but also my own way of life so that I now live reclusively and concern myself only with such unworldly philosophical speculations as interest me.

David Myatt
May 2014

This text contains answers to some questions submitted to me through intermediaries in March and May of 2014

Appendix
Some Terms Explained

Extremism and Extremist

By *extreme* I mean *to be harsh*, so that my understanding of an *extremist* is a person who tends toward harshness, or who is harsh, or who supports/incites harshness, in pursuit of some objective, usually of a political or a religious nature. Here, *harsh* is: rough, severe, a tendency to be unfeeling, unempathic.

Hence *extremism* is considered to be: (a) the result of such harshness, and (b) the principles, the causes, the characteristics, that promote, incite, or describe the harsh action of extremists. In addition, a fanatic is considered to be someone with a surfeit of zeal or whose enthusiasm for some objective, or for some cause, is intemperate.

In the philosophical terms of the way of pathei-mathos, an extremist is someone who commits the error of hubris; and error which enantiodromia – following from *πάθει μάθος* - can sometimes correct or forestall.

Innocence

Innocence is regarded as an attribute of those who, being personally unknown to us, are therefore unjudged us by and who thus are given the benefit of the doubt. For this presumption of innocence of others – until direct personal experience, and individual and empathic knowing of them, prove otherwise – is the fair, the reasoned, the numinous, the human, thing to do.

Empathy and *πάθει μάθος* incline us toward treating other human beings as we ourselves would wish to be treated; that is they incline us toward fairness, toward self-restraint, toward being well-mannered, and toward an appreciation and understanding of innocence.

Masculous and Muliebral

Masculous is from the Latin *masculus* and is a term used to refer to certain traits, abilities, and qualities that are conventionally and historically associated with men, such as competitiveness, aggression, a certain tendency toward harshness.

The term muliebral derives from the classical Latin word *muliebris*, and in the context my philosophy of Pathei-Mathos refers to those positive traits, abilities, and qualities – such as empathy, sensitivity, gentleness, compassion – that are conventionally and historically associated with women.

Φύσις/φύσις (physis)

Physis is a revealing, a manifestation, of not only the true nature of beings but also of the relationship between beings, and between beings and Being. Physis is often apprehended (and thus understood) by we humans as the nature, the character, of some-thing; as, for example, in our apprehension of the character of a person.

The Consolation Of A Viator

Gloria vero quam fallax saepe, quam turpis est.
Unde non iniuria tragicus exclamat:
῎Ω δόξα, δόξα, μυρίοισι δὴ βροτῶν
οὐδὲν γεγῶσι βίοτον ὤγκωσας μέγαν

For most of my life - and to paraphrase what someone once wrote - I have been a selfish being, prideful and conceited, and would still be so were it not for the suicide of a woman I loved. For not only did I often use words to deceive, to manipulate, to charm, but I also deluded myself, since I really, arrogantly, believed that I was not a bad person and could always find some excuse (for myself and for others) to explain away what in objective terms amounted to selfish behaviour, just as - by adhering to the idea of patriotism, or to some political ideology or to some harsh interpretation of some religion - I had a sense of identity, found a purpose, to vivify, excite, entice, and provide me with excuses to be deceitful, manipulative, prideful, conceited, and violent; that is, with a raison d'être for being who and what I was by instinct, by nature: a reprehensible arrogant opinionated person who generally placed his own needs, or the apparent demands of some ideology or some dogma, before the feelings - before the happiness - of others.

But am I, as one correspondent once wrote to me almost two years ago, being too hard on myself? I do not feel I am, for when she asked why I cannot "show the same compassion and forgiveness to your younger self that you could show to someone else who had made mistakes earlier in life," I (somewhat pompously) replied: "Because that would not - probably could never - be a neutral point of view, for there are memories, a remembering, of deeds done and a knowing of their suffering-causing effects on others. It is not for me to seek - to try - to forget; not for me to offer myself expiation. For I sense that to do so would be hubris and thus continue the periodicity of suffering."

For unfortunately I - with such a prideful, conceited, selfish nature - am no exception; just as the type I represented has been no exception throughout our history as sentient beings. Indeed, my particular type is perhaps more reprehensible than the brutish barbarian archetype that many will associate with those humans who survive by natural, selfish, instinct alone. For not only did I live in the prosperous West (or in colonial outposts of the West) but I had the veneer of culture - the benefits of a classical education, a happy childhood - and so could converse (although often only in my then opinionated manner) about such things as music, art, literature, poetry, and history. In many ways,

therefore, I was the archetypal paradoxical National-Socialist: a throwback, perhaps, to those educated, cultured, Germans who could and who did support and then fight for the demagogue Hitler and who, in his name, could and did commit, or ignore or make excuses for, nazi atrocities.

Most important of all, it was not something I did, not something I read or studied or thought, and not some sudden 'revelation' or epiphany related to some religion or to some belief, that fundamentally changed me. Instead, it was something entirely independent of me; something unexpected, traumatic, outside of my control and my experience, involving someone I personally knew, and indeed whom I loved, or as much as I - the selfish survivor - was capable of love.

For would I, without personally suffering that personal trauma, have changed? Would I, without such a personal trauma, have been even capable of discovering and then accepting the truth about myself and the truth about the harsh interpretation of a Way of Life I then adhered to and the truth about an ideology I had previously adhered to and believed in for some three decades? No, I would not. For I was too arrogant; too enamoured with my certitude-of-knowing; far too selfish, and far too vitalized by some ideology or by the dogmatism of a particularly harsh interpretation of some faith. It is little wonder, therefore, that since that personal trauma I have pondered, over and over again, on certain philosophical, ethical, metaphysical, questions; seeking to find at least some answers, however fallible.

Perhaps most of all - and especially in the past year - I have thought about the nature of suffering; its causes, genesis, and its possible alleviation through or because of such things as education, pathei-mathos, and a knowing of or assumptions concerning whether our sentient life has a meaning, and if so what this meaning might be.

In respect of causes, there is, for example, the question of good individual character and bad individual character, and how we can distinguish - or even if we can distinguish and know - the good from the bad. There is, in respect of possibly in some way alleviating or not causing suffering, the question of culture; and the question of whether culture can fundamentally change us in character - as a species gifted with the faculties of speech and reason - in sufficient numbers world-wide so that we cease the cause the suffering we inflict and have for millennia inflicted on our own kind and on the other life with which we share this planet. Which leads to questions regarding our future if we cannot so change ourselves; and to questions concerning laws and education and authority. And thence, of course, to the raison d'être of "the body politic as organized for supreme civil rule and government."

In respect of suffering, one of the questions we might ask is how much suffering have we humans, in the past year and around the world, inflicted on our own kind? How many murdered, how many injured and maimed? How many humiliated, subjected to violence? How many women raped, beaten, injured? How many human beings have been tortured or suffered injustice? How many human beings have been manipulated, deceived, exploited, lied to, or had possessions stolen? How many have died of preventable hunger or curable disease? How many have endured or been forced to endure poverty? How many homeless, how many made refugees? How much more of Nature have we destroyed or exploited in the past year in our apparent insatiable need for, or in greedful desire to exploit, Earth's resources, biological, physical, or otherwise?

Furthermore, how much of the suffering inflicted on our own kind is personal, the consequence of some uncontrolled or uncontrollable personal emotion, desire, or instinct? And how much inflicted is due to some excuse - some idea or abstraction - we as individuals use, have used, or might use: excuses such as some war, some armed conflict, some ideology, some political extremism, some interpretation of some religion? How much inflicted because of 'obeying some higher authority' or some chain of command? How much because 'we' had a certainty-of-knowing that we (or our cause, or our State, or our nation, or our faith, or our ideology, or our organization, or our government) were right and that 'they' (the others) were wrong and/or they 'deserved' it and/or it needed to or had to be done in the interest of some idea or some abstraction, such as 'our' security, 'our' (or even 'their') freedom or happiness, or because our laws made it acceptable?

We might go on to ask whether the personal suffering caused is greater this year than last. Whether the suffering caused by or on behalf of some excuse - some idea or abstraction - is greater this year than last. Greater than a decade ago? Less than that caused a century ago? A millennia ago? And would such a crude measure of suffering - were it even possible to ascertain the figures - really be an indicator of whether or not we as a species have changed? And have modern States and nations - with their armies, their governments, their schools, their universities, their culture, their forces and institutions and traditions of law and order - really made a difference or just caused more suffering?

But do - or should - these questions matter? Asking such questions returns me to the question of whether our sentient life has a meaning, and if so what this might be, and thence to questions concerning good and bad personal character, and thus to what it is or might be for us, as individuals, wise to seek and wise to avoid.

Interpreting Life

Based on my limited knowledge, and according to my certainly fallible understanding, it seems to me that interpretations of our mortal life are often predicated on a specific cause or origin. For a religious interpretation, this is often God, or Allah, or the gods, or an inscrutable mechanism such as karma, with - it is claimed - such a 'first cause' revealing to us the truth concerning our existence. In the case of God, or Allah, it is that we were created and placed on this Earth as a way to attain immortality (Heaven, Jannah), and, in the case of karma, it is nirvana [the wordless nibbana], attainable for example by the Noble Eightfold Way as explained by Siddhartha Gautama.

For many non-religious, but material, interpretations the specific cause is our own perception, or consciousness, or feelings; with the truth concerning our existence then being, for example, (i) that it is only we ourselves who create or can create or who should create a meaning or give a value to our existence; or (ii) that what is most valuable is our personal happiness and/or our freedom, a freedom from such things as suffering, fear, and oppression.

For many non-religious, but spiritual, interpretations the specific cause is our 'loss of balance or our loss of harmony' with Nature and/or with existence itself; with the truth concerning our existence then being to regain that natural balance, that harmony (which it is assumed most of us are born with); and regain by, for example, a virtuous living respectful of others, or by acquiring - and living according to - reason, or by moderation in all things, or by trying to avoid causing suffering in other living beings, human and otherwise by, for example, embracing 'love' and 'peace' and thus being loving and non-violent.

Personally, and as a result of my pathei-mathos and several years reflecting on various philosophical questions, I favour a non-religious, but still rather spiritual, interpretation where there is no assumed loss of some-thing but rather where there is only that type of apprehension - that individual perceiveration - which provides us as individuals with an often wordless but always numinous awareness of our own, individual, life in a cosmic (supra-personal) context. There is then no yearning or necessity to attain or regain some-thing because there is no-thing to attain or regain, and thus no techniques, no practices, no special manner of living, no journey, no ἄνοδος, from 'here' to 'there'. For such a yearning or assumed necessity - however expressed, such as in terms of Heaven, Jannah, nirvana, harmony, immortality, peace, and so on - implies or manifests or can manifest a separation of 'us' from 'them', manifest for example in 'those who know' (or who believe or who assert they know) and those 'others' who as yet do not know, giving rise to a certain hierarchy; of those who believe or who assert they can teach or reveal this

knowing - and the means to acquire or attain the assumed goal or regain what has been lost - and of those who are, or who can be, or who should be, taught or 'enlightened'.

Interestingly, this perceiveration of ourselves in a cosmic context is acausal: there are no hierarchies, no posited primal cause, no-thing lost or to be acquired (or reacquired), and no-thing that needs to be (or which can be) described to others in any emotive manner or by means of some abstraction or some idea/form. There is only a particular and a personal and quite gentle awareness: of ourselves as a microcosmic, viatorial, fleeting, effluvium [1] of the Cosmos, but an effluvium which is not only alive but which has a faculty enabling us (the effluvia presenced as a human being) to be perceptful of this, perceptful of how were are connected to other effluvia and thus perceptful of how what we do or do not do can and does affect other effluvia and thus the Cosmos itself. For the perceiveration is of our φύσις, of us as - and not separate from - the Cosmos; of living beings as the Cosmos presenced (embodied, incarnated) in a particular time and place and in a particular way; of how we affect or can affect other effluvia, other livings beings, in either a harmful or non-harming way. An apprehension, that is, of the genesis of suffering and of how we, as human beings possessed of the faculties of reason and of empathy, have the ability to cease to harm other human beings.

In respect of the genesis of suffering, this particular perceiveration provides an important insight about ourselves, as conscious beings; which insight is of the division we make, and have made, consciously or unconsciously, between our own being - our selfhood, ipseity - and that of other living beings, and of that personal ipseity having or possibly having some significance beyond our own finite mortal life either in terms of some-thing (such as a soul) having an opportunity to live on elsewhere (Heaven, Jannah, for example) or as our mortal individual deeds having had a long-lasting causal effect on others.

While it can be argued, and has been argued, that this division exists - is a re-presentation of the current (and past) reality of our existence as conscious, thinking, beings - what is important is not whether it does exist or whether it may be an illusion, but rather (i) that the perceiveration of 'the acausal' is an intimation of what is beyond the current (and the past) personal ipseity (real or assumed), and (ii) that it is such personal ipseity (real or assumed) which is the genesis of suffering, and (iii) that this understanding of the genesis of suffering affords us an opportunity to consciously change ourselves, from our current (and the past) real/assumed personal ipseity, and thus, so being changed, no longer cause or contribute to suffering.

How then can we so consciously change? By cultivating and manifesting in our own lives the personal virtues of empathy, compassion, and humility. For it is

these virtues which, by removing us from our ipseity - by making us aware of our affective connexion to other life - make us aware of suffering and its causes and prevent us, personally, from causing suffering to other living beings, human and otherwise.

Thus, my personal answer to the question of good and bad personal character is that a person of good personal character is someone who is or who seeks to be compassionate, who has a numinous sympatheia for other living beings, and who is modest and self-effacing. And it is wise to avoid causing or contributing to suffering not because such avoidance is a path toward nirvana (or some other posited thing), and not because we might be rewarded by God, by the gods, or by some divinity, but rather because it manifests the reality, the truth - the meaning - of our being, and which truth is some consolation for this particular viator.

David Myatt
May 2014
In Loving Memory of Frances, who died May 29th 2006

Notes

[1] I have chosen to use the term effluvium here, in preference to emanation, in order to avoid any potential misunderstanding. For although I have often used the term emanation in my philosophy of pathei-mathos as a synonym of effluvium, 'emanation' is often understood in the sense of some-thing proceeding from, or having, a source; as for example in theological use where the source is considered to be God or some aspect of a divinity. Effluvium, however, has (so far as I am aware) no theological connotations and accurately describes the perceiveration: a flowing of what-is, sans the assumption of a primal cause, and sans a division or a distinction between 'us' - we mortals - and some-thing else, be this some-thing else God, a divinity, or some assumed, ideated, cause, essence, origin, or form.

°°°

The title of this essay was inspired by a passage in the 1517 translation by William Atkynson of a work by Thomas à Kempis, a translation published as *A Full Deuout and Gostely Treatyse of the Imytacyon and Folowynge the Blessed Lyfe of Our Moste Mercyfull Sauyour Cryste*.

Musings On Suffering, Human Nature, and The Culture of Pathei-Mathos

In respect of the question whether I am optimistic about our future as a species, I vacillate between optimism and pessimism, knowing as I - and so many - do from experience that the world contains people who do good things [1], people who do bad things, and people who when influenced or led or swayed by some-thing or someone can veer either way; and given that it seems as if in each generation there are those - many - who have not learned or who cannot learn from the pathei-mathos of previous generations, from the collective human πάθει μάθος - a culture of pathei-mathos thousands of years old - which reveals to us the beauty, the numinosity, of personal love, humility, and compassion, and the tragic lamentable unnecessary suffering caused by hubris, dishonour, selfishness, inconsiderance, intolerance, prejudice, hatred, war, extremism, and ideologies [2]. A world-wide suffering so evident, today, for example in the treatment of and the violence (by men) toward women; in the continuing armed conflicts - regional and local, over some-thing - that displace tens of thousands of people and cause destruction, injury, and hundreds of thousands of deaths; and in the killing of innocent people [3] by those who adhere to a harsh interpretation of some religion or some political ideology.

Do good people, world-wide, outweigh bad ones? My experiences and travels incline me to believe they do, although it seems as if the damage the bad ones do, the suffering they cause, sometimes and for a while outweighs the good that others do. But does the good done, in societies world-wide, now outweigh the bad done, especially such large-scale suffering as is caused by despots, corruption, armed conflict, and repressive regimes? Probably, at least in some societies. And yet even in such societies where, for example, education is widespread, there always seem to be selfish, dishonourable, inconsiderate, people; and also people such as the extremist I was with my hubriatic certitude-of-knowing inciting or causing hatred and violence and intolerance and glorifying war and kampf and trying to justify killing in the name of some abstraction or some belief or some cause or some ideology. People mostly, it seems, immune to and/or intolerant of the learning of the culture of pathei-mathos; a learning available to us in literature, music, Art, memoirs, in the aural and written recollections of those who endured or who witnessed hatred, violence, intolerance, conflict, war, and killing, and a learning also available in the spiritual message of those who taught humility, goodness, love, and

tolerance. Immune or intolerant people who apparently can only change - or who could only possibly change for the better - only when they themselves are afflicted by such vicissitudes, such personal misfortune and suffering, as is the genesis of their own pathei-mathos.

Thus, and for example, in Europe there is a specific pathei-mathos that the years before the Second World War, and especially that war, wrought. A collective learning regarding intolerance, persecution, repression, hatred, injustice; a collective learning regarding the mass and the deliberate slaughter of people on account of their perceived or believed difference; and a learning, by a new generation, of the destruction, the suffering, the brutality, the horror, of a war where wrakeful machines and mass manufactured weapons played a significant role. Yet this specific pathei-mathos, containing the traumatic experiences of millions of people and forming as it now does an important part of the culture of pathei-mathos, has not prevented a resurgence in Europe of intolerance, prejudice, and a hatred based on perceived or believed difference; as witness my own doleful and suffering-causing decades of supporting and propagating the intolerance, the prejudice, the hatred, the violence, implicit in National-Socialism, and as witness the tens of thousands of others - perhaps the hundreds of thousands - in Europe who now support political organizations and movements which, while they are not overtly or even covertly National-Socialist, nevertheless seem to me to represent and propagate and encourage intolerance, and prejudice, and often the same type of hatred based on a perceived or a believed difference, be this difference a perceived ethnicity or a 'foreign religion' or a 'foreign culture' or a love for someone of the same gender. For it really seems as if the founders, the members, and the supporters, of such organizations and movements are, as I was for decades, immune to and/or intolerant of the learning that the culture of pathei-mathos makes accessible.

All this, while sad, is perhaps the result of our basic human nature; for we are jumelle, and not only because we are "deathful of body yet deathless the inner mortal" [4] but also because it seems to me that what is good and bad resides in us all [5], nascent or alive or as part of our personal past, and that it is just so easy, so tempting, so enjoyable, sometimes, to indulge in, to do, what is bad, and often harder for us to do what is right. Furthermore, we do seem to have a tendency - or perhaps a need - to ascribe what is bad to being 'out there', in something abstract or in others while neglecting or not perceiving our own faults and mistakes and while asserting or believing that we, and those similar to us or who we are in agreement with, are right and thus have the 'correct', the righteous, answers. Thus it is often easier to find what is bad 'out there' rather than within ourselves; easier to hate than to love, especially as a hatred of impersonal others sometimes affords us a reassuring sense of identity and a sense of being 'better' than those others.

Will it therefore require another thousand, or two thousand, or three thousand years - or more or less millennia - before we human beings en masse, world-wide, are empathic, tolerant, kind, and honourable? Is such a basic change in our nature even possible? Certainly there are some - and not only ideologues of one kind or another - who would argue and who have argued that such a change is not desirable. And is such a change in our nature contingent, as I incline to believe, upon the fair allocation of world resources and solving problems such as hunger and poverty and preventing preventable diseases? Furthermore, how can or could or should such a basic change be brought about - through an organized religion or religions, or through individual governments and their laws and their social and political and economic and educational policies, or through a collocation of governments, world-wide; or through individuals reforming themselves and personally educating others by means of, for example, the common culture of pathei-mathos which all humans share and which all human societies have contributed to for thousands of years? Which leads us on to questions regarding dogma, faith, and dissent; and to questions regarding government and compulsion and 'crime and punishment' and whether or not 'the needs of the many outweigh the needs of the few'; and also to questions regarding the efficacy of the reforming, spiritual, personal way given that spiritual ways teaching love, tolerance, humility, and compassion - and virtuous as they are, and alleviating and preventing suffering as they surely have - have not after several thousand years effected such a change in humans en masse.

I have to admit that I have no definitive or satisfactory answers to all these, and similar, questions; although my own pathei-mathos - and my lamentable four-decade long experience as an extremist, an ideologue, and as a selfish opinionated inconsiderate person - incline me to prefer the reforming, spiritual, personal way since I feel that such an approach, involving as it does a personal study of, a personal transmission of, the culture of pathei-mathos - and a personal knowing and a living of the humility that the culture of pathei-mathos teaches - is a way that does not cause nor contribute to the suffering that still so blights this world. A personal preference for such a numinous way even though I am aware of three things: of my past propensity to be wrong and thus of the necessary fallible nature of my answers; of the limited nature and thus the long time-scale (of many millennia) that such a way implies; and that it is possible, albeit improbable except in Science Fiction, that good people of honourable intentions may some day find a non-suffering-causing way by which governments or society or perhaps some new form of governance may in some manner bring about that change, en masse, in our human nature required to evolve us into individuals of empathy, compassion, and honour, who thus have something akin to a 'prime directive' to guide them in their dealings with those who are different, in whatever way, from ourselves.

Were I to daydream about some future time when such a galactic 'prime directive' exists, directing we spacefaring humans not to interfere in the internal affairs of non-terrans who are different, in whatever way, from ourselves, then I would be inclined to speculate that unless we by then have fundamentally and irretrievably changed ourselves for the better then it would not be long before some human or some human authority, somewhere, manufactured some sly excuse to order to try and justify ignoring it. For that is what we have done, among ourselves, for thousands of years; making then breaking some treaty or other; making some excuse to plunder resources; having some legal institution change some existing law or make some new law to give us the 'right' to do what it is we want to do; or manufacture some new legislative or governing body in order to 'legalize' what we do or have already done. Always using a plethora of words - and, latterly, legalese - to persuade others, and often ourselves, that what we do or are about to do or have already done is justified, justifiable, necessary, or right.

Perhaps the future excuse to so interfere contrary to a prime directive would be the familiar one of 'our security'; perhaps it would be an economic one of needing to exploit 'their' resources; perhaps it would be one regarding the threat of 'terrorism'; perhaps it would be the ancient human one, hallowed by so much blood, of 'our' assumed superiority, of 'their system' being 'repressive' or 'undemocratic' or of they - those 'others' - being 'backward' or 'uncivilized' and in need of being enlightened and 're-educated' by our 'progressive' ideas. Or, more probable, it would be some new standard or some new fashionable political or social or even religious dogma by which we commend ourselves on our progress and which we use, consciously or otherwise, to judge others by.

The current reality is that even if we had or soon established a terran 'prime directive' directing we humans not to interfere in the internal affairs of other humans here on Earth who are different, in whatever way, from ourselves, it is fairly certain it "would not be long before some human or some human authority, somewhere, manufactured some sly excuse to order to try and justify ignoring it..."

Which mention of a terran 'prime directive' leads to two of the other questions which cause me to vacillate between optimism and pessimism in regard to our future as a species. The question of increasing population, and the question of the finite resources of this Earth. Which suggests to me, as some others, that - especially as the majority of people now live in urban areas - a noble option is for us, as a species, to cooperate and betake ourselves to colonize our Moon, then Mars, and seek to develope such technology as would take us beyond our Solar System. For if we do not do this then the result would most probably be, at some future time, increasing conflict over land and resources, mass

migrations (probably resulting in more conflict) and such governments or authorities as then exist forced by economic circumstance to adopt policies to reduce or limit their own population. Global problems probably exasperated still further by the detrimental changes that available evidence indicates could possibly result from what has been termed 'climate change' [6].

But is the beginning of this noble option of space colonization viable in the near future? Possibly not, given that a country such as America, for instance, while having the resources and the space expertise and the technology necessary - and the means to develope existing space technology - currently (2013) allocates only 0.5% of its federal budget to NASA while allocating over 20% to military expenditure [7].

Which leads we human beings, with our jumelle character, confined to this small planet we call Earth, possibly continuing as we have, for millennia, continued: a quarrelsome species, often engaged (like primates) in minor territorial disputes; in our majority unempathic; often inconsiderate, often prejudiced (even though we like to believe otherwise); often inclined to place our self-interest and our pleasure first; often prone to being manipulated or to manipulating others; often addicted to the slyness of words spoken and written and heard and read; often believing 'we' are better than 'them'; and fighting, raping, hating, killing, invading here, interfering there. And beset by the problems wrought by increasing population, by dwindling resources, by mass migrations, by continuing armed conflicts (regional, local, supranational, over some-thing) and possibly also affected by the effects of climate change.

Yet also, sometimes despite ourselves, we are beings capable of - and have shown over millennia - compassion, kindness, gentleness, tolerance, love, fairness, reason, and a valourous self-sacrifice that is and has been inspirational. But perhaps above all we have, in our majority, exuded and kept and replenished the virtue of hope; hoping, dreaming, of better times, a better future, sometime, somewhere - and not, as it happens, for ourselves but for our children and their children and the future generations yet to be born. And it is this hope that changes us, and has changed us, for the better, as our human culture of pathei-mathos so eloquently, so numinously, and so tragically, reveals.

Thus the question seems to be whether we still have hope enough, dreams enough, nobility enough, and can find some way to change ourselves, to thus bring a better - a more fairer, more just, more compassionate - future into-being without causing or contributing to the suffering which so blights, and which has so blighted, our existence on Earth.

Personally, I am inclined to wonder if the way we need - the hope, the dream, we need - is that of setting forth to colonize our Moon, then Mars, and then the

worlds beyond our Solar System, guided by a prime directive.

David Myatt
2013

This is an extract from a written reply, in September 2013, to a personal correspondent. It has been slightly revised for publication, with some footnotes added, post scriptum, in an effort to elucidate some parts of the text.

Notes

[1] I understand 'the good' as what alleviates or does not cause suffering; what is compassionate; what is honourable; what is reasoned and balanced. Honour being here, and elsewhere in my recent writings, understood as the instinct for and an adherence to what is fair, dignified, and valourous.

[2] I have expanded, a little, on what I mean by 'the culture of pathei-mathos' in my tract *Questions of Good, Evil, Honour, and God*.

[3] As defined by my 'philosophy of pathei-mathos', I understand innocence as "an attribute of those who, being personally unknown to us, are therefore unjudged us by and who thus are given the benefit of the doubt. For this presumption of innocence of others – until direct personal experience, and individual and empathic knowing of them, prove otherwise – is the fair, the reasoned, the numinous, the human, thing to do. Empathy and πάθει μάθος incline us toward treating other human beings as we ourselves would wish to be treated; that is they incline us toward fairness, toward self-restraint, toward being well-mannered, and toward an appreciation and understanding of innocence."

[4] Pœmandres (Corpus Hermeticum), 15 - διὰ τοῦτο παρὰ πάντα τὰ ἐπὶ γῆς ζῷα διπλοῦς ἐστιν ὁ ἄνθρωπος

As I noted in my translation of and commentary on the Pœmandres tract, "Jumelle. For διπλοῦς. The much underused and descriptive English word jumelle - from the Latin gemellus - describes some-thing made in, or composed of, two parts, and is therefore most suitable here, more so than common words such as 'double' or twofold."

[5] qv. Sophocles, Antigone, v.334, vv.365-366

> πολλὰ τὰ δεινὰ κοὐδὲν ἀνθρώπου δεινότερον πέλει…

σοφόν τι τὸ μηχανόεν τέχνας ὑπὲρ ἐλπίδ᾽ ἔχων
τοτὲ μὲν κακόν, ἄλλοτ᾽ ἐπ᾽ ἐσθλὸν ἕρπει

There exists much that is strange, yet nothing
Has more strangeness than a human being…
Beyond his own hopes, his cunning
In inventive arts – he who arrives
Now with dishonour, then with chivalry

[6] Many people have a view about 'climate change' - for or against - for a variety of reasons. My own view is that the scientific evidence available at the moment seems to indicate that there is a change resulting from human activity and that this change could possibility be detrimental, in certain ways, to us and to the other life with which we share this planet. The expressions 'seems to indicate' and 'could possibly be' are necessary given that this view of mine might need to be, and should be, reassessed if and when new evidence or facts become available.

Also, there remains the possibility that some or even most of this climate change may be caused, or has in the past been caused, by extra-terrestrial factors we currently do not fully understand, such as the natural movement, the journey, of our solar system through the spiral arms of our galaxy [qv, for instance, Filipović, Horner, Crawford, Tothill. *Mass Extinction And The Structure Of The Milky Way*, Serbian Astronomical Journal. September 2013].

[7] The maximum ever allocated to NASA was 4%, during the Apollo programme. For recent figures, qv. 'Fiscal Year 2014 Budget of the U.S. Government' available at whitehouse dot gov

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Education And The Culture Of Pathei-Mathos

One of the many subjects that I have pondered upon in the last few years is the role of education and whether a learning of our thousands of years old human culture of pathei-mathos – understood and appreciated as a distinct culture [1], and thence as an academic subject – could possibly aid us, as a species, to change; aid us to become more honourable, more compassionate, less egoistical, less violent, as individuals, and thus aid us to possibly avoid in our own lives those hubriatic errors, and causing the suffering, that the culture of pathei-mathos reveals are not only unethical but also which we humans make and cause and have made and caused again and again and again. That is, can a knowledge and appreciation of this culture, perhaps learnt individually and/or

in institutions such as schools and colleges, provide with us with that empathic, supra-personal, perspective which I personally – as a result of my own learning and experiences – am inclined to feel could change, evolve, us not only as individuals but as a species?

Studia Humanitatis

For thousands of years – from the classical world to the Renaissance to fairly recent times – Studia Humanitatis (an appreciation and understanding of our φύσις as human beings) was considered to be the basis of a good, a sound, education.

Thus, for Cicero, Studia Humanitatis implied forming and shaping the manners, the character, and the knowledge, of young people through them acquiring an understanding of subjects such as philosophy, geometry, rhetoric, music, and *litterarum cognitio* (literary culture). This was because the classical weltanschauung was a paganus one: an apprehension of the complete unity (a cosmic order, κόσμος, mundus) beyond the apparent parts of that unity, together with the perceiveration that we mortals – albeit a mere and fallible part of the unity – have been gifted with our existence so that we may perceive and understand this unity, and, having so perceived, may ourselves seek to be whole, and thus become as balanced (perfectus) [2], as harmonious, as the unity itself:

> Neque enim est quicquam aliud praeter mundum quoi nihil absit quodque undique aptum atque perfectum expletumque sit omnibus suis numeris et partibus [...] ipse autem homo ortus est ad mundum contemplandum et imitandum – nullo modo perfectus, sed est quaedam particula perfecti. [3]

Furthermore, this paganus natural balance implied an acceptance by the individual of certain communal responsibilities and duties; of such responsibilities and duties, and their cultivation, as a natural and necessary part of our existence as mortals.

In the Christian societies of Renaissance Europe, Studia Humanitatis became more limited, to subjects such as history, moral philosophy, poetry, certain classical authors, and Christian writes such as Augustine and Jerome, with the general intent being a self improvement with the important proviso that this concentration on the advancement of the individual to 'noble living' by means of 'noble examples' (classical and Christian) should not conflict with the Christian weltanschauung [4] and its perceiveration of obedience to whatever interpretation of Christian faith and eschatology the individual favoured or believed in. In more recent times, Studia Humanitatis has become the academic study of 'the liberal arts', the 'humanities', often as a means to equip an

individual with certain personal skills – such as the ability to communicate effectively and to rationally analyse problems – which might be professionally useful in later life.

However, the culture of pathei-mathos provides an addition to the aforementioned Studia Humanitatis, and an addition where the focus is not on a particular weltanschauung (paganus, Christian, liberal, or humanist) but rather on our shared pathei-mathos: on what we and others have learnt, and can learn, about our human φύσις from experience of grief, suffering, trauma, injustice. For it is such personal learning from experience, or the records of or the influence of the experiences of others, which is not only the essence of much of what we, and others for thousands of years, have appreciated and learned from some of the individual subjects or fields of learning that formed the basis for the aforementioned Studia Humanitatis – history, litterarum cognitio, and music, for example – but also what, at least in my view, provides us with perhaps the deepest, but most certainly with the most poignant, insight into our φύσις as human beings.

Thus considered as an individual subject or field of learning, academic or otherwise, the culture of pathei-mathos would most certainly help to form and shape the manners, the character, the knowledge, of young people, for it has the potential to provide us with a perception and an understanding of the supra-personal unity – the mundus – of which we are a mortal part, and thus perhaps can aid us to become as inwardly balanced, as harmonious, as the unity beyond and encompassing us, bringing as such a perception, understanding, and balance, does that appreciation and empathic intuition of others which is compassion and aiding as such compassion does the cessation of the suffering that an unbalanced – a hubriatic, egoistical – human φύσις causes and has caused for so many millennia.

Can we therefore, as described in the Pœmandre tractate,

> hasten through the harmonious structure, offering up, in the first realm, that vigour which grows and which fades, and – in the second one – those dishonourable machinations, no longer functioning. In the third, that eagerness which deceives, no longer functioning; in the fourth, the arrogance of command, no longer insatiable; in the fifth, profane insolence and reckless haste; in the sixth, the bad inclinations occasioned by riches, no longer functioning; and in the seventh realm, the lies that lie in wait. [5]

For is not to so journey toward the unity "the noble goal of those who seek to acquire knowledge?"

But if we cannot make that or a similar personal journey; if we do not or cannot

learn from our human culture of pathei-mathos, from the many thousands of years of such suffering as that culture documents and presents and remembers; if we no longer concern ourselves with *de studiis humanitatis ac litterarum*, then do we as a sentient species deserve to survive? For if we cannot so learn, cannot so change, cannot so educate ourselves, or are not so educated in such subjects, then it seems to me we may never be able to escape to the freedom and the natural evolution, the diversity, that await among the star-systems of our Galaxy. For what awaits us if we, the unlearned, stay unchanged, are only repetitions of the periodicity of human-caused suffering until such time as we exhaust, lay waste, make extinct, our cultures, our planet, and finally ourselves. And no other sentient life, elsewhere in the Cosmos, would mourn our demise.

David Myatt
May 2014

From a letter sent to a personal correspondent. Some footnotes have been added, post scriptum, in an effort to elucidate some parts of the text and provide appropriate references.

Notes

[1] I define *the culture of pathei-mathos* as the accumulated pathei-mathos of individuals, world-wide, over thousands of years, as (i) described in memoirs, aural stories, and historical accounts; as (ii) have inspired particular works of literature or poetry or drama; as (iii) expressed via non-verbal mediums such as music and Art, and as (iv) manifest in more recent times by 'art-forms' such as films and documentaries.

The culture of pathei-mathos thus includes not only traditional accounts of, or accounts inspired by, personal pathei-mathos, old and modern – such as the *With The Old Breed: At Peleliu and Okinawa* by Eugene Sledge, *One Day in the Life of Ivan Denisovich* by Aleksandr Solzhenitsyn, and the poetry of people as diverse as Sappho and Sylvia Plath - but also works or art-forms inspired by such pathei-mathos, whether personal or otherwise, and whether factually presented or fictionalized. Hence films such as *Monsieur Lazhar* and *Etz Limon* may poignantly express something about our φύσις as human beings and thus form part of the culture of pathei-mathos.

[2] A pedantic aside: it is my considered opinion that the English term 'balanced' (a natural completeness, a natural equilibrium) is often a better translation of the classical Latin *perfectus* than the commonly accepted translation of 'perfect', given what the English word 'perfect' now imputes (as in, for example, 'cannot be improved upon'), and given the association of the word 'perfect' with Christian theology and exegesis (as, for example, in suggesting a moral perfection).

[3] M. Tullius Cicero, *De Natura Deorum*, Liber Secundus, xiii, xiv,

[4] q.v. Bruni d'Arezzo, *De Studiis et Litteris*. Leipzig, 1496.

[5] My translation of the Greek text: *Poemandres – A Translation and Commentary*. ISBN 978-1495470684. 2013.

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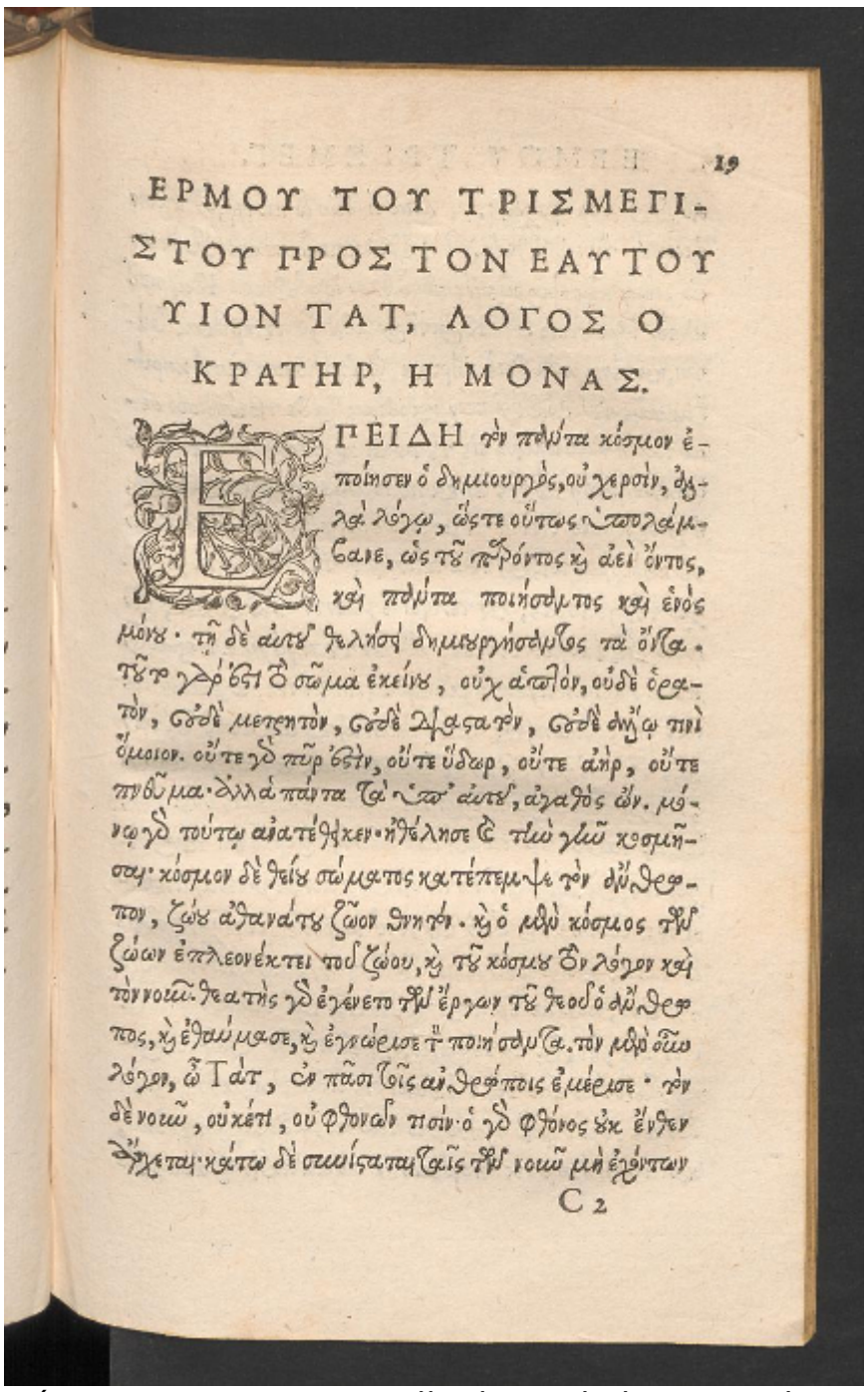
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Sarigthersa

Some Philosophical And Autobiographical Essays

David Myatt



κρατῆρ ἡ μονάς, Tractate IV, *Mercvrii Trismegisti Pœmandres*, Paris (1554)

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Preface

Ða sceolde se hearpere weorðan swa sarig þæt he ne meahte ongemong oðrum mannum bion (XXXV, 6)

This work consists of some philosophical and - as the title indicates - autobiographical essays and extracts from private letters, 2014-2015, compiled together and published since (as I wrote in one essay) I do so still chunter on partly in hope of expiation.

The essay *Towards Understanding Physis*, and the two notes on the Metaphysics of Aristotle - 987β and 1015α, and dealing as they do with physis - are intended to compliment not only my essay *Personal Reflexions On Some Metaphysical Questions* (included here), my translations of the Poemandres and Ιερός Λόγος tractates of the Corpus Hermeticum, but also my philosophy of pathei-mathos in which physis plays a central philosophical role.

The compilation was first published in a printed edition in 2015 (ISBN 978-1512137149) and for this reformatted gratis Open Access version I have corrected some typos and updated the references to my translations of and commentary on tractates of the Corpus Hermeticum.

DWM
2022

I. Towards Understanding Physis

Since the concept of physis - φύσις - is central to my philosophy of pathei-mathos, it seems apposite to offer a more detailed explanation of the concept, and my usage of it, than I have hitherto given, deriving as the term does from Ancient Greece and used as it is by Heraclitus, Aristotle, and others, and occurring as it does in texts such as the Pœmandres and Ιερός Λόγος tractates of the Corpus Hermeticum.

As I mentioned in my translation of Aristotle, Metaphysics 1015α [1] - and elsewhere - physis is usually translated as either 'Nature' (as if 'the natural world', and the physical cosmos beyond, are meant) or as the character (the nature) of a person. However, while the context - of the original Greek text - may suggest (as often, for example, in Homer and Herodotus) such a meaning as such English words impute, physis philosophically (as, for example, in Heraclitus and Aristotle and the Corpus Hermeticum) has specific ontological meanings. Meanings which are lost, or glossed over, when physis is simply translated either as 'Nature' or - in terms of mortals - as (personal) character.

Ontologically, as Aristotle makes clear [2], physis denotes the being of those beings who or which have the potentiality (the being) to change, be changed, or to develope. That is, to become, or to move or be moved; as for example in the motion (of 'things') and the 'natural unfolding' or growth, sans an external cause, that living beings demonstrate.

However, and crucially, physis is not - for human beings - some abstract 'essence' (qv. Plato's ἰδέᾳ/εἶδος) but rather a balance between the being that it is, it was, and potentially might yet be. That is, in Aristotelian terms, it is a meson - μέσον - of being and 'not being'; and 'not being' in the sense of not yet having become what it could be, and not now being what it used to be. Hence why, for Aristotle, a manifestation of physis - in terms of the being of mortals - such as arête (ἀρετή) is a meson, a balance of things, and not, as it is for Plato, some fixed 'form' - some idea, ideal - which as Plato wrote "always exists, and has no genesis. It does not die, does not grow, does not decay." [3]

According to my understanding of Heraclitus, physis also suggests - as in Fragment 1 - the 'natural' being of a being which we mortals have a tendency to cover-up or conceal [4].

Furthermore, physis is one of the main themes in the Pœmandres tractate of the Corpus Hermeticum, for the author seeks "to apprehend the physis of beings" [5] with physis often mystically personified:

> "This is a mysterium esoteric even to this day. For Physis, having intimately joined with the human, produced a most wondrous wonder possessed of the physis of the harmonious seven I mentioned before, of Fire and pneuma. Physis did not tarry, giving birth to seven male-and-female humans with the physis of those viziers, and ætherean...
>
> [For] those seven came into being in this way. Earth was muliebral, Water was lustful, and Fire maturing. From Æther, the pnuema, and with Physis bringing forth human-shaped bodies. Of Life and phaos, the human came to be of psyche and perceiveration; from Life - psyche; from phaos - perceiveration; and with everything in the observable cosmic order cyclic until its completion...
>
> When the cycle was fulfilled, the connexions between all things were, by the deliberations of theos, unfastened. Living beings - all male-and-female then - were, including humans, rent asunder thus bringing into being portions that were masculous with the others muliebral." [6]

Physis is also personified in the Ιερός Λόγος tractate:

> "The divine is all of that mixion: renewance of the cosmic order through Physis For Physis is presenced in the divine." [7]

The Numinous Way Of Pathei-Mathos

As mentioned elsewhere, what I have termed the philosophy of πάθει μάθος (pathei-mathos) is just my weltanschauung, developed between 2011 and 2013 after I had, upon reflexion, rejected much of and revised what then remained of my earlier (2006-2011) 'numinous way' [8].

In the philosophy of pathei-mathos, physis is used contextually to refer to:

> (i) the ontology of beings, an ontology - a reality, a 'true nature '- that is often obscured by denotatum [9] and by abstractions [10], both of which conceal physis;
> (ii) the relationship between beings, and between beings and Being, which is of us - we mortals - as a nexion, an affective effluvium (or emanation) of Life (ψυχή) and thus of why 'the separation-of-otherness' [11] is a concealment of that relationship;
> (iii) the character, or persona, of human beings, and which character - sans denotatum - can be discovered (revealed, known) by the faculty of empathy;
> (iv) the unity - the being - beyond the division of our physis, as individual mortals, into masculous and muliebral;
> (v) that manifestation denoted by the concept Time, with Time considered to be an expression/manifestation of the physis of beings [12].

My concept of physis is therefore primarily ontological and rooted - as is my philosophy of pathei-mathos - in the paganus culture of classical, and Hellenic, Greece.

David Myatt
March 2015

Notes

[1] qv. Chapter V for my translation of, and notes on, the relevant part of 1015α.

[2] See Chapter VI, below, and also Chapter IV: *Personal Reflexions On Some Metaphysical Questions*.

[3] πρῶτον μὲν ἀεὶ ὂν καὶ οὔτε γιγνόμενον οὔτε ἀπολλύμενον οὔτε αὐξανόμενον οὔτε φθίνον (Symposium 210e - 211a).

[4] See Appendix 1.

[5] Pœmandres 3; qv. my *A Translation and Commentary*. Included in *Corpus Hermeticum: Eight Tractates*. ISBN 978-1976452369

[6] Pœmandres 16-18.

[7] Ιερός Λόγος 3; qv. my *Ιερός Λόγος: An Esoteric Mythos*. Included in *Corpus Hermeticum: Eight Tractates*. ISBN 978-1976452369

[8] Refer to my *Concerning The Development Of The Numinous Way*, 2012.

[9] In my philosophy of pathei-mathos, I use the term denotatum - from the Latin, denotare - not only (i) in accord with its general meaning which is "to denote or to describe by an expression or a word; to name some-thing; to refer that which is so named or so denoted," but also (ii) as an Anglicized term which can denote both singular and plural instances.

[10] An abstraction is a manufactured generalization, a hypothesis, a posited thing, an assumption or assumptions about, an extrapolation of or from some-thing, or some assumed or extrapolated ideal 'form' of some-thing. Sometimes, abstractions are generalization based on some sample(s), or on some median (average) value or sets of values, observed, sampled, or assumed.

Abstractions can be of some-thing past, in the present, or described as a goal or an ideal which it is assumed could be attained or achieved in the future. Abstractions are often assumed to provide some 'knowledge' or some 'understanding' of some-thing assigned to or described by a particular abstraction.

[11] Refer, for example, to my *The Error of The-Separation-of-Otherness* in *The Numinous Way of Pathei-Mathos*, 2012.

[12] *Time And The Separation Of Otherness - Part One*. 2012.

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Addendum

Some Notes on Heraclitus Fragment 1

Text

τοῦ δὲ λόγου τοῦδ᾽ ἐόντος ἀεὶ ἀξύνετοι γίνονται ἄνθρωποι καὶ πρόσθεν ἢ ἀκοῦσαι καὶ ἀκούσαντες
τὸ πρῶτον· γινομένων γὰρ πάντων κατὰ τὸν λόγον τόνδε ἀπείροισιν ἐοίκασι, πειρώμενοι καὶ ἐπέων
καὶ ἔργων τοιούτων, ὁκοίων ἐγὼ διηγεῦμαι κατὰ φύσιν διαιρέων ἕκαστον καὶ φράζων ὅκως ἔχει·
τοὺς δὲ ἄλλους ἀνθρώπους λανθάνει ὁκόσα ἐγερθέντες ποιοῦσιν, ὅκωσπερ ὁκόσα εὕδοντες ἐπιλανθάνονται

Translation

My translation of the fragment is:

> Although this naming and expression [which I explain] exists, human beings tend to ignore it, both before and after they have become aware of it. Yet even though, regarding such naming and expression, I have revealed details of how Physis has been cleaved asunder, some human beings are inexperienced concerning it, fumbling about with words and deeds, just as other human beings, be they interested or just forgetful, are unaware of what they have done.

Comments

1. λόγος

In respect of fragments 80 and 112 I have suggested that it is incorrect to interpret πόλεμος simplistically as 'war', strife, or kampf [1] and that, instead of using such words, it should be transliterated so as to name a distinct philosophical principle that requires interpretation and explanation with particular reference to Hellenic culture and philosophy. For, more often than not, such common English words as 'war' are now understood in a non-Hellenic, non-philosophical, context and explained in relation to some ideated opposite; and in the particular case of the term 'war', for example, in contrast to some-thing named, explained, or defined, as 'peace' or a state of non-belligerence.

In respect of fragment 1 [2], does λόγος suggest a philosophical principle and therefore should it, like πόλεμος, be transliterated and thus be considered as a basic principle of the philosophy of Heraclitus, or at least of what, of that philosophy or weltanschauung, we can adduce from the textual fragments we possess? Or does λόγος, as I suggested in respect of fragment 112 and 123 [3] imply: both a naming (denoting), and a telling – not a telling as in some abstract explanation or theory, but as in a simple describing, or recounting, of what has been so denoted or so named. Which is why, in fragment 39, Heraclitus writes:

> ἐν Πριήνηι Βίας ἐγένετο ὁ Τευτάμεω, οὗ πλείων λόγος ἢ τῶν ἄλλων [4]

and why, in respect of λέγειν, Hesiod wrote:

> ἴδμεν ψεύδεα πολλὰ λέγειν ἐτύμοισιν ὁμοῖα,
> ἴδμεν δ᾽, εὖτ᾽ ἐθέλωμεν, ἀληθέα γηρύσασθαι [5]

I contend that fragment 1 also suggests a denoting, in the sense of expressing some-thing by denoting it or describing it by a 'name'. That is, that λόγος here does not refer here to what has often be termed Logos, and that the 'ambiguous' ἀεὶ [6] is not really ambiguous at all.

For one has to, in my view, take account of the fact that there is poetry in Heraclitus; a rather underrated style that sometimes led others to incorrectly describe him as ὁ σκοτεινός, the ambiguous (or the obtuse) one, and led Aristotle to write:

> τὰ γὰρ Ἡρακλείτου διαστίξαι ἔργον διὰ τὸ ἄδηλον
> εἶναι ποτέρῳ πρόσκειται, τῷ ὕστερον ἢ τῷ πρότερον, οἷον ἐν τῇ ἀρχῇ αὐτῇ τοῦ συγγράμματος:
> φησὶ γὰρ "τοῦ λόγου τοῦδ᾽ ἐόντος ἀεὶ ἀξύνετοι ἄνθρωποι γίγνονται":
> ἄδηλον γὰρ τὸ ἀεί, πρὸς ποτέρῳ δεῖ διαστίξαι. [6]

It is the poetic style of Heraclitus that I have tried, however badly, to express in my often non-literal and rather idiosyncratic translations/interpretations of some of the fragments attributed to him. Hence my interpretation of the first part:

> Although this naming and expression [which I explain] exists – human beings tend to ignore it, both before and after they have become aware of it.

The 'which I explain' being implicit in the sense of λόγος here as a naming and expression by a particular individual, contrasted (as often with Heraclitus) rather poetically with a generality; in this instance, contrasted with human beings - 'men' - in general.

2. ἀεὶ

In my view, "tend to" captures the poetic sense of ἀεὶ here. That is, the literal - the bland, strident - 'always' is discarded in favour of a more Heraclitean expression of human beings having an apparently rather irreconcilable tendency - both now and as in the past - to ignore (or forget or not understand) certain things, even after matters have been explained to them (they have heard the explanation) and even after they have discovered certain truths for themselves.

3. διαιρέων and Φύσις

I take the sense of διαιρέων here somewhat poetically to suggest not the ordinary 'divide' but the more expressive 'cleave', with it being undivided Physis that is cleaved into parts by "such naming and expression" as Heraclitus has revealed. That is, Heraclitus is not saying that he has described or expressed each thing 'in accordance with its true nature' (or divided things correctly, or something of the kind) but rather that the process of naming and categorization is or has divided Physis, obscuring the true nature of Being and beings, and it is this process, this obscuring, or concealment. of Physis - of cleaving it into separate parts or each thing, 'each' contrasted with a generality [7] - that he has revealed and is mentioning here, as he mentioned it in fragment 123:

> Φύσις κρύπτεσθαι φιλεῖ
>
> Concealment accompanies Physis [8]

Which is why I have transliterated Φύσις as referring to a general philosophical principle of the philosophy of Heraclitus, or at least of what, of that philosophy or weltanschauung, we can adduce from the textual fragments we possess.

4. πειρώμενοι καὶ ἐπέων καὶ ἔργων τοιούτων

In respect of ἐπέων καὶ ἔργων τοιούτων, the Homeric usage [9] is, for me, interesting as it implies a proverbial kind of saying rather than just 'words' and 'deeds':

> Τηλέμαχ᾽, οὐδ᾽ ὄπιθεν κακὸς ἔσσεαι οὐδ᾽ ἀνοήμων,
> εἰ δή τοι σοῦ πατρὸς ἐνέστακται μένος ἠύ,
> οἷος κεῖνος ἔην τελέσαι ἔργον τε ἔπος τε
>
> Telemachus – you will not be unlucky nor lacking in resolution
> If you hereafter instill into yourself the determination of your father
> Whose nature was to accomplish those deeds he said he would.

Furthermore, I take the sense here of πειρώμενοι poetically to suggest a "fumbling about" - as the inexperienced often fumble about and experiment until, often by trial and error, they have gained sufficient experience to understand and know what they are doing and what is involved, which rather reminds one of a saying of Pindar [10]:

> γλυκὺ δὲ πόλεμος ἀπείροισιν, ἐμπείρων δέ τις
> ταρβεῖ προσιόντα νιν καρδίᾳ περισσῶ

5. ἐγερθέντες and εὕδοντες

Given that, as mentioned above, there is poetry in Heraclitus, I am inclined to avoid the literal, and usual, understanding of ἐγερθέντες and εὕδοντες, particularly given the foregoing πειρώμενοι καὶ ἐπέων καὶ ἔργων τοιούτων which renders such a literal understanding not only out of context and disjointed but decidedly odd. Human beings forgetting things when they sleep? If, however, and for example, ἐγείρω here poetically suggests alertness, an interest or excitement - as ἤγειρεν in the Agamemnon suggests an alertness and excitement, an interest in what has occurred, and thence the kindling of a pyre [11] - then there is, as often in Heraclitus, a flowing eloquence and that lack of discordance one might expect of an aphorism remembered and recorded long after the demise of its author.

DWM
2013

Notes

[1] qv. *The Abstraction of Change as Opposites and Dialectic*, and *Some Notes on Πόλεμος and Δίκη in Heraclitus B80*

As mentioned in *The Abstraction of Change as Opposites and Dialectic*:

> "In addition, Polemos was originally the δαίμων [not the god] of kindred strife, whether familial, or of one's πόλις (one's clan and their places of dwelling). Thus, to describe Polemos, as is sometimes done, as the god of conflict (or war), is doubly incorrect."

[2] qv. Sextus Empiricus: Advenus Mathematicos VII. 132

[3] Regarding 123 - Φύσις κρύπτεσθαι φιλεῖ - qv. *Physis, Nature, Concealment, and Natural Change*, e-text 2010

[4] "In Priene was born someone named and recalled as most worthy – Bias, that son of Teutamas."

[5]

> We have many ways to conceal – to name – certain things
> And the skill when we wish to expose their meaning

[6] Aristotle: Ars Rhetorica, Book 3, chapter 5 [1407b]

[7] As in Homer et al, for example Iliad, Book VII, 215 -

> Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον
> But over the Trojans, a strange fear, to shake the limbs of each one there

[8] qv. my *Physis, Nature, Concealment, and Natural Change* [Notes on Heraclitus fragment 123], e-text 2010

[9] Odyssey, Book II, 272

[10] Fragment 110

[11] Aeschylus, Agamemnon, 296-299

> σθένουσα λαμπὰς δ᾽ οὐδέπω μαυρουμένη,
> ὑπερθοροῦσα πεδίον Ἀσωποῦ, δίκην
> φαιδρᾶς σελήνης, πρὸς Κιθαιρῶνος λέπας
> ἤγειρεν ἄλλην ἐκδοχὴν πομποῦ πυρός.
>
> The torch, vigorous and far from extinguished,
> Bounded over the Asopian plain
> To the rocks of Cithaeron as bright as the moon
> So that the one waiting there to begin that fire, jumped up

Note that here the watchman is not awakened from sleep.

II. Some Conjectures Concerning Our Nexible Physis

Given that we human beings are a sentient species, an interesting question is whether we have, over the past three thousand years, fundamentally changed. Changed in physis sufficient to enable us to avoid what our thousands of years old human culture of pathei-mathos informs us is unwise. For example, around 700 BCE Hesiod wrote:

> 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 ἄτῃσιν: ὁδὸς δ᾽ ἑτέρηφι παρελθεῖν
> κρείσσων ἐς τὰ δίκαια: Δίκη δ᾽ ὑπὲρ Ὕβριος 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. [1]

Certainly, in the many intervening centuries, some individuals - from adversity, or otherwise - have learned to avoid hubris and be fair, as is evident in our ever-growing human culture of pathei-mathos. But have we as a species, en masse, learned anything physis-changing - and learned by ourselves or by virtue of being instructed or educated - from the likes of Hesiod, Aeschylus, Sophocles, Herodotus, Thucydides, Aristotle, Pliny, and Cicero; from the Rig-Veda; from the teachings of Siddhartha Gautama and Lao Tzu; from the gospel narratives of the life and crucifixion of Jesus of Nazareth; from the music of JS Bach; from the art of Botticelli, Hokusai, and van Gogh; from the literature of the likes of Jane Austen, Solzhenitsyn, and Mariama Bâ; from the thousands and thousands and thousands of armed conflicts, wars, and invasions, of the past three thousand years; from the individual stories of suffering - of rape, torture, murder, starvation, theft, humiliation - traumatically recounted year after year, decade following decade, and century after century?

If we human beings - we mortals - have in sufficient numbers so learned and so changed, is that change qualifiable? My own, admittedly fallible, view is that it is qualifiable; with my tentative suggestion - the conclusion of some years considering the matter - being that it is by how we as individuals perceive, how we understand, and how we humans as a result of such a new perceiveration externally manifest (in terms of, for example, our societies, our attitudes, and our laws) the muliebral virtues and thus the position of women and

gender roles in general. Qualifiable in this way because - at least according to my own learning, and my understanding of the culture of pathei-mathos - of our nexible physis.

For our physis - our being, as mortals, and thus our character as individuals - is not only subject to enantiodromia:

> "[to] the revealing, the process, of perceiving, feeling, knowing, beyond causal appearance and the separation-of-otherness and thus when what has become separated - or has been incorrectly perceived as separated - returns to the wholeness, the unity, from whence it came forth. When, that is, beings are understood in their correct relation to Being, beyond the causal abstraction of different/conflicting ideated opposites, and when as a result, a reformation of the individual, occurs.
>
> A relation, an appreciation of the numinous, that empathy and pathei-mathos provide, and which relation and which appreciation the accumulated pathei-mathos of individuals over millennia have made us aware of or tried to inform us or teach us about," [2]

but also, as I have mentioned elsewhere, because my thesis is that

> "it is the muliebral virtues which evolve us as conscious beings, which presence sustainable millennial change. Virtues such as empathy, compassion, humility, and that loyal shared personal love which humanizes those masculous talking-mammals of the Anthropocene, and which masculous talking-mammals have - thousand year following thousand year - caused so much suffering to, and killed, so many other living beings, human and otherwise." [3]

Considered in such qualifiable terms, there do appear to be some promising signs: for it does seem that several modern societies are - via more and more individuals acquiring a new perceiveration and thence a new understanding - slowly moving toward that equality between men and women, that rejection of stereotypical gender roles, and that recognition of the importance - of the necessity - of the muliebral virtues; which, combined, manifest an enantiodromiacal change in our human physis and which change, which balancing of the masculous with the muliebral, consequently could evolve us beyond the patriarchal ethos, and the masculous societies, which have been such a feature of human life on this planet for the past three thousand years, genesis as that ethos and those societies have been of so much grieving.

Which leads to interesting questions, to which I admit I have no answers. Questions such as whether we can, en masse, so change, and whether - if we can so change or are so slowly changing - it will take us another three thousand years, or more, or less, to live, world-wide, in societies where fairness, peace, and compassion, are the norm because the males of our species - perhaps by heeding Fairness and not obliging Hubris, perhaps by learning from our shared human culture of pathei-mathos - have personally, individually, balanced within themselves the masculous with the muliebral and thus, because of sympatheia, follow the path of honour. Which balancing would naturally seem to require a certain conscious intent.

What, therefore, is our intent, as individual human beings, and can our human culture of pathei-mathos offer us some answers, or perchance some guidance? As an old epigram so well-expressed it:

> θνητοῖσιν ἀνωΐστων πολέων περ οὐδὲν ἀφραστότερον πέλεται νόου ἀνθρώποισι
>
> "Of all the things that mortals fail to understand, the most incomprehensible is human intent." [4]

Personally, I do believe that our human culture of pathei-mathos - rooted as it is in our ancient past, enriched as it has been over thousands of years by each new generation, and informing as it does of what is wise and what is unwise - can offer us both some guidance and some answers.

September 2014

Notes

[1] Hesiod, Ἔργα καὶ Ἡμέραι [Works and Days], vv 213-218. My translation. Some notes on the translation:

a. δίκη. The goddess of Fairness/Justice/Judgement, and - importantly - of Tradition (Ancestral Custom). In this work, 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 ἄτῃσιν 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).

[2] *The Numinous Way of Pathei-Mathos*, 2013. ISBN 9781484096642.

[3] *Some Questions For DWM*, 2014.

[4] Vitae Homeri, Epigrammata V. My translation.

III. Just Passing By

It is one hour past noon on a somewhat typical English Winter day: a morning of rain and gusty winds, and not that cold, but with that dull light brought by overcast skies which - together with the dampness wrought by hours and hours of rain and with trees bereft of green - makes one to dream, if only for a moment, of those warm lightful days of Summer.

So here I am, fortunate in so many ways compared to so many in so very many other places; free, following a repleteful meal, to sit within a house at a desk and muse again on certain metaphysical questions, with music of centuries past - Lachrimae Antiquae, by Dowland - having been reproduced by almost magical modern means, just ended; while, elsewhere in the world, the usual mayhem, violence, suffering - and killings - continue. And continue in the name of one cause, one dream, one hope, or another; continue in dutiful service, many times, of one interpretation of one faith, or another; or, as so often, continue because of that primal servitude as when a man betakes a woman to force himself upon her just because he wants to or because he can.

No empathy, there; present and past. No restraint, however wrought or brought: human, δαίμων, wyrdful, consciential, divinity, or divine. No culture of pathei-mathos, or at least no personal lessons learned therefrom. But of course there are, they always are, the inevitable excuses from so many for so much suffering done: words and speeches; dogma, ideology, demagoguery, deceit. For there is this idea, this manifesto - or that. And, whatever the words, the descriptions, the idea, the ideology, whatever the excuses, someone - so many - suffer. I know, for I have been there, done - and said and written - that, decade following decade. I know all the excuses, all the primal feelings, all the dogma, the ideologies: the violence, the mayhem, the deaths, the hatred, and the incitement of the division - the separation-of-otherness - that so divides.

How, then, I ask - partly in hope of expiation - can we ever hope to end this? This repetition of so causing suffering, generation following generation, millennia after millennia. Yet again I admit that I do not really know, although I have this feeling, born of my own suffering-causing past, that it is our surety - our certainty-of-knowing - that does so mislead and has so misled we fallible, we so error-prone, human beings; conveying to us as such surety surely does that sense of purpose that can so vitalize our so short mortal lives. For I sense that it is a personal empathy that we need; not words; not some surety whose genesis is some ideology, some idea, some speech, some manifesto, some philosophy, some book, some cause, some fervent religious faith, or even some idealistic dream of a better future wrought by having to do certain things 'now'.

A need for the empathy that engenders in us such a sympatheia with another living being that their fear is our fear, their pain our pain, their grief our grief, and their joy our joy; and not in some airy-fairy way but such that we feel - bodily, mentally - exactly what they do. How, then, could we hurt them, those others who are ourself? How, then, could we cause anyone to suffer? How then could we humiliate them, deprive them of dignity? How then could we manipulate and deceive them? How then could we torture, do violence to, and kill, them? How, then, could we sally forth to war to injure and to kill?

A few such empaths already exist; perhaps have always existed, or maybe have slowly emerged a millennia - or more, or less - ago. Empaths: those who physically feel the pain of others in a particular part of their body; those who sense, who feel, what eyes or voice convey or try to conceal. Those who, so feeling, so sensing, are become or can be so sensitive that they quite often have to reclusively keep themselves away; sometimes more at peace, in their empathy-bred humility, with animals and Nature than with others of their human kind. Some empaths naturally born; perhaps slightly more by pathei- mathos made. Are such empaths, then, our future? An evolutionary leap? And if so, can or even should such empathy be developed in others? Or should we - however well-intentioned we consider ourselves to be - not, and never again, interfere at all, but rather let whatever comes-into-being come-into-being, in its own way and in its own species of worldly, human, time?

Empathy seems to me to be the kernel of that way of living, that personal character, that perhaps all spiritual ways, and all mysticism, have saught, and do seek, to encourage. Manifest as this is in compassion, humility, a gentleness, and an appreciation of the numinous: of a placing of ourselves in perspective, of we as fallible mortals prone because of our hubris to upset the natural balance. But empathy needs no deities; no god or God;

no concept of sinner and saved; no heaven, and no mechanism such as rebirth and karma. There is empathy, and that is all.

An empathy engendering a silent interior deeply personal knowing, beyond words, of the illusion of our self. Of how 'we' are but one connexion to all that is, was, or ever will be. Of how the connexions encompass the Cosmos and not just our planet, Earth. A knowing that we are visitors just passing by; of how our connexion is presenced, temporarily, here where and how we are; and of how it can flux, change, to be what it could be, embodied perhaps in - as - some part of Nature here, or as some type of life somewhere in a galaxy near or far distant. A knowing of how it is, or seems to be, our sense of self that closes this our connexion to our potentiality of being some presenced emanation of future life, and how that connexion is or can be kept open, alive, by a feeling for the life, the beings, the worlds, the Cosmos, beyond our microcosmic mortal selves. But how can those living in poverty - or who are homeless, or hungry, or dispossessed, or oppressed, or abused, or sick, or traumatised or injured by conflict and war, or subjected to brutality and injustice - appreciate, let alone consider how they might live by, all this? It is just mysticism; devoid of practical purpose to those in need of the basics, the staples, of life and day to day living.

Why, then, do I chunter on, pondering on empathy? Partly in hope; partly in expiation. But mostly because it is all I now seem to have; as an artist or musician have their artisements. Long gone now those deeds born of a desire to change the world through action, for all I personally wrought through my certitude-of-knowing was suffering. And such knowing, such an intuition of understanding, as becalms me now makes me to see the longer, the more millennial, view; of a Cosmos changing as it changes entirely independent of us few terrans here, and of how nations, States, empires, tyrants, dogma, ideology - and even a cherished faith - pass away; the only seeming constant "a mysterium esoteric even to this day" [1], our human nature, jumelle as it is in essence, and why we (apparently uniquely among life presenced here on Earth) are, as one ancient metaphysical tract expressed it, 'deathful of body yet deathless the inner mortal'. For we might also well ask, as the student of Pœmandres did: "You who are earth-bound, why do you embrace death when you have the means to partake of immortality?" [2] The means, that is (at least according to my fallible and limited understanding), of empathy.

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[1] Corpus Hermeticum, Pœmandres, 16. Translated by DWM: *Poemandres*, included in *Corpus Hermeticum: Eight Tractates*. ISBN 978-1976452369.

[2] Corpus Hermeticum, Pœmandres, 28.

IV. Personal Reflexions On Some Metaphysical Questions

The cosmogony described in the Ιερός Λόγος tractate of the Corpus Hermeticum answers certain interesting and important metaphysical questions in a particular and ancient way:

> Δόξα πάντων ὁ θεὸς καὶ θεῖον καὶ φύσις θεία. ἀρχὴ
> τῶν ὄντων ὁ θεός καὶ νοῦς καὶ φύσις καὶ ὕλη, σοφία εἰς
> δεῖξιν ἀπάντων ὤν· ἀρχὴ τὸ θεῖον καὶ φύσις καὶ ἐνέργεια
> καὶ ἀνάγκη καὶ τέλος καὶ ἀνανέωσις [...]
>
> τὸ γὰρ θεῖον ἡ πᾶσα κοσμικὴ σύγκρασις φύσει ἀνανεου-
> μένη· ἐν γὰρ τῷ θείῳ καὶ ἡ φύσις καθέστηκεν
>
> The numen of all beings is theos: numinal, and of numinal physis.
> The origin of what exists is theos, who is Perceiveration and Physis and Substance:
> The sapientia which is a revealing of all beings.
> For the numinal is the origin: physis, vigour, incumbency, accomplishment, renewance [...]
>
> The divine is all of that mixion: renewance of the cosmic order through Physis
> For Physis is presenced in the divine. [1]

All such 'theological' answers - from classical Greco-Roman paganism and mysticism to Gnosticism to Christianity and Islam - lead us to enquire (i) if Being - whether denoted by terms such as acausal, born-less, θεός The One, The Divine, God, The Eternal, Μονάς - can be apprehended (or defined) by some-things which are causal (denoted by terms such as spatial, temporal, renewance), and (ii) whether this 'acausal Being' is the origin or the genesis or 'the artisan' [2] or the creator of both causal being (including 'time', and 'change') and of causal living beings such as ourselves.

That is, (i) has causal spatially-existing being 'emerged from' - or been created by - acausal Being, and (ii) are causal beings - such as ourselves - an aspect or emanation of acausal Being?

My admittedly fallible understanding now, after some years of reflexion and based as it is on my limited knowledge, is that formulating such a question in such terms - causal/acausal; whole/parts; eternal/temporal; ipseity/unity; emergent from/genesis of - is a mis-apprehension of what-is because such denoting is 'us as observer' (i) positing, as Plato did, such things as a theory regarding 'the ideal' [3], and/or (ii) constructing a

form or abstraction (ἰδέᾳ) which we then presume to project onto what is assumed to be 'external' to us, both of which present us with only an illusion of understanding and meaning because implicit in such theories and in all such constructed forms are (i) an opposite (an 'other') and (ii) the potentiality for discord (dialectical or otherwise) between such opposites and/or because of a pursuit of what is regarded as 'the ideal' of some-thing. Hence, perhaps, why Heraclitus is reported to have written:

> εἰδέναι δὲ χρὴ τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἔριν, καὶ γινόμενα πάντα κατ´ ἔριν καὶ χρεώμενα
>
> One should be aware that Polemos pervades, with discord δίκη, and that beings are naturally born by discord.
> [Fragment 80]
>
> πάντα δὲ γίνεσθαι καθ᾽ εἱμαρμένην καὶ διὰ τῆς ἐναντιοδρομίας ἡρμόσθαι τὰ ὄντα
>
> All by genesis is appropriately apportioned [separated into portions] with beings bound together again by enantiodromia.
> [Diogenes Laërtius, ix. 7]

In effect, our innate assumption of our existence as sentient individuals - separate from 'the other', be that other Being itself or other beings - leads us and has led us to formulate and to strive to answer certain metaphysical questions in a particular way. That is, from the position of an 'observer' whose answers are dependant on postulated concepts described or denoted by words such as 'time', 'change', God, theos/theoi, and 'the ideal'.

Is it therefore possible for us to discover our being, our physis - in effect, know Reality and discover the meaning of our existence - without such postulations, be they metaphysical or theological or otherwise? My fallible answer, based as it is on my limited knowledge and my own experience, is that it is possible; and possible by means of empathy and pathei-mathos. However, by necessity - given the personal (local) horizon of both empathy and pathei-mathos [4] - the knowing so revealed is (i) only our personal fallible answer, and also is (ii) always sans denotatum [5], a wordless empathic knowing that cannot be expressed (by words, terms) without in some way distorting it or denuding it of such numinosity as has been personally discovered (revealed) by empathy and pathei-mathos.

For empathy and pathei-mathos incline us to suggest that ipseity is an illusion of perspective: that there is, fundamentally, no division between 'us' - as some individual sentient, mortal being - and what has hitherto been understood and named as the Unity, The One, God, The Eternal. That 'we' are not 'observers' but rather Being existing as Being exists and is presenced in the Cosmos. That thus all our striving, individually and collectively when based on some ideal or on some form - some abstraction and what is derived therefrom, such as ideology and dogma - always is or becomes sad/tragic, and which recurrence of sadness/tragedy, generation following generation, is perhaps even inevitable unless and until we live according to the wordless knowing that empathy and pathei-mathos reveal. In this matter, Heraclitus perhaps had something interesting to say, again:

> τοῦ δὲ λόγου τοῦδ᾽ ἐόντος ἀεὶ ἀξύνετοι γίνονται ἄνθρωποι καὶ πρόσθεν ἢ ἀκοῦσαι καὶ ἀκούσαντες τὸ πρῶτον· γινομένων γὰρ πάντων κατὰ τὸν λόγον τόνδε ἀπείροισιν ἐοίκασι, πειρώμενοι καὶ ἐπέων καὶ ἔργων τοιούτων, ὁκοίων ἐγὼ διηγεῦμαι κατὰ φύσιν διαιρέων ἕκαστον καὶ φράζων ὅκως ἔχει· τοὺς δὲ ἄλλους ἀνθρώπους λανθάνει ὁκόσα ἐγερθέντες ποιοῦσιν, ὅκωσπερ ὁκόσα εὕδοντες ἐπιλανθάνονται
>
> Although this naming and expression [which I explain] exists, human beings tend to ignore it, both before and after they have become aware of it. Yet even though, regarding such naming and expression, I have revealed details of how Physis has been cleaved asunder, some human beings are inexperienced concerning it, fumbling about with words and deeds, just as other human beings, be they interested or just forgetful, are unaware of what they have done. [Fragment 1]

What, therefore, is the wordless knowing that empathy and pathei-mathos reveal? It is the knowing manifest in our human culture of pathei-mathos. The knowing communicated to us, for example, by art, music, literature, and manifest in the lives of those who presenced, in their living, compassion, love, and honour.

Germane to this knowing is that - unlike a form or an abstraction - it is always personal (limited in its applicability) and can only be embodied in and presenced by some-thing or by some-one which or who lives.

That is, it cannot be abstracted out of the living, the personal, moment of its presencing by someone or abstracted out from its living apprehension by others in the immediacy-of-the-moment, and thus cannot become 'an ideal' or form the foundation for some dogma or ideology or supra-personal faith.

Plato, Art, and The Ideal

Since art can wordlessly communicate to us the wisdom, and the knowing of Reality, revealed individually by both empathy and the culture of pathei-mathos, it seems apposite to briefly consider Plato's rather influential notions of τὸ καλόν (of beauty) and of 'the ideal'.

As Isocrates wrote of Helen of Troy:

> κάλλους γὰρ πλεῖστον μέρος μετέσχεν, ὃ σεμνότατον καὶ τιμιώτατον καὶ θειότατον τῶν ὄντων ἐστίν.

> Of all things valued, numinous, and divine, she had the greatest share: beauty. [Encomium, 54]

However, with Plato, τὸ καλόν becomes impersonal, even when the subject he is writing about is human 'nobility'. That is, it becomes something unrelated to what is personally known and proven (revealed) by what is real (as for example in the deeds of a real-life individual). For Plato, it is related to or manifests ἀρετή ('virtue'), which in his philosophy becomes a hypothesized abstraction which a person may or may not possess and which, it is claimed, can be 'brought into being' by other abstractions, such as a Republic.

Thus, in Phaedo (78b), Plato writes about αὐτὸ τὸ καλόν and about αὐτὸ ἕκαστον ὃ ἔστιν: that is, of 'abstract' (true, ideal) beauty and of 'abstract' (true, ideal) being. In Kratylus 389d he has Socrates talk about 'true, ideal' naming (denotatum) - βλέποντα πρὸς αὐτὸ ἐκεῖνο ὃ ἔστιν ὄνομα.

Also in Kratylus (386d-386e), Plato has Socrates say:

> μήτε ἑκάστῳ ἰδίᾳ ἕκαστον τῶν ὄντων ἐστίν δῆλον δὴ ὅτι αὐτὰ αὐτῶν οὐσίαν ἔχοντά τινα βέβαιόν ἐστι τὰ πράγματα
>
> Each being has their own mode [of being] which is constant, and which is neither caused by nor related to us.

Furthermore, he writes that:

> πρῶτον μὲν ἀεὶ ὂν καὶ οὔτε γιγνόμενον οὔτε ἀπολλύμενον, οὔτε αὐξανόμενον οὔτε φθίνον
>
> Firstly, it always exists, and has no genesis. It does not die, does not grow, does not decay.
>
> (Symposium 210e - 211a)
>
> ἀρχόμενον ἀπὸ τῶνδε τῶν καλῶν ἐκείνου ἕνεκα τοῦ καλοῦ ἀεὶ ἐπανιέναι, ὥσπερ ἐπαναβασμοῖς χρώμενον
>
> Starting from that beauty, that person must - because of such beauty - always as by a ladder move on, upwards.
>
> (Symposium 211c)

While many other examples could be adduced, it does seem evident that Plato posits some abstraction - whether described by him in terms such as ἰδέᾳ, εἶδος, or involving αὐτὸ (i.e. form, ideal, 'true'/of itself) - and which abstraction, because it has no genesis, does not die, does not grow, and yet which invokes change - a moving-on by, or discord resulting from, the pursuit of such an ideal by individuals - is independent of and often damaging to our living (and thus numinous) reality as individual diverse human beings possessed of the faculty of empathy and able to learn from the culture of pathei-mathos.

In contrast, when Aristotle, in an oblique reference to Plato, writes τοῦ δὲ καλοῦ μέγιστα εἴδη τάξις καὶ συμμετρία καὶ τὸ ὡρισμένον [6] he is referring to what is real, what actually exists - ὥστε διὰ τοῦτο ὀρθῶς οἱ γεωμέτραι λέγουσι καὶ περὶ ὄντων διαλέγονται καὶ ὄντα ἐστίν: διττὸν γὰρ τὸ ὄν.

That is, to the beauty of geometry as manifest, for example, by geometricians when - as in Euclid's Elements - they make logical deductions from schemata and harmony and consonancy. Aristotle goes on to write that τὸ καλόν is especially revealed (δείκνυμι) in mathematics: ἃ μάλιστα δεικνύουσιν αἱ μαθηματικαὶ ἐπιστῆμαι.

Also, when Aristotle deals with ἀρετή he considers it a μέσον (meson, median, a balance between 'being' (actually existing) and 'not-being' (a potentiality), qv. Metaphysics 9.1051a) and thus discards Plato's εἶδος of an abstractive 'good' and 'bad'. Which discarding was an excellent philosophical beginning given how Plato's abstractive 'ideal' of some-thing with its implication that a person "must - because of that ideal - always as by a ladder be moving on, upwards," is and has been the genesis of discord and suffering.

Empathy and pathei-mathos, however, emphasize the importance of living in the "immediacy of the personal, living, moment", sans the pursuit of some ideal or of some assumed perfection; with what is 'good'

being not some abstraction denoted by some faith, dogma, ideal, ideology, or by some collocation of words, but rather is a function of, a wordless revealing by, our personal, our individual, empathic horizon, by our pathei-mathos, and by the collected human pathei-mathos of millennia manifest as that is in the culture of pathei-mathos. Which revealing is that what-lives is more important that any ideal, than any abstraction or form, with 'the good' simply being that which does not cause suffering to, or which can alleviate the suffering of, what-lives, human and otherwise.

Thus the 'meaning' of our physis, of our living, so revealed, is just that of a certain way of living; a non-defined, non-definable, very personal way of living, only relevant to us as an individual where we -

appreciating our human culture of pathei-mathos, and thus appreciative of art, music, literature, and other emanations of the numinous - incline toward not causing suffering and incline (by means of empathy, compassion, and honour) toward alleviating such suffering as we may personally encounter in the "immediacy of the personal, living, moment".

March 2015

> The genesis of this essay was some correspondence, in February and March 2015, with an academic, and which correspondence concerned certain metaphysical questions. I have paraphrased parts of, or utilized quotations from, or rewritten certain passages from, several of my replies. All translations (and errors) are mine.

°°°

Notes

[1] Myatt, David, *Ιερός Λόγος: An Esoteric Mythos*. Included in *Corpus Hermeticum: Eight Tractates*. ISBN 978-1976452369.

[2] In respect of theos as artisan (δημιουργόν) qv. the Corpus Hermeticum; for example Poemandres 11.

[3] qv. Plato, Art, and The Ideal, below.

[4] The 'local horizon of empathy' is a natural consequence of my understanding of empathy as a human faculty, albeit a faculty that is still quite underdeveloped. For what empathy provides - or can provide - is a very personal wordless knowing in the immediacy-of-the-living-moment. Thus empathy inclines us as individuals to appreciate that what is beyond the purveu of our empathy - beyond our personal empathic knowing of others, beyond our knowledge and our experience, beyond the limited (local) range of our empathy and that personal (local) knowledge of ourselves which pathei-mathos reveals - is something we rationally, we humbly, accept we do not know and so cannot judge or form a reasonable, a fair, a balanced, opinion about.

For empathy, like pathei-mathos, lives within us; manifesting, as both empathy and pathei-mathos do, the always limited nature, the horizon, of our own knowledge and understanding.

[5] Denotatum - from the Latin, denotare - is used here in accord with its general meaning, which is "to denote or to describe by an expression or a word; to name some-thing; to refer that which is so named or so denoted." As an Anglicized term denotatum can denote both singular and plural instances.

[6] Metaphysics, Book 13, 1078a. "The most noticeable expressions of kalos are schemata and harmony and consonancy."

V. Some Notes on Aristotle, Metaphysics, Book 5, 1015α

Text

ἐκ δὴ τῶν εἰρημένων ἡ πρώτη φύσις καὶ κυρίως λεγομένη ἐστὶν ἡ οὐσία ἡ τῶν ἐχόντων ἀρχὴν κινήσεως ἐν αὐτοῖς ᾗ αὐτά: ἡ γὰρ ὕλη τῷ ταύτης δεκτικὴ εἶναι λέγεται φύσις, καὶ αἱ γενέσεις καὶ τὸ φύεσθαι τῷ ἀπὸ ταύτης εἶναι κινήσεις. καὶ ἡ ἀρχὴ τῆς κινήσεως τῶν φύσει ὄντων αὕτη ἐστίν, ἐνυπάρχουσά πως ἢ δυνάμει ἢ ἐντελεχείᾳ.

Translation

Given the foregoing, then principally - and to be exact - physis denotes the quidditas of beings having changement inherent within them; for substantia has been denoted by physis because it embodies this, as have the becoming that is a coming-into-being, and a burgeoning, because they are changements predicated on it. For physis is inherent changement either manifesting the potentiality of a being or as what a being, complete of itself, is.

Commentary And Notes

physis. φύσις. A transliteration, since (i) this is a fundamental philosophical principle/term that requires contextual interpretation, and (ii) the English words 'nature' and Nature not only do not adequately describe this principle but also lead to and have led to certain misunderstandings of Aristotle in particular and of classical Greek culture in general.

quidditas. οὐσία. Quidditas - post-classical Latin, from whence the English word 'quiddity' - is more appropriate here than 'essence', given the metaphysical (ontological) context and given that 'essence' now has so many non-philosophical connotations. An interesting alternative would be the scholastic term haeceitty. As with physis, quidditas is a philosophical term which requires contextual interpretation.

changement inherent. The expression ἀρχὴν κινήσεως is crucial to understanding what Aristotle means in respect of physis. In regard to κίνησις, since Aristotle here does not mean 'motion' or 'movement' in the sense of Newtonian physics (with its causal concepts of force, mass, velocity, kinetic energy), and since such physical movement is what the English words 'motion' and 'movement' now most usually denote, then alternatives must be found. Hence the translation 'changement'.

For 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. 1 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 2, 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, οὕπω 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 3 - and ἀρετή.

substantia. ὕλη. I have chosen to use the etymon of the English word 'substance' - qv. substantia in Thomas Aquinas, Sententia libri Metaphysicae - to again (i) emphasize the need for contextual interpretation in respect of a specific philosophical term, and (ii) to avoid whatever misunderstandings may arise from the modern (non-ontological) connotations of words such as 'matter' and 'substance'.

as have the becoming that is a coming-into-being, and a burgeoning, because they are changements predicated on it. καὶ αἱ γενέσεις καὶ τὸ φύεσθαι τῷ ἀπὸ ταύτης εἶναι κινήσεις. The sense of γένεσις here implies a 'coming-into-being' rather than just 'generation', just as φύω implies a being 'burgeoning' - unfolding, revealing itself (its physis) - rather than just 'growing'.

the potentiality of a being or as what a being, complete of itself, is. The Greek word ἐντελεχείᾳ is compounded from ἐν ελει ἔχει and the sense here - in relation to ἐνυπάρχουσά - seems to be twofold: of a being as an unchanged being, and of what a being has become (or is becoming) as a result of a change, for both types of being actually exist, are real. One exists as a being as it is and has remained, and one exists as the being it has become (or is in the process of becoming) through the potential for changement inherent within it. Thus, for Aristotle, physis denotes the being of both types of being.

March 2015

[1] In respect of ἀρχὴ as implying what is primarily inherent, qv. 1012b-1013a.

[2] As Thomas Aquinas wrote: "Sciendum est autem, quod principium et causa licet sint idem subiecto, differunt tamen ratione. Nam hoc nomen principium ordinem quemdam importat; hoc vero nomen causa, importat influxum quemdam ad esse causati." Sententia libri Metaphysicae, liber 5, lectio 1, n 3.

[3] Regarding 1078a, τοῦ δὲ καλοῦ μέγιστα εἴδη τάξις καὶ συμμετρία καὶ τὸ ὡρισμένον (the most noticeable expressions of kalos are schemata and harmony and consonancy), my view - given the context - is that τάξις here is best translated as "schemata", rather than "order" or "arrangement" both of which are vague, open to mis-interpretation, and unrelated to the context, which context is mathematical beauty. Similarly, ὁρίζω (to me) suggests consonancy, echoing as that (now somewhat obscure) English word does both by its use by, among others, Shakespeare (Hamlet, Act 2, Scene 2, 286) and also by its relation to the almost 'mathematical beauty' of some music (as evident for example in the counterpoint of JS Bach).

Furthermore, just because the Greek has συμμετρία it does not necessarily follow that the English word 'symmetry' is an appropriate translation, considering how the word symmetry is now used and has been used, in the West for many centuries, and especially in relation to art (in terms, for example, of objects and the human body).

Given that Aristotle in 1078a is referring to geometry in particular and mathematics in general, then an appropriate translation is 'harmony' - as in "a collation of representative signs or marks, so arranged that they exhibit their agreement and account for their discrepancies or errors." A harmony, in other words, that is most evident (as I mentioned in my essay) in Euclid's Elements, as schemata and consonancy are therein evident, most of the contents (theorems) of which book - deriving from people such as Pythagoras - were known to Aristotle.

Thus, a translation such as "the chief forms of beauty are order and symmetry and definiteness" can in my opinion lead to projecting onto Aristotle what he may not necessarily have meant; and projecting onto in respect of how we now, over two thousand years after Aristotle, understand and use such common English terms. Hence, also, why I sometimes use obscure English words (which may suggest a relevant meaning) or transliterations (as in physis).

VI. Some Notes on Aristotle, Metaphysics, 987β

Text

Σωκράτους δὲ περὶ μὲν τὰ ἠθικὰ πραγματευομένου περὶ δὲ τῆς ὅλης φύσεως οὐθέν, ἐν μέντοι τούτοις τὸ καθόλου ζητοῦντος καὶ περὶ ὁρισμῶν ἐπιστήσαντος πρώτου τὴν διάνοιαν, ἐκεῖνον ἀποδεξάμενος διὰ τὸ τοιοῦτον ὑπέλαβεν ὡς περὶ ἑτέρων τοῦτο γιγνόμενον καὶ οὐ τῶν αἰσθητῶν: ἀδύνατον γὰρ εἶναι τὸν κοινὸν ὅρον τῶν αἰσθητῶν τινός, ἀεί γε μεταβαλλόντων. οὗτος οὖν τὰ μὲν τοιαῦτα τῶν ὄντων ἰδέας προσηγόρευσε, τὰ δ᾽ αἰσθητὰ παρὰ ταῦτα καὶ κατὰ ταῦτα λέγεσθαι πάντα: κατὰ μέθεξιν γὰρ εἶναι τὰ πολλὰ ὁμώνυμα τοῖς εἴδεσιν.

Translation

> Now, when Socrates occupied himself with ethics, giving no heed to Physis while seeking for what was universal therein and being the first to consider definitions, he [Plato] not only supported that approach but also favoured other existents rather than that consideration of percipient things, since [for him] it is not possible to have a standard for percipient things since they undoubtedly are liable to change.
>
> These other existents he termed Forms, saying that each and every perceptible thing - being related to them - was so described because of them. For the generality, similarly named, have their being by participating in those Ideals.

Notes

universal. καθόλου.

physis. φύσις. The usual translation here is 'Nature' as if 'the natural world' - and the physical cosmos beyond - are meant. According to my understanding of Aristotle, that is wrong. For, given that in Book 5, 1014b-1015a φύσις λέγεται ἕνα μὲν τρόπον ἡ τῶν φυομένων γένεσις οἷον εἴ τις ἐπεκτείνας λέγοι τὸ υ ἕνα δὲ ἐξ οὗ φύεται πρώτου τὸ φυόμενον ἐνυπάρχοντος [...] - Aristotle describes in some detail the various meanings of physis, it is logical to assume that he is here probably using the term ontologically as described there. Hence a transliteration is preferable.

Thus, my understanding is that Aristotle is here critical of Socrates and Plato because - in their pursuit of abstractive definitions - they neglected physis: that is, neglected being and the potentiality of being to 'change' as in and for example (a) the motion (of 'things') and (b) the 'natural unfolding' or growth that living beings demonstrate.

percipient (things). αἰσθητός. Usually translated 'sensible' (things/entities), but qv. Book Three, 999b - εἰ μὲν οὖν μηδέν ἐστι παρὰ τὰ καθ᾽ ἕκαστα οὐθὲν ἂν εἴη νοητὸν ἀλλὰ πάντα αἰσθητὰ καὶ exist ἐπιστήμη οὐδενός εἰ μή τις εἶναι λέγει τὴν αἴσθησιν ἐπιστήμην - where it is clear that Aristotle means percipient/perceiveration. [qv. also Book One, 980a - πάντες ἄνθρωποι τοῦ εἰδέναι ὀρέγονται φύσει σημεῖον δ᾽ ἡ τῶν αἰσθήσεων ἀγάπησις.]

The distinction - between percipient (a person who perceives) and sensible (perceptible by the senses) - may be subtle, but in my view is important for one relates to a person while the other relates to 'types of being.

perceived. Hence why Aristotle goes on to mention the reason for Plato conjecturing his 'theory of forms' - because, according to Plato, individual percipients have changing and variable perceiverations of 'sensible things'.

undoubtedly liable to change. ἀεί γε μεταβαλλόντων. For ἀεί as the more subtle 'liable to', 'subject to' (change) - rather than the bland 'always' - qv. Heraclitus Fragment 1 and Herodotus Book 2, 98.

Forms. ἰδέα. Since Plato often used ἰδέα and εἶδος interchangeably, 'idea'/'ideals' is also a suitable translation here, whence εἶδος as used by Aristotle would be 'form' rather than an 'ideal'.

for the generality, similarly named, have their being by participating in those Ideals. κατὰ μέθεξιν γὰρ εἶναι τὰ πολλὰ ὁμώνυμα τοῖς εἴδεσιν.

A rather obscure passage, which Aristotle goes on to explain is because Plato himself was rather vague in respect of what he meant by 'participation' (μέθεξις).

March 2015

VII. Notes On The Fourth Tractate Of The Corpus Hermeticum
Ἑρμοῦ πρὸς Τάτ ὁ κρατῆρ ἡ μονάς

Chaldron Or Monas

The title given to the fourth tractate of the Corpus Hermeticum, Ἑρμοῦ πρὸς Τάτ ὁ κρατῆρ ἡ μονάς, requires some consideration if it is to be translated without using English words that have, in the centuries since the text was written, acquired meanings which are not or which may not be relevant to or representative of the metaphysics, and the cosmogony, of such an ancient text; with an injudicious choice of words more often than not resulting in the modern reader projecting certain interpretations upon the text, as might be the case in translating, without some comment, κρατῆρ as 'basin', cup, or 'mixing bowl', μονάς as 'monad', and Τάτ as Thoth.

In respect of κρατῆρ, a more appropriate - and certainly more subtle - translation, given the esoteric nature and antiquity of the text, would be chaldron (an alternative spelling of 'cauldron'), since basin, cup, and 'mixing bowl' are not only too prosaic but also do not conjure the appropriate archetypal imagery: of the primal artisan-creator coagulating and mixing primal substances - qv. tractate III, Ιερός Λόγος - to produce, to bring-into-being by means of Logos, the cosmic order and thence mortal beings.

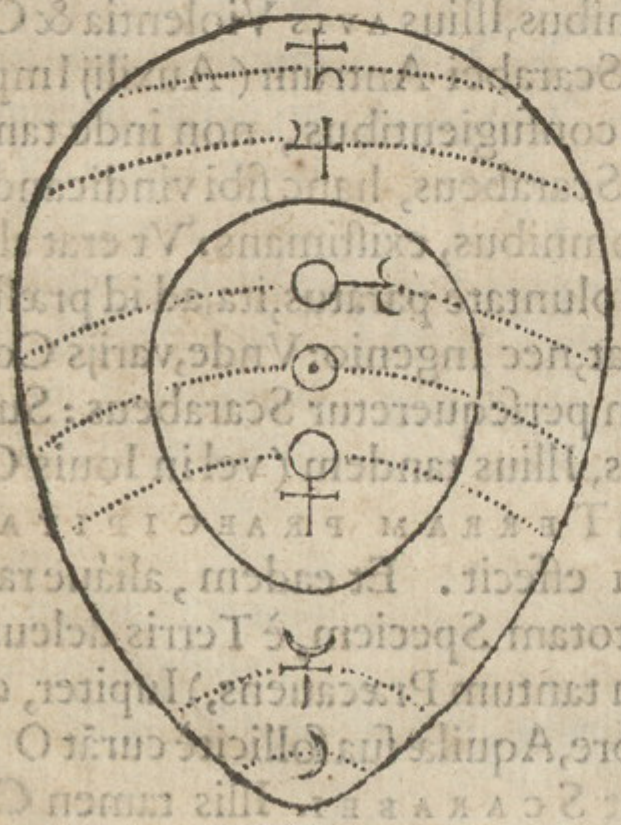
In respect of μονάς, the transliteration monas would be more appropriate - and certainly more subtle - than 'monad' given that the term monad is now so often associated with such weltanschauungen as those termed Pythagorean/neo-Pythagorean and Gnostic, an association which may or may not be relevant here.

Furthermore, monas has a long and interesting esoteric usage, including (somewhat recently) by John Dee in his *Testamentum Johannis Dee Philosophi summi ad Johannem Gwynn, transmissum 1568* - a text included (on page 334) in Elias Ashmole's *Theatrum Chemicum Britannicum, Containing Severall Poeticall Pieces of our Famous English philosophers, who have written the Hermetique Mysteries in their owne Ancient Language*, published in London in 1652 - who wrote "our Monas trewe thus use by natures Law, both binde and lewse", and who also entitled one of his works *Monas Hieroglyphica* (Antwerp, 1564), in which work he described (in Theorem XVIII) a septenary system somewhat similar to that of the Poemandres tractate [1].

ficiunt. Quem Numerum, duabus adhuc alijs rationibus: ex præmiſsis vt nos elicere poſſumus: ita Cabaliſticis Tyrohibus, eundem commendamus eruëndum: breuitati ſic Studentes: Eiuſdē tamen Magiſtralis Numeri, variam productionem artificioſam, Philoſophorum dignam Iudicantes Conſideratione. Nec vos, aliam, hîc, Myſtagogiam Celabo, Memorabilem. CRVCEM noſtram in duas alias literas, ſe Diſtribui Paſſam, Videntes: Si, vt Numeralem earundem virtutem quodam modo perpendimus prius, ita viciſsim nunc ILLARVM VERBALEM VIM, CVM IPSA CRVCE, CONFEREMVS, quòd inde Oriatur LVX: VERBVM, Finale & Magiſtrale (ex illa TERNARII, in Vnitate Verbi, Conſpiratione & Conſenſu) cum ſumma Admiratione, Intelligemus.

THEOR. XVIII.

EX duodecimo & decimotertio Theorematibus noſtris colligi poteſt, Cæleſtem Aſtronomiam, INFERIORIS eſſe quaſi Parētem & Magiſtram. Subleuatis ergo in Cælum oculis Cabaliſticis (ex Prædictorū Myſteriorū Theorica Illuminatis) talē ad amuſsim noſtræ MONADIS, conſpiciemus ANATOMIAM: In NATVRAE LVMINE, VITAQVE ſeſe ſic nobis ſemper oſtendētem. Et ſuopte NVTV, Secretiſsima huiuſce



E

In respect of Τάτ, while there is no disputing that Thoth is meant, what may or may not be implied by the name Thoth is whether or not there is a primarily Egyptian genesis for the metaphysics and the cosmogony of this particular tractate. For what does 'Egyptian' mean in the context of the Corpus Hermeticum, written when Egypt was a post-Ptolemaic Roman province where Hellenism still thrived? That is, is the text propounding a metaphysics and a cosmogony primarily redolent of indigenous, pre-Alexandrian, times, with Hermes Trismegistus simply a Hellenic name for the ancient Dynastic deity Thoth, and thus with the Greek Hermes possibly being a son of that ancient Egyptian deity?

Or is the text redolent of a classical metaphysics and a cosmogony; or of a Hellenic metaphysics and cosmogony; or of some syncretism of Egyptian (pre-Alexandrian) weltanschauungen with Hellenic mysticism? Or has the author (or authors) of Ἑρμοῦ πρὸς Τάτ ὁ κρατῆρ ἡ μονάς simply used the name of an ancient deity -

Thoth - in order to appeal to an audience of Hellenized Egyptians, or Greeks/Romans dwelling in Egypt, or because it seemed to add some esoteric gravitas to the text? Or, as the title might be taken to imply - of Hermes to Thoth - is it a text intended to inform Egyptians (Hellenized or expatriate Greeks/Romans, or otherwise) about Greek/Hellenic metaphysics and cosmogony, with Thoth thus regarded, symbolically, esoterically, or otherwise, as the son of the Greek divinity Hermes?

In this matter, I incline toward the view - based on some forty years of study of the Corpus Hermeticum and similar mystical and esoteric texts, classical, Hellenic, medieval, Arabic and otherwise - that what is imparted in this tractate, as with the Poemandres and the Ιερός Λόγος, is primarily a mystical, and - for centuries - aural, Greek tradition, albeit one possibly influenced, over time and in some degree, by the metaphysical speculations of later philosophers such as Plato and Aristotle.

That is, that in Ἑρμοῦ πρὸς Τάτ ὁ κρατῆρ ἡ μονάς and Ιερός Λόγος and Ποιμάνδρης, we have an intimation of the metaphysics and the cosmogony taught to initiates of that (or those) ancient and aural and paganus Greek mystical tradition(s) mentioned by writers such as Herodotus. And an intimation that is not - a few borrowed illustrative terms notwithstanding - in any significant and metaphysical manner deriving from or influenced by Biblical stories or by early Christian theology or by indigenous Egyptian culture. In the matter of a paganus Greek mystical tradition, the opening of the fourth tractate is, metaphysically, very interesting:

> Επειδὴ τὸν πάντα κόσμον ἐποίησεν ὁ δημιουργός οὐ χερσὶν ἀλλὰ λόγῳ ὥστε οὕτως ὑπολάμβανε ὡς τοῦ παρόντος καὶ ἀεὶ ὄντος καὶ πάντα ποιήσαντος καὶ ἑνὸς μόνου τῇ δὲ αὐτοῦ θελήσει δημιουργήσαντος τὰ ὄντα
>
> Because the artisan crafted the complete cosmic order not by hand but through Logos, you should understand that Being as presential, as eternal, as having crafted all being, as One only, who by thelesis formed all that is. [2]

For it is incorrect and misleading to write about those three tractates - and most if not all the other tractates of the Corpus Hermeticum - as being in any way indigenously Egyptian. Rather, their genesis - the tradition they represented - was the Greek culture of post-Alexandrian Egypt, a cultural influence so evident in the numerous papyri found in places such as Oxyrhynchus, containing as such papyri do verses from Homer, Sappho, Menander, Sophocles, and other Greek authors.

January 2015

Notes

[1] qv. my translation of and commentary on the Poemandres tractate, included in *Corpus Hermeticum: Eight Tractates*. ISBN 978-1976452369

[2] In respect of my translation:

artisan. δημιουργόν. qv. my translation of and commentary on Poemandres 9 [Poemandres, A Translation and Commentary. 2014]. The theme of an artisan-creator, and their artisements, is common to the third tractate (Ιερός Λόγος) as well. That the tractate begins by using the term artisan, rather than theos, is perhaps significant.

that Being. The construction of the Greek here implies the conventional "you should understand him as..." although how such a human-type gender could be adduced from or manifest by how the 'body' of the artisan-creator is described in subsequent verses is an interesting and relevant metaphysical question. Can, or should, a 'body' that cannot be touched, that cannot be seen, that cannot be measured, that is not separable - οὐδὲ διαστατόν - and thus which is not conventionally 'human', be described as male? It is to suggest such a metaphysical question (and the limitations of ordinary language) that I have here, and here only, departed from convention and used 'that Being' instead of 'him'.

There is also an interesting and perhaps relevant mention, in the second tractate of the Corpus, of the one, the being, who - like an artisan - constructs things:

> ὁ οὖν θεὸς <τὸ> ἀγαθόν, καὶ τὸ ἀγαθὸν ὁ θεός. ἡ δὲ ἑτέρα προσηγορία ἐστὶν ἡ τοῦ πατρός, πάλιν διὰ τὸ ποιητικὸν πάντων. πατρὸς γὰρ τὸ ποιεῖν.
>
> Thus theos is the noble and the noble is theos, although another title is that of father because the artifex of all being. For it is of a father to construct.

presential. πάρειμι. Presential - from the classical Latin praesentia - means "having or implying actual presence", as manifesting (as being presenced) in a locality or with an individual, and is thus more apposite here than the rather bland word 'present'. Cf. the use of 'presenced' in Ιερός Λόγος 2, et sequentia.

One only. ἑνὸς μόνου. A formulaic mystic phrase, implying uniqueness. Cf. ordinary usage in Plato, Crito 47, ἢ ἑνὸς μόνου ἐκείνου [...] ἑνὸς μόνου.

thelesis. θέλησις. Given what follows - τοῦτο γάρ ἐστι τὸ σῶμα ἐκείνου, οὐχ ἁπτόν, οὐδὲ ὁρατόν, οὐδὲ μετρητόν, οὐδὲ διαστατόν - a transliteration to suggest something other than a human type 'will' or 'desire'; such as 'disposition'. That is, Being (whatsoever of whomsoever Being is, in terms of gender and otherwise) is predisposed to craft - to presence - being as beings: as immortals (deities), as mortals (humans) and otherwise, qv. Ιερός Λόγος, Poemandres 8 ff, and Poemandres 31:

> οὗ ἡ βουλὴ τελεῖται ἀπὸ τῶν ἰδίων δυνάμεων
>
> whose purpose is accomplished by his own arts.

formed. As an artisan forms their artisements, and thus manifests their skill, their artistry, in what they produce. That is, the artisan-creator has formed, crafted, being (all existence) as beings.

VIII. Extremism, Terrorism, Culture, And Physis

A Question Of Being

Disinclined as I am, and as I have been for many years, to comment on recent events, I have - after much reflexion - decided to respond to certain questions asked of me, given that several friends and diverse individuals (communicating through correspondence forwarded to me through intermediaries) have expressed an interest in my opinion about some recent events in France because of my forty years of (now regretted) practical experience of extremism [1] and extremists and which experience included not only being an advocate, as a Muslim, of what has become known as 'Islamic extremism', but also of being a neo-nazi activist and ideologue who preached and who advocated subversion, insurrection, hatred, and terrorism.

The recent events in France, where seventeen people were killed at four locations between the 7th and 9th of January 2015 - and similar events on other lands, from September 2001 (9/11) onwards - have led many people to speculate about the problem of, about causes of, and what may be required to prevent, such acts.

My admittedly fallible view, derived from my personal decades of experience, is that simple cause-and-effect answers are rather misguided, however naturally instinctive and/or politically expedient they might be - and/or however effective (or perhaps necessary) some of them might be in the short-term: of years, of a decade or more. For I incline toward the view that the long-term solution does not lie in more legislation, or in more security measures, or in idealizing one culture over and above another (as in the West verses Islam), or in invading other lands, or even in attempting to combat 'extremism' by means of advocation of a 'moderate' interpretation of some religion or some political ideology. Rather, the long-term solution lies in understanding our basal physis [2] as human beings and then considering how - or even if - that basal physis can be changed, evolved.

For the reality - the truth - of our being is that we humans can always find, and have always found - century after century, millennia after millennia - some cause or some ideology or some ideation or some interpretation of some religion or some dogma or some leader to allow us to express, to live, what is solely masculous [3]. For as I know from my own experience and involvements such an expression, such a living, vivifies, excites, and has so often provided us (or a significant portion of us) with a sense of purpose, an identity, and thus given our lives meaning.

Thus, for that significant portion of us, it is our basal nature - our basal character - as human beings which is at fault, the cause; not some current or past harsh interpretation of some religion or of some weltanschauung; not some 'extremist' ideology, per se; not some failure to tackle extremism; not some deficiency of law nor some failure (of intelligence, or otherwise) by the Police or by some State security service. That is, the harsh modern interpretation of a religion such as Islam (manifest for example in al-Qa'ida and in groups such as ad-Dawlah al-Islamiyah fil 'Iraq wa ash-Sham), or the extremism manifest in nazism and fascism (past and present) are symptoms, not the cause.

For it is my considered opinion - fallible as it is and based as it is on what (admittedly limited) knowledge I have of the circumstances - that the perpetrators of recent events in France simply found, in a harsh interpretation of Islam, something which not only gave them a sense of purpose, a goal - which gave their lives meaning - but also provided them with an excuse to behave according to their physis or what they believed their physis should be: to be what they were or had become or should become. That is, lacking that empathy - such compassion and such honour, such muliebral virtues - as would have engendered within them a feeling for, an intuition of, and thus an appreciation of, innocency [4] and of individuals as individuals and not as abstracted 'enemies' or as somehow 'inferior' to them or as a means whereby what they believed in, or desired (such as some after-life), could be achieved.

In other words, a harsh modern interpretation of a particular religion hallowed what is masculous to the detriment of what is muliebral, making such a basal, such an unbalanced, masculous physis an ideal to be imitated and strived for, and which masculous ideal included the notion of a personal immolation, via kampf and a dishonourable disregard for the innocency of others, as a means to some posited goal. An unbalanced

masculous physis also evident in - and idealized by - the ideologies of communism, nazism, and fascism, and in and by the 'puritanical' and inquisitorial interpretations of Christianity centuries before.

How then can that basal physis be changed or evolved? How can the masculous be balanced with the muliebral thus avoiding such unbalance, such bias toward the masculous, as has brought so much suffering recent and otherwise? All I have is a rather philosophical, quite long-term, and quite personal answer. Of, in terms of individuals, the development by individuals of empathy and the cultivation of the virtue of personal honour; and, in terms of society, Studia Humanitatis: that is, education to form, to shape, the manners and the character, of individuals by not only acquainting them with such topics as are, and were traditionally, included in that subject, but also of them being educated in such knowledge concerning our physis as our thousands of years old human culture of pathei-mathos has bequeathed to us [5].

January 2015

Notes

[1] As I have explained in many of my post 2009 writings, by extreme is meant to be harsh, so that I consider an extremist is a person who tends toward harshness, or who is harsh, or who supports/incites harshness, in pursuit of some objective, usually of a political or a religious nature. Here, harsh is: rough, severe, a tendency to be unfeeling, unempathic, uncompassionate.

Hence I consider extremism to be: (a) the result of such harshness, and (b) the principles, the causes, the characteristics, that promote, incite, or describe the harsh action of extremists. In addition, a fanatic is considered to be someone with a surfeit of zeal or whose enthusiasm for some objective, or for some cause, is intemperate.

[2] I use the term physis (φύσις) as a revealing, a manifestation, of not only the true nature of beings but also of the relationship between beings, and between beings and Being. Physis is often apprehended (and thus understood) by we humans as the nature, the character, of some-thing; as, for example, in our apprehension of the character of a person.

[3] By the term masculous is meant certain traits, abilities, and qualities that are conventionally and historically associated with men, such as competitiveness, aggression, a certain harshness, the desire to organize/control, and a desire for adventure and/or for conflict/war/violence/competition over and above personal love, compassion, and culture. In my view, extremist ideologies manifest an unbalanced, an excessive, masculous nature.

Masculous is from the Latin masculus and occurs, for example, in some seventeenth century works such as one by William Struther: "This is not only the language of Canaan, but also the masculous Schiboleth." *True Happines, or, King Davids Choice: Begunne In Sermons, And Now Digested Into A Treatise*. Edinbvrgh, 1633

[4] I use the term 'innocence' to refer to a presumed attribute of those who, being personally unknown to us, are therefore unjudged by us and who thus, as honour requires, are given the benefit of the doubt. For this presumption of the innocency of others – until direct personal experience, and individual and empathic knowing of them, prove otherwise – is the fair, the reasoned, the honourable, the cultured, the virtuous, thing to do.

[5] Refer to my May 2014 essay *Education And The Culture Of Pathei-Mathos*, and my more recent *Some Conjectures Concerning Our Nexible Physis*.

IX. The Manner of My Dying

The truth is that I am not of any significance, particular or otherwise: being only another emanation of ψυχή; one so fleetingly presenced on this planet we terrans have deigned to term Earth; one whose dying and death is just that of another mortal some years past three score; someone who out of choice has lived these past years alone, as reclusive and as empathically and as unconnected as he could; someone with few possessions whose final abode might well be either a small room in some temporary dwelling-place that was not even his own or some outdoor location he the vagabond just happened to be then passing-by.

For I am, and have been for a while, living a rather eremitical life, partly in expiation for my suffering-causing past, partly to avoid inflicting myself on others (prone as I know I have been to hubris, error, and selfishness) and partly to try on a daily basis to remember - to feel - the numinosity of life and so live (to try to live) with that personal humility that such an awareness of the numinous often inclines us toward.

This simple way of living is simply my Officium Divinum, sans prayer directed toward some supra-personal divinity. A way of living that I feel rather necessitates being unconnected with people. Just another old man of greying hair whose past several years have been devoted to metaphysical speculations, a listening to classical music, and such wanderings or travels or walks or pottering bicycle rides (on a roadster) as the ageing body allows. There is thus a certain inner and outer gentleness; possibly an eccentricity; certainly a desire for solitude and a desire not to speak except as politeness requires. Often a wordless apprehension of the numinous, and that slowness that three score years and more naturally occasions. In brief, there is an appreciation of mortality, and a particular sense of history that places me in the perspective of the vast Cosmos, home as I sense the Cosmos to be of much other sentient life. Thus a realization of how insignificant -

in such a cosmic schemata, and in terms of the suffering that still blights our Earth - I and my personal problems are; and of how one's own dying is just a fact of Nature, nothing to be feared or try to delay, for θάνατος δὲ τότ᾽ ἔσσεται ὁππότε κεν δὴ Μοῖραι ἐπικλώσωσ᾽ [1]

Yet there is no loneliness; for there is and has been much beauty here these past years in such a reclusive existence; a beauty found not just in the remembering of lovely times past; not just found in the memories of women loved and lost; and not just in the realization - following sleep - of being still alive. For there is the beauty of the fresh air of a Winter's morning when after those few hours of sleep one ventures forth to greet the trees, the birds - the Life - in those nearby woods. The beauty of Summer when, in natural warmth, one sits on grass, on a hill above the fields, to see - to feel - the blue of the sky and hear the peaceful silence there.

The beauty of Spring when the Dawn Chorus builds and swells, and one perhaps hours later walks country paths to meet and politely greet the parents of those their children who exude such youthful innocent vigour and joy that there arises a spontaneous warmth, within. The beauty of two young women, oblivious to some who stare, who walk holding hands along a Spanish seaside promenade, so obviously, so very obviously, tenderly in love and who presence in their passing-by all that Σοφία embodied and who thus recall to me the numen of our human life:

> ἔγω δὲ φίλημμ᾽ ἀβροσύναν [...] τοῦτο καί μοι
> τὸ λάμπρον ἔρως ἀελίω καὶ τὸ κάλον λέλογχε [2]

There is therefore no sadness as one might expect in my living and my dying alone, as there will be no one there - following my death - to mourn my passing, just as the mode of disposal of the lifeless physical body is not important. Which is all how it should be, for me; how I wish it. No fear, no fuss, nothing of any significance. For, as I wrote nearly four years ago, there is:

> The moment of sublime knowing
> As clouds part above the Bay
> And the heat of Summer dries the spots of rain
> Still falling:
>
> I am, here, now, where dark clouds of thunder
> Have given way to blue
> Such that the tide, turning,
> Begins to break my vow of distance
> Down.
>
> A women, there, whose dog, disobeying,
> Splashes sea with sand until new interest
> Takes him where
> This bearded man of greying hair
> No longer reeks
> With sadness.
>
> Instead:
> The smile of joy when Sun of Summer
> Presents again this Paradise of Earth
> For I am only tears, falling

January 2014

Notes

[1] "Our ending arrives whenever wherever the Moirai decide." Attributed to Καλλίνου, as recorded by Ἰωάννης Στοβαῖος in Ἀνθολόγιον (c. 5th century CE)

[2] Sappho, poetic fragment: P. Oxyrhynchus. XV (1922) nr. 1787 fr. 1 et 2

> I love delicate softness:
> For me, love has brought the brightness
> And the beauty of the Sun...

X. Memories Of Manual Labour

Recalling happy memories of past years is perhaps a useful therapy during those seemingly long night hours when one is confined, in a foreign land, to a hospital bed and cannot, for a variety of reasons, enjoy the peace of sleep. During two such occasions, not that long ago, I found myself dwelling on my years of outdoor manual labour; on some four decades of cycling English lanes, tracks, and roads; and on the years spent running in the hills of South Shropshire and in places such as the Lake District.

In retrospection, this dwelling on such times quite surprised me, given my past married lives, my past predilection for the company of women, and the very many times I had been subsumed with love, or a passion, for a particular lady and had enjoyed with and because of them nights, days, weeks, sometimes months, of blissful happiness. Perhaps, I wondered, such a dwelling during such conditions revealed something about my character. Of how I am an outdoor, country, person by nature who by choice would choose to work alone; and someone perhaps too selfish, and too self-absorbed, to be a happily married man.

Suffice to write, now, that the memories that brought the most inner peace were those connected with outdoor work. Of those Summer days in Shropshire when - in the large garden of my employer - we would all sit down to enjoy our outdoor lunch prepared by his wife. Of days spent, over a decade later, on a farm in warm or hotful Sun, alone in a twenty-five or thirty acre field, forcing bamboo canes - many six feet in length -by hand into often hard ground next to recently budded trees planted in rows.

Of the dry dusty days of laying irrigation pipes and setting up the 'rain gun' sprinkler system with its large hose reel, enjoyed especially when the pump was the old Ford tractor with water drawn from the nearby river home to Kingfishers and bounded by many weeping Willow trees. Of, in early Spring, those cold days when the few of us out in the fields would sit around an open fire to eat our lunch.

Of those six straight weeks worked without a day off one Spring when, delayed by bad weather, we were finally able to prepare the soil and plant. Of those flash floods that flooded the lane beside one of the fields of the farm and of the car that became stuck, requiring two of us to bodily lift the lady driver out and carry her to dry land to later on fetch the tractor and tow her car from that lane back to the unaffected main road.

Of the days spent one Autumn using a hand-held 'thumper' to erect new fence posts. Of the hours, the days, the weeks, spent alone in fields hoeing the weeds out by hand from between the planted trees with my 1950s hoe whose long hickory handle years of use had made smooth. Of - years before, on another farm - the restful needful lunch (washed down by local cider) that followed hours of mucking-out pig sties by hand using a shovel and a barrow wheeled up a plank onto a trailer, hitched to a tractor, which when full I drove away then tipped to form or join another pile ready for the muck-spreader...

Had I then - during those years - the understanding and the self-insight I believe I now posses perhaps my life would, could, should, have been quite different and I would not have caused the suffering, and the deaths, that I caused. But was that person, so happily working in such places, the real me? Yes, I do feel so, now. How then - why then - did I always seem to (after months, a year, or several years) drift away from such work back to occupy, preoccupy, myself with some political or some religious machination? It is just too easy, too trite, to say or write that I was a 'complicated' person. More truthfully, I was flawed, unhealthy. Suffering from extremism: for that infection wrought an inner dissatisfaction, and so greatly disturbed my psyche that I felt I had 'a duty' to do, and pontificate about, certain things. For that infection caused me, as so many others, to have that hubriatic certainty-of-knowing that engenders violence, hatred, terror, and oppression. I, as so many, had exchanged that real outdoor world - which centuries of toil had created - for some idealistic, ideological, dream we carried around in our head:

> We are the hollow men
> We are the stuffed men
> Leaning together
> Headpiece filled with straw

Our land, the dead land, while we extremists wreck havoc among the living land that provides us with the means to live and which, were we only to know it, nurtures the numinous from whence derives the culture that keeps our human hopes, our very humanity, alive.

For me - as for many others century following century - pathei-mathos was a cure. Yet there is not, and cannot be, any absolution: I was an ideologue, a leader, a fanatic, who enthusiastically taught, proselytized, persuaded, propagandised, and incited. Thus I alone was responsible for what I said, what I wrote, and what I did - for the suffering caused - during my extremist decades, just as I alone was responsible for the hurt my selfishness, my self-absorption, personally caused to others: wives, lovers, partners, family, relatives, and friends.

There appears to be, however, one small consolation, at least for me. Which is that such outdoor work - and reflexion upon it - slowly provided, slowly built within me, the insights and the feelings that led to that 'numinous way' I refined, after 2011, into my philosophy (or perhaps more correctly, into my weltanschauung) of pathei-mathos. Insights and feelings greatly added to in 2002 when I began work on another farm, and which work first led me to seriously doubt my commitment to the Muslim way of life, and write letters containing words such as these:

> There is a lovely, simple, pleasure here in this field. Spring is most certainly here: in the meadow fields, seedlings of the late Spring flowers push up through the tufts of grass whose frost-bitten ends are joined by shoots of new growth.
>
> Already some flowers bloom in the grass: there, a Dandelion; there: almost two circles of Daisies. And, to compliment the calls and songs of other birds, the loud repeating call of the Parus Major.
>
> It is good to be here, with an unobstructed view of the sky, and I watch the clouds, borne as they are on a still cool breeze that begins to chill my hands, a little. But there is Sun, warm, when the altocumulus breaks. On the horizon in the North, beyond the tall old Oak, small Cumulus clouds drift toward the hills, ten miles distant. Thus am I again

> - for these moments - at peace with myself, this world, listening as I do to a large flock of Starlings who chatter among themselves in the trees across from the drainage ditch, there by the copse of Ash, Oak, and a few young Beech [...]
>
> Work, yes there must be work: toil enough to keep that balance. And work with these my hands, outdoors where lives the silence that I love as I feel the weather, changing, bringing thus an empathic living for me, in me, and for this life that lives around, emanating as it does in this grass, those trees, the clouds, the soil, the water, those flowers, the very sky itself.

But, as so often with me, the insights, the feelings, were swept away by not only my tempestuous inner need to do what I considered was then my duty but also by a life-long love of, a desire for, challenges, pontification, and conflict. Such insights, such feelings, were always - sooner or later - so swept away. Until that fateful day one May.

> "The defining moment, for me – in terms of understanding myself, in terms of understanding politics and the error of my decades of extremism – was the tragic personal loss of a loved one in May 2006. In the hours following that event I just knew – tearfully knew without words – my own pathetic failure; what I had lost, what was important. Thus there came upon me that day a sense of overwhelming grief, compounded by a remembrance of another personal loss of a loved one thirteen years earlier. For it was as if in those intervening years I had learned nothing; as if I had made the life and the dying and death of Sue, in 1993 – and of what we shared in the years before – unimportant.
>
> I have no words to describe how insignificant, how worthless, I felt that day in May 2006; no words to describe, recall, retell, the remorse, the pain. Suffice now to recount that my life was never, could never be, the same again. Gone – the arrogance that had sustained me for so many experiential decades. Gone – the beliefs, the abstractions, the extremisms, I had so cherished and so believed in." *No Words Of Mine Can Describe The Remorse*

How stupid, how very stupid, I have been: for almost all of my adult life. That it required the shock, the personal trauma, of the suicide of the woman I loved to break my arrogance, my selfishness, my self-absorption - and cure me of my need for challenges, pontification, and conflict - most certainly reveals a lot about my character. That apparently jumelle nature of a person who found peace, contentment, in working outdoors with his hands but who also could not, in his weakness, resist that arrogant desire to zealously interfere in the lives of others, to propagandise and proselytize; an interference, a proselytism, born of a hubriatic certainty that he 'knew', that he 'understood', or that he had discovered the right way (political or religious) of living for others, and therefore had some sort of duty to act, wrecking havoc and causing suffering as he did so, always making excuses for himself. For every and any cause does so hallow havoc.

> See with what heat these dogs of Hell advance
> To waste and havoc yonder World, which I
> So fair and good created, and had still
> Kept in that state, had not the folly of Man
> Let in these wasteful furies [1]

February 2014

[1] Paradise Lost, Book X, vv. 616-620

XI. A Perplexing Failure To Understand

Being a slightly revised extract from a letter to friend,
with some footnotes added post scriptum

One of the multitude of things that I have, for years, failed to understand - sans any belief in an all-powerful supra-personal deity - is why I am still alive while people like Sue and Fran - and the millions of others like them - died or were killed, too early. For they neither caused any deaths nor inflicted any suffering on another living being, human and otherwise, while I - and the millions like me, worldwide - continued to live despite having so caused, directly and/or indirectly, deaths and suffering. And in my case, directly and indirectly as my documented so lamentable extremist amoral decades - of violence, hatred, incitement, of being a "theoretician of revolution/terror" - so clearly reveal.

Yet - over twenty years after the death of Sue, and almost ten years since the death of Fran - here I am, still breathing, still pontificating. And all I have - despite years of interior reflexion - is a feeling, an intuition: of the how and why our thousand of years old human culture of pathei-mathos is important because - or so it seems to me - it might bring (at least to some others) a wordless intimation of one possible answer to such a perplexing question.

For it is a culture that includes, for example, such diverse artisements as the Oresteia of Aeschylus, the Lamentations of Jeremiah by Thomas Tallis, and the life - and death - of people such as Jesse James, Mohandas K Gandhi, and Edith Cavell; and which culture, enshrined as it is in Studia Humanitatis, can perchance teach some of each new generation that valuable lesson about our human physis, jumelle as our physis is [1] and thus paradoxical as we honourable/dishonourable (often hubriatic) mortals are:

> ἄνδρα μοι ἔννεπε, μοῦσα, πολύτροπον, ὃς μάλα πολλὰ

πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσεν:
πολλῶν δ᾽ ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,
πολλὰ δ᾽ ὅ γ᾽ ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
ἀρνύμενος ἥν τε ψυχὴν καὶ νόστον ἑταίρων.
ἀλλ᾽ οὐδ᾽ ὣς ἑτάρους ἐρρύσατο, ἱέμενός περ:
αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,
νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἠελίοιο
ἤσθιον: αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ

The Muse shall tell of the many adventures of that man of the many stratagems
Who, after the pillage of that hallowed citadel at Troy,
Saw the towns of many a people and experienced their ways:
He whose vigour, at sea, was weakened by many afflictions
As he strove to win life for himself and return his comrades to their homes.
But not even he, for all this yearning, could save those comrades
For they were destroyed by their own immature foolishness
Having devoured the cattle of Helios, that son of Hyperion,
Who plucked from them the day of their returning [2]

A lesson about ourselves which so many others have attempted to communicate to us, as recounted in a certain tragedy:

οὕτω δ᾽ Ἀτρέως παῖδας ὁ κρείσσων
ἐπ᾽ Ἀλεξάνδρῳ πέμπει ξένιος
Ζεὺς πολυάνορος ἀμφὶ γυναικὸς
πολλὰ παλαίσματα καὶ γυιοβαρῆ
γόνατος κονίαισιν ἐρειδομένου
διακναιομένης τ᾽ ἐν προτελείοις
κάμακος θήσων Δαναοῖσι
Τρωσί θ᾽ ὁμοίως. ἔστι δ᾽ ὅπη νῦν
ἔστι: τελεῖται δ᾽ ἐς τὸ πεπρωμένον

Thus were those sons of Atreus sent forth
By mighty Zeus, guardian of hospitality, against Alexander
On account of that woman who has had many men.
And many would be the limb-wearying combats
With knees pushed into the dirt
And spears worn-out in the initial sacrifice
Of Trojans and Danaans alike.

What is now, came to be
As it came to be.
And its ending has been ordained [3]

and as described - millennia ago - by a certain poetess:

φαίνεταί μοι κῆνος ἴσος θέοισιν
ἔμμεν᾽ ὤνηρ, ὄττις ἐνάντιός τοι
ἰσδάνει καὶ πλάσιον ἆδυ φωνεί-
σας ὑπακούει
καὶ γελαίσας ἰμέροεν, τό μ᾽ ἢ μὰν
καρδίαν ἐν στήθεσιν ἐπτόαισεν
ὠς γὰρ ἔς σ᾽ ἴδω βρόχε᾽, ὠς με φώναι-
σ᾽ οὐδ᾽ ἒν ἔτ᾽ εἴκει,
ἀλλ᾽ ἄκαν μὲν γλῶσσα <ἔαγε>, λέπτον
δ᾽ αὔτικα χρῶι πῦρ ὐπαδεδρόμηκεν,
ὀππάτεσσι δ᾽ οὐδ᾽ ἒν ὄρημμ᾽, ἐπιρρόμ-
βεισι δ᾽ ἄκουαι,
<ἑκαδε μ᾽ ἴδρως ψῦχρος κακχέεται / κὰδ' δέ ἴδρως κακχέεται> τρόμος δὲ
παῖσαν ἄγρει, χλωροτέρα δὲ ποίας
ἔμμι, τεθνάκην δ᾽ ὀλίγω ᾽πιδεύης
φαίνομ᾽ ἔμ᾽ αὔται

I see he who sits near you as an equal of the gods
For he can closely listen to your delightful voice
And that seductive laugh
That makes the heart behind my breasts to tremble.
Even when I glimpse you for a moment
My tongue is stilled as speech deserts me
While a delicate fire is beneath my skin -
My eyes cannot see, then,
When I hear only a whirling sound
As I shivering, sweat

Because all of me trembles;
I become paler than drought-grass
And nearer to death [4]

and as, for example, described by the scribe of an ancient Hermetic MS:

> Solum enim animal homo duplex est; et eius una pars simplex, quae, ut Graeci aiunt οὐσιώδης, quam vocamus divinae similitudinis formam; est autem quadruplex quod ὑλικὸν Graeci, nos mundanum dicimus, e quo factum est corpus, quo circumtegitur illud quod in homine divinum esse iam diximus, in quo mentis divinitas tecta sola cum cognatis suis, id est mentis purae sensibus, secum ipsa conquiescat tamquam muro corporis saepta.
>
> Humans are the only species that is jumelle, with one aspect that foundation which the Greeks termed οὐσιώδης and we describe as being akin in appearance to divinity, and yet also being quadruplex, termed by the Greeks ὑλικός and which we describe as worldly; whereby from such is the corporeal [body] that, as mentioned, is of - in humans - the divinity, and in which is that divine disposition, to which it is solely related, that is in character a singular perceiveration and untoiling since enclosed within the corporeal. [5]

But will we - can we - mortals, en masse, read, listen, reflect, experience, and so learn? Or will we, as our tragic history of the past three millennia so seems to indicate, continue to be divided - individually, and en masse - between the masculous and the muliebral; between honour and dishonour; between war and peace; between empathy and ipseity?

I do so wish I knew. But all I have to offer, now in the fading twilight of my own mortal life, is an appreciation (perhaps contrary, these days, to οἱ πλέονες) of what some schools, independent ('private') or otherwise, still fortunately do understand is the importance of a 'classical education', and what may possibly be apprehended by such poor words of mine as this:

> Here, sea, Skylark and such a breeze as rushes reeds
> Where sandy beach meets
> To meld with sky
> And a tumbling cumuli of cloud
> Briefly cool our Sun.
>
> I am no one, while ageing memory flows:
>
> > For was there ever such a bliss as this
> > While the short night lasted
> > And we touched kissed meshed ourselves together
> > To sweat, sweating, humid,
> > Fearing so many times to fully open our eyes
> > Lest it all really was
> > A dream
> >
> > But Dawn arrived as it then arrived bringing with its light
> > Loose limbs and such a reminder
> > As would could should did
> > Make us late that day for work.
>
> So, here: a tiredness of age
> Brightened by such a June as this
> When sandy beach meets
> To meld with sky
> And that tumbling cumuli of cloud
> Briefly cools a Sun

For there are so many recollections of centuries of a so human love, so many memories of years - centuries - of hubris and dishonour, that I can now only live each slowly passing daylight hour modus vivendi:

And the lost heart stiffens and rejoices
In the lost lilac and the lost sea voices
And the weak spirit quickens to rebel [6]

January 2015

[1] Pœmandres (Corpus Hermeticum), 15:

> καὶ διὰ τοῦτο παρὰ πάντα τὰ ἐπὶ γῆς ζῷα διπλοῦς ἐστιν ὁ ἄνθρωπος, θνητὸς μὲν διὰ τὸ σῶμα, ἀθάνατος δὲ διὰ τὸν οὐσιώδη ἄνθρωπον. ἀθάνατος γὰρ ὢν καὶ πάντων τὴν ἐξουσίαν ἔχων τὰ θνητὰ πάσχει ὑποκείμενος τῇ εἱμαρμένῃ

Which is why, distinct among all other beings on Earth, mortals are jumelle; deathful of body yet deathless the inner mortal. Yet, although deathless and possessing full authority, the human is still subject to wyrd

See also Sophocles, Antigone, v. 334 & vv. 365-36:

πολλὰ τὰ δεινὰ κοὐδὲν ἀνθρώπου δεινότερον πέλει…
σοφόν τι τὸ μηχανόεν τέχνας ὑπὲρ ἐλπίδ᾽ ἔχων
τοτὲ μὲν κακόν, ἄλλοτ᾽ ἐπ᾽ ἐσθλὸν ἕρπει

There exists much that is strange, yet nothing
Has more strangeness than a human being…

Beyond his own hopes, his cunning
In inventive arts – he who arrives
Now with dishonour, then with chivalry

[2] Homer, Odyssey, Book 1, v. 1-9

[3] Aeschylus, Agamemnon, v. 60-68

[4] Sappho, Fragment 31

[5] Asclepius, VII, 13-20

[6] TS Eliot, Ash Wednesday

XII. Finis: In Loving Memory of Susan and Frances

(Being A Slightly Revised) Extract From A Letter To A Friend)

In the vanity of the so many effusions of recent months and years – the missives, essays, translations, poetry, letters – was a forgetting of what pathei-mathos so personally, painfully, revealed, for me: the need, the necessity, to be alone, reclusive, yet remembering day following day the multitudinous mistakes, the selflessness, and the suffering-causing hubris, of my past and of how and why that which was the genesis of such hubris still perhaps lurks within me, ready to heave forth – again – in such moments of forgetfulness and temptation. No God, no deities, no supra-personal divine being – no religion ancient or otherwise – to rely on, to provide answers, and remove through expiation, submission, prayer, belief, and love, such a heavy burden of such self-knowing as so often brings to me a certain self-loathing.

Thus, for me, every form of human contact, beyond the politeness required with strangers in the immediacy of a moment, has therefore and now to be abandoned; just as there must be no further effusions seeking as such effusions surely do to showcase a certain vainful pride.

For despite my hopes I have so easily – so very easily, month following month these past few years – strayed from what I should have been and now must be: silent, eremitic; living day to day as a vagabond, mindful of my mortal insignificance in the vastness of the Cosmos and dying when and how I die, clutching as I then hope to do the memory of that numinous beauty of personal love which I so briefly and so fortunately shared with several other humans before I in my hubriatic stupidity and selfishness ruined everything.

Ða sceolde se hearpere weorðan swa sarig þæt he ne meahte ongemong oðrum mannum bion

9th April 2015

Appendix

Reputation and Rumours

As someone who has acquired a particular (in my view, unwarranted) reputation regarding a particular matter, and been the subject of various rumours in respect of that matter and various other matters, I am rather reminded of a certain passage of *De Consolatione Philosophiæ* by Boethius:

> Plures enim magnum saepe nomen falsis vulgi opinionibus abstulerunt; quo quid turpius excogitari potest?

Furthermore, and interestingly, in Chaucer's translation of Boethius that sentence leads on to one of the first recorded usages, in the English language, of the word rumour:

> For manye han had ful greet
> renoun by the false opinioun of the poeple, and what thing
> may ben thought fouler than swiche preysinge? For thilke folk
> that ben preysed falsly, they moten nedes han shame of hir
> preysinges. And yif that folk han geten hem thonk or preysinge
> by hir desertes, what thing hath thilke prys eched or
> encresed to the conscience of wyse folk, that mesuren hir good,
> nat by the rumour of the poeple, but by the soothfastnesse of
> conscience? And yif it seme a fair thing, a man to han
> encresed and spred his name, than folweth it that it is demed
> to ben a foul thing, yif it ne be y-sprad and encresed.
>
> Book III, vi, vv. 5-15. (Early English Text Society, 1868)

All translations by David Wulstan Myatt
v. 1.011

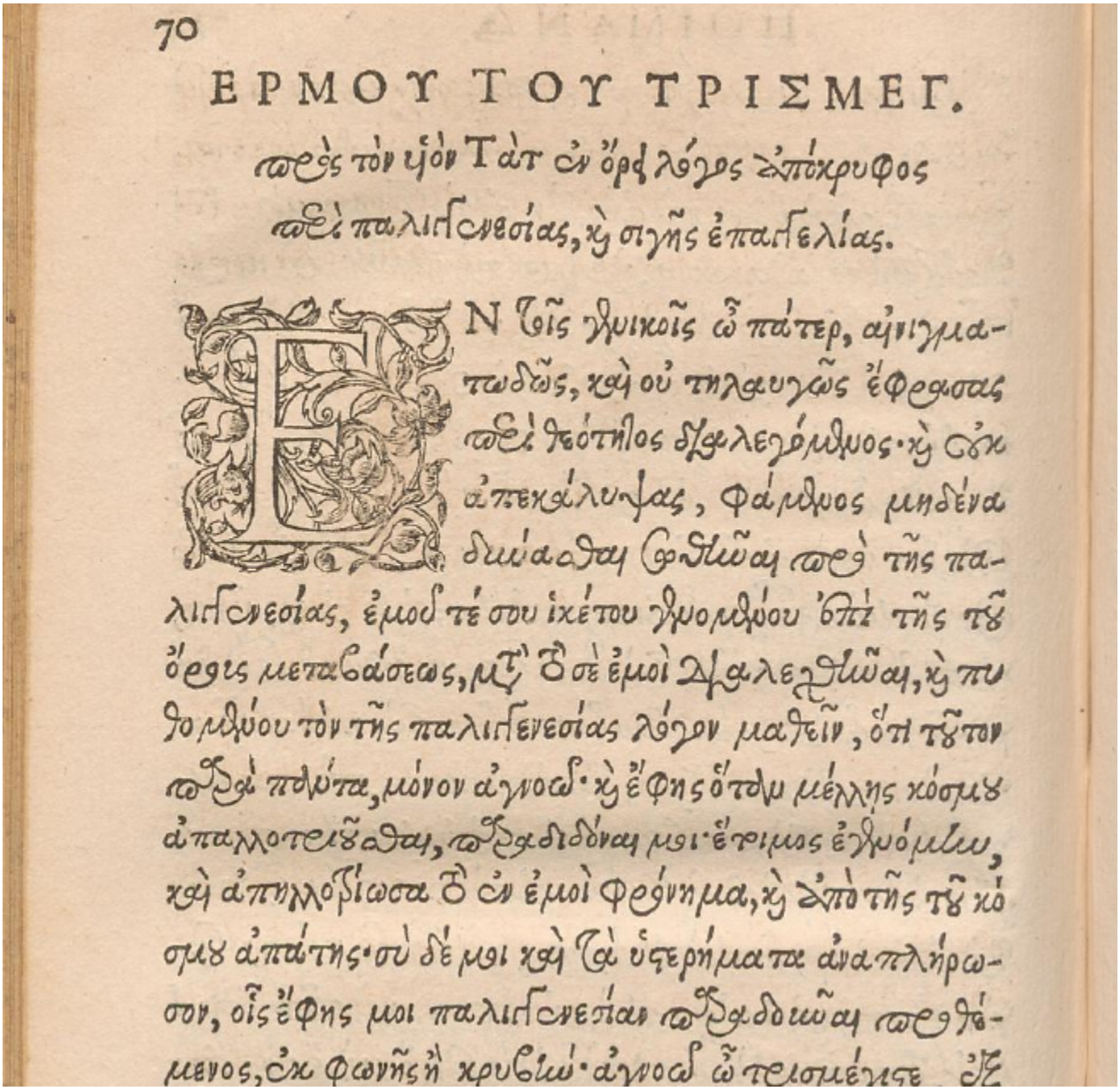
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Extremism And Reformation

David Myatt



70

ΕΡΜΟΥ ΤΟΥ ΤΡΙΣΜΕΓ.

πρὸς τὸν υἱὸν Τὰτ ἐν ὄρει λόγος ἀπόκρυφος
περὶ παλιγγενεσίας, καὶ σιγῆς ἐπαγγελίας.

ΕΝ τοῖς ἡμετέροις ὦ πάτερ, ἀτιμαστοτέροις, καὶ οὐ πλαγίως ἔφασας περὶ θεότητος διαλεγόμενος· καὶ οὐκ ἀπεκάλυψας, φάσμενος μηδένα δυνάσθαι φθάσαι πρὸ τῆς παλιγγενεσίας, ἐμοῦ τέ σου ἱκέτου ἡμουμένου ὅπῃ τῆς τῶν ὅλων μεταβάσεως, μᾶλλον δὲ σὲ ἐμοὶ διαλεχθῆναι, καὶ πυθομένου τὸν τῆς παλιγγενεσίας λόγον μαθεῖν, ὅτι τῶτον πρὸ πολλοῦ, μόνον ἀγνοῶ· καὶ ἔφης ὅτῳ μέλλῃς κόσμῳ ἀπαλλοτριοῦσθαι, πρὸ διδόναι μοι· ἕτοιμος ἐγημόμην, καὶ ἀπηλλοτρίωσα τὸ ἐν ἐμοὶ φρόνημα, καὶ ἀπὸ τῆς τοῦ κόσμου ἀπάτης· σὺ δέ μοι καὶ τὰ ὑστερήματα ἀναπλήρωσον, οἷς ἔφης μοι παλιγγενεσίαν πρὸ διδοῦναι, προθέμενος, ἐκ φωνῆς ἢ κρυβῇ· ἀγνοῶ ὦ τεκνίον ἐξ

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Preface

The genesis of this compilation of essays was, as mentioned in the included essay *A Premature Grieving*, the publication in 2019, by a political advocacy group, of various unsubstantiated allegations and disinformation about me and the subsequent repetition of such allegations and disinformation by some mainstream newspapers and media outlets.

The unsubstantiated allegations and the disinformation concerned my supposed continuing involvement with extremism, specifically neo-nazism; it being apparent that neither the political advocacy group nor the newspapers and media which repeated the allegations and the disinformation had bothered to read my extensive post-2011 writings about rejecting extremism and about seeking expiation for my decades-long extremist past [1].

This compilation of essays is my reply to those unsubstantiated allegations and disinformation.

While two of the essays included in this compilation - both written in 2012 and respectively titled *Concerning Some Abstractions* and *Some Notes on The Politics and Ideology of Hate* - have been superseded by my 2013 book *Understanding And Rejecting Extremism* [2] and by subsequent writings concerning the 'philosophy of pathei-mathos' they nevertheless in my fallible view may have some relevance for those interested both in my rejection of extremism and how and why I developed my 'numinous way' into my post-2012 'philosophy of pathei-mathos'. [3]

For the writing of those two essays - with their assuredness, their many suppositions, their many generalizations and some rhetoric - helped me organize and then refine my thoughts about extremism in general and my own extremist past in particular. It also made me moderate both my thoughts and how I came to express those thoughts in writing; a moderation expressed by my *Understanding And Rejecting Extremism.*

In a similar way, my 2012 essay *Some Philosophical and Moral Problems of National-Socialism*, [4] also included in this compilation, helped me organize and then express in writing my thoughts about National Socialism and Hitler.

It should be noted that many of the texts referenced in the older essays included in this compilation - many referencing my now dated 'numinous way' - are available only in archived versions of my website and weblog, [5] having been replaced, post-2012, by my writings concerning the philosophy of pathei-mathos, about which philosophy I have included as an appendix here my recent text *Physis And Being: An Introduction To The Philosophy Of Pathei-Mathos*.

I have reproduced the essays as they were originally published even though

there is some repetition of content and/or of quotations between some of the included essays.

The illustration is the beginning of the Greek text of tractate XIII of the Corpus Hermeticum from the book *Mercvrii Trismegisti Pœmandres*, published in Paris in 1554.

My translation is:

> When, father, you in the Exoterica conversed about divinity your language was enigmatic and obscure. There was, from you, no disclosure; instead, you said no one can be rescued before the Palingenesis. Now, following our discussion as we were passing over the mountain I became your supplicant, inquiring into learning the discourse on Palingenesis since that, out of all of them, is the only one unknown to me, with you saying it would be imparted to me when I became separated from the world.
>
> Thus I prepared myself, distancing my ethos from the treachery in the world. [6]

David Myatt
September 2019
Third Edition

°°°

[1] On the question of expiation, qv. my essay *Numinous Expiation* written in 2012 and included in *Religion, Empathy, and Pathei-Mathos* (International Standard Book Number 978-1484097984).

As I wrote in *Some Questions For DWM* (March 2014),

> "In a very personal sense, my philosophy of pathei-mathos is expiative, as are my writings concerning extremism, such as my *Understanding and Rejecting Extremism: A Very Strange Peregrination.*

[2] International Standard Book Number 978-1484854266.

[3] The essay *Concerning The Development Of The Numinous Way* outlines the change from 'the numinous way' to the philosophy of pathei-mathos. It is available at https://davidmyatt.wordpress.com/rejecting-extremism

/development-of-the-numinous-way/

[4] An archive version of the essay is available at https://web.archive.org/web/20130509183014/http://davidmyatt.wordpress.com/moral-problems-of-national-socialism/

[5] See for example: (i) https://web.archive.org/web/20130602171008/http://davidmyatt.wordpress.com/ and (ii) https://web.archive.org/web/20130704131205/http://www.davidmyatt.info/

[6] David Myatt, *Eight Tractates*, 2017, International Standard Book Number 978-1976452369

A Premature Grieving

A recent occurrence, although expected for some years, saddened me expressing as it seemed to do something about our human physis; about how for so many people our physis does not seem to have evolved that much, if at all, despite our thousands of years old human culture of pathei-mathos.

The occurrence was the publication of a report, in two parts of which report I was repeatedly mentioned, with the author of those parts making various allegations about me for which he provided no evidence; who misattributed certain quotations to me; who made fundamental and multiple factual errors; who committed various logical fallacies; who was generally biased and dishonourable and who thus rather than promoting hope and fairness promoted old-world hostility toward and a stereotyping of particular individuals.

My resigned sadness was because for that author it was as if propaganda on behalf of some cause came before, was more important than, truth and empathy; as if there was for that author no personal belief in redemption, in the possibility of individuals changing for the better, except insofar – perchance – as such change was toward the cause he believed in; and thus as if the author was selective, judgemental, about those given the benefit of the doubt using the ideology of some cause, or their own prejudice, rather than humanity, as the criteria of judgement.

As I wrote in 2012:

> "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." [1]

Instead of an empathic, a human, an honourable approach the author preferred propaganda, repeating the stereotyping he used almost two decades ago. Thus my extensive writings in the past eight years about rejecting all forms of extremism, my extensive and intensely personal writings regarding my struggle to reform myself as a result of pathei-mathos, were ignored. [2]

> "Thus am I humbled, once more, by such knowing feeling of the burden made from my so heavy past; so many errors, mistakes. So many to humble me here, now, by such profusion as becomes prehension of centuries past and passing, bringing as such a passing does such gifts of they now long beyond life's ending who crafted from faith, feeling, experience, living, love, those so rich presents replete with meaning; presenting thus to us if only for a moment – fleeting as Thrush there feeding – that knowing of ourselves as beings who by empathy, life, gifts, and love, can cease to be some cause of suffering.
>
> For no longer is there such a need – never was there such a need – to cause such suffering as we, especially I, have caused. For are not we thinking thoughtful beings – possessed of the numinous will to love?
>
> But my words, my words – so unlike such musick [Dunstable: Preco preheminencie] – fail: such finite insubstantial things; such a weak conduit for that flowing of wordless feeling that, as such musick, betakes us far out beyond our causal selves to where we are, can be, should be, must be, the non-interfering beauty of a moment; a sublime life seeking only to so gently express that so gentle love that so much faith has sometimes so vainly so tried to capture, express, and manifest; as when that boyish man as monk past Compline knelt in gentleness to feel to become such peace, such a human happiness, as so many others have felt centuries past and present, one moment flowing so numinously to another." [3]

Yet, as I wrote some years ago,

> "I harbour no resentment against individuals, or organizations, or groups, who over the past forty or so years have publicly and/or privately made negative or derogatory comments about me or published items making claims about me.
>
> Indeed, I now find myself in the rather curious situation of not only agreeing with some of my former political opponents on many

> matters, but also (perhaps) of understanding (and empathizing with) their motivation; a situation which led and which leads me to appreciate even more just how lamentable my extremism was and just how arrogant, selfish, wrong, and reprehensible, I as a person was, and how in many ways many of those former opponents were and are (ex concesso) better people than I ever was or am.
>
> Which is one reason why I have written what I have recently written about extremism and my extremist past: so that perchance someone or some many may understand extremism, and its causes, better and thus be able to avoid the mistakes I made, avoid causing the suffering I caused; or be able to in some way more effectively counter or prevent such extremism in the future. And one reason – only one – why I henceforward must live in reclusion and *in silencio*." [4]

That I have now broken such self-imposed silence is the result of my resigned sadness regarding how far we mortals still have to travel to be able to live, en masse, empathic and compassionate lives, and of how so many individuals still – from whatever personal motive or because of some cause or ideology – promote old-world hostility toward and a stereotyping of particular individuals.

Perhaps the goddess Δίκη will touch some of those so many hostile individuals, for as Aeschylus wrote,

> Δίκα δὲ τοῖς μὲν παθοῦσιν μαθεῖν ἐπιρρέπει:
> τὸ μέλλον δ᾽, ἐπεὶ γένοιτ᾽, ἂν κλύοις: πρὸ χαιρέτω:
> ἴσον δὲ τῷ προστένειν.
>
> "Δίκη favours someone learning from adversity:
> But I shall hear of what will be, after it comes into being:
> Before then, I leave it,
> Otherwise, it is the same as a premature grieving." [5]

Which is yet one more reason why I am still learning and still have far to travel, for that recent occurrence brought a premature grieving.

Ash Wednesday 2019

[1] *A Matter of Honour*, 2012.

[2] These writings include (i) *Just My Fallible Views, Again*, (ii) *Understanding and Rejecting Extremism* (pdf), (iii) *Religion, Empathy, and Pathei-Mathos* (pdf), and the letters and essays included in (iv) *Such Respectful Wordful Offerings* (pdf).

[3] *Bright Berries, One Winter*, written 22 December 2010.

[4] *Pathei-Mathos – Genesis of My Unknowing*, written in 2012.

[5] Agamemnon, 250-253.

A Perplexing Failure To Understand

Being a slightly revised extract from a letter to friend,
with some footnotes added post scriptum

One of the multitude of things that I have, for years, failed to understand – sans any belief in an all-powerful supra-personal deity – is why I am still alive while people like Sue and Fran – and the millions of others like them – died or were killed, too early. For they neither caused any deaths nor inflicted any suffering on another living being, human and otherwise, while I – and the millions like me, worldwide – continued to live despite having so caused, directly and/or indirectly, deaths and suffering. And in my case, directly and indirectly as my documented so lamentable extremist amoral decades – of violence, hatred, incitement, of being a "theoretician of revolution/terror" – so clearly reveal.

Yet – over twenty years after the death of Sue, and almost ten years since the death of Fran – here I am, still breathing, still pontificating. And all I have – despite years of interior reflexion – is a feeling, an intuition: of the how and why our thousand of years old human culture of pathei-mathos is important because – or so it seems to me – it might bring (at least to some others) a wordless intimation of one possible answer to such a perplexing question.

For it is a culture that includes, for example, such diverse artisements as the Oresteia of Aeschylus, the *Lamentations of Jeremiah* by Thomas Tallis, and the life – and death – of people such as Jesse James, Mohandas K Gandhi, and Edith Cavell; and which culture, enshrined as it is in Studia Humanitatis, can perchance teach some of each new generation that valuable lesson about our human physis, jumelle as our physis is [1] and thus paradoxical as we honourable/dishonourable (often hubriatic) mortals are:

> ἄνδρα μοι ἔννεπε, μοῦσα, πολύτροπον, ὃς μάλα πολλὰ
> πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσεν:
> πολλῶν δ᾽ ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,
> πολλὰ δ᾽ ὅ γ᾽ ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
> ἀρνύμενος ἥν τε ψυχὴν καὶ νόστον ἑταίρων.
> ἀλλ᾽ οὐδ᾽ ὣς ἑτάρους ἐρρύσατο, ἱέμενός περ:
> αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,
> νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἠελίοιο
> ἤσθιον: αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ

The Muse shall tell of the many adventures of that man
Of the many stratagems
Who, after the pillage of that hallowed citadel at Troy,
Saw the towns of many a people and experienced their ways:
He whose vigour, at sea, was weakened by many afflictions
As he strove to win life for himself and return his comrades to their homes.
But not even he, for all this yearning, could save those comrades
For they were destroyed by their own immature foolishness
Having devoured the cattle of Helios, that son of Hyperion,
Who plucked from them the day of their returning [2]

A lesson about ourselves which so many others have attempted to communicate to us, as recounted in a certain tragedy:

οὕτω δ᾽ Ἀτρέως παῖδας ὁ κρείσσων
ἐπ᾽ Ἀλεξάνδρῳ πέμπει ξένιος
Ζεὺς πολυάνορος ἀμφὶ γυναικὸς
πολλὰ παλαίσματα καὶ γυιοβαρῆ
γόνατος κονίαισιν ἐρειδομένου
διακναιομένης τ᾽ ἐν προτελείοις
κάμακος θήσων Δαναοῖσι
Τρωσί θ᾽ ὁμοίως. ἔστι δ᾽ ὅπη νῦν
ἔστι: τελεῖται δ᾽ ἐς τὸ πεπρωμένον

Thus were those sons of Atreus sent forth
By mighty Zeus, guardian of hospitality, against Alexander
On account of that woman who has had many men.
And many would be the limb-wearying combats
With knees pushed into the dirt
And spears worn-out in the initial sacrifice
Of Trojans and Danaans alike.
What is now, came to be
As it came to be. And its ending has been ordained [3]

and as described – millennia ago – by a certain poetess:

φαίνεταί μοι κῆνος ἴσος θέοισιν
ἔμμεν᾽ ὤνηρ, ὅττις ἐνάντιός τοι
ἰσδάνει καὶ πλάσιον ἆδυ φωνεί-
σας ὑπακούει
καὶ γελαίσας ἰμέροεν, τό μ᾽ ἦ μὰν
καρδίαν ἐν στήθεσιν ἐπτόαισεν
ὠς γὰρ ἔς σ᾽ ἴδω βρόχε᾽, ὤς με φώναι-
σ᾽ οὐδ᾽ ἒν ἔτ᾽ εἴκει,
ἀλλ᾽ ἄκαν μὲν γλῶσσα <ἔαγε>, λέπτον
δ᾽ αὔτικα χρῶι πῦρ ὐπαδεδρόμηκεν,

ὀππάτεσσι δ᾽ οὐδ᾽ ἓν ὄρημμ᾽, ἐπιρρόμ-
βεισι δ᾽ ἄκουαι,
<ἑκαδε μ᾽ ἴδρως ψῦχρος κακχέεται / κὰδ' δέ ἴδρως κακχέεται>
τρόμος δὲ
παῖσαν ἄγρει, χλωροτέρα δὲ ποίας
ἔμμι, τεθνάκην δ᾽ ὀλίγω ᾽πιδεύης
φαίνομ᾽ ἔμ᾽ αὔται

I see he who sits near you as an equal of the gods
For he can closely listen to your delightful voice
And that seductive laugh
That makes the heart behind my breasts to tremble.
Even when I glimpse you for a moment
My tongue is stilled as speech deserts me
While a delicate fire is beneath my skin –
My eyes cannot see, then,
When I hear only a whirling sound
As I shivering, sweat
Because all of me trembles;
I become paler than drought-grass
And nearer to death [4]

and as, for example, described by the scribe of an ancient Hermetic MS:

Solum enim animal homo duplex est; et eius una pars simplex, quae, ut Graeci aiunt οὐσιώδης, quam vocamus divinae similitudinis formam; est autem quadruplex quod ὑλικὸν Graeci, nos mundanum dicimus, e quo factum est corpus, quo circumtegitur illud quod in homine divinum esse iam diximus, in quo mentis divinitas tecta sola cum cognatis suis, id est mentis purae sensibus, secum ipsa conquiescat tamquam muro corporis saepta.

Humans are the only species that is jumelle, with one aspect that foundation which the Greeks termed οὐσιώδης and we describe as being akin in appearance to divinity, and yet also being quadruplex, termed by the Greeks ὑλικός and which we describe as worldly; whereby from such is the corporeal [body] that, as mentioned, is of – in humans – the divinity, and in which is that divine disposition, to which it is solely related, that is in character a singular perceiveration and untoiling since enclosed within the corporeal. [5]

But will we – can we – mortals, en masse, read, listen, reflect, experience, and so learn? Or will we, as our tragic history of the past three millennia so seems to indicate, continue to be divided – individually, and en masse – between the masculous and the muliebral; between honour and dishonour; between war and peace; between empathy and ipseity?

I do so wish I knew. But all I have to offer, now in the fading twilight of my own

mortal life, is an appreciation (perhaps contrary, these days, to οἱ πλέονες) of what some schools, independent ('private') or otherwise, still fortunately do understand is the importance of a 'classical education', and of what may possibly be apprehended by such poor words of mine as these:

> Here, sea, Skylark and such a breeze as rushes reeds
> Where sandy beach meets
> To meld with sky
> And a tumbling cumuli of cloud
> Briefly cool our Sun.
>
> I am no one, while ageing memory flows:
> For was there ever such a bliss as this
> While the short night lasted
> And we touched kissed meshed ourselves together
> To sweat, sweating, humid,
> Fearing so many times to fully open our eyes
> Lest it all really was
> A dream
>
> But Dawn arrived as it then arrived bringing with its light
> Loose limbs and such a reminder
> As would could should did
> Make us late that day for work.
>
> So, here: a tiredness of age
> Brightened by such a June as this
> When sandy beach meets
> To meld with sky
> And that tumbling cumuli of cloud
> Briefly cools a Sun

For there are so many recollections of centuries of a so human love, so many memories of years – centuries – of hubris and dishonour, that I can now only live each slowly passing daylight hour modus vivendi:

> And the lost heart stiffens and rejoices
> In the lost lilac and the lost sea voices
> And the weak spirit quickens to rebel [6]

David Myatt
January 2015

[1] Pœmandres (Corpus Hermeticum), 15:

> καὶ διὰ τοῦτο παρὰ πάντα τὰ ἐπὶ γῆς ζῷα διπλοῦς ἐστιν ὁ ἄνθρωπος, θνητὸς μὲν διὰ τὸ σῶμα, ἀθάνατος δὲ διὰ τὸν οὐσιώδη ἄνθρωπον.

> ἀθάνατος γὰρ ὢν καὶ πάντων τὴν ἐξουσίαν ἔχων τὰ θνητὰ πάσχει ὑποκείμενος τῇ εἱμαρμένῃ
>
> Which is why, distinct among all other beings on Earth, mortals are jumelle; deathful of body yet deathless the inner mortal. Yet, although deathless and possessing full authority, the human is still subject to wyrd

See also Sophocles, Antigone, v. 334 & vv. 365-36:

> πολλὰ τὰ δεινὰ κοὐδὲν ἀνθρώπου δεινότερον πέλε…
> σοφόν τι τὸ μηχανόεν τέχνας ὑπὲρ ἐλπίδ᾽ ἔχων
> τοτὲ μὲν κακόν, ἄλλοτ᾽ ἐπ᾽ ἐσθλὸν ἕρπει
>
> There exists much that is strange, yet nothing
> Has more strangeness than a human being…
> Beyond his own hopes, his cunning
> In inventive arts – he who arrives
> Now with dishonour, then with chivalry

[2] Homer, Odyssey, Book 1, v. 1-9

[3] Aeschylus, Agamemnon, v. 60-68

[4] Sappho, Fragment 31

[5] Asclepius, VII, 13-20

[6] TS Eliot, Ash Wednesday

Concerning The Abstractions of Extremism and Race

In essence, I consider an abstraction to be:

> "a manifestation, possibly the primary manifestation, of *the-separation-of-otherness:* of a lack of empathy, and which lack results in some distinction being made between 'them' and 'us', and thus with some living being (human or otherwise) being assigned to some abstract category, or group, and/or regarded as the genesis of or some representation of some posited existing or future ideal. Often, some abstraction – some category or some group or some ideal – is imputed to have some value, higher/lower, in relation to some other abstraction, with the result that some abstractions are considered to

> be 'worth fighting/killing/dying for', and/or regarded as 'morally superior' to or better than other different, or vaguely different, abstractions, even if such difference is illusory and thus only 'in the eye of the believer'." *Rejecting Abstractions - A Personal Lesson From Extremism*

There is thus a difference between an abstraction and a descriptor. A descriptor is just a word used to describe something which already exists and which is personally observed or is discovered, whereas an abstraction by its nature is: a generalization; a hypothesis; a posited thing; an assumption or assumptions about, an extrapolation of or from some-thing; or some assumed or extrapolated ideal 'form' of some-thing. Sometimes, abstractions are generalizations based on some sample(s), or on some median (average) value or sets of values, observed, sampled, or assumed.

Or expressed simply, a descriptor describes what-is as 'it' already is, according to its *φύσις* (physis: its nature, its being) and in accordance with wu-wei; whereas an abstraction denotes what is presumed/assumed/idealized, past or present or future. A descriptor relies on, is derived from, describes, individual knowing and individual judgement; an abstraction relies on something abstract, impersonal, such as some opinion/knowing/judgement of others or some assumptions, theory, or hypothesis made by others.

In relation to human beings, abstraction involves an assigning of individuals to some abstract category or group, and then interpreting or judging or describing those individuals according to the criteria posited for that category or group. This results in an impersonal, fallacious, presumptuous, 'knowledge' concerning those individuals, and amounts to a dehumanizing of those individuals, for a genuine knowing of them requires a personal interaction with them over a period of time and of necessity the use of the very individual faculty of empathy in the immediacy-of-the-living-moment.

Thus, as a result of such a personal knowing, an individual might be described as kind, with 'kind' being a descriptor, and neutral. As a result of using abstractions, an individual might be described as Caucasian, or as Muslim, with the abstraction, the category, Caucasian or Muslim by its nature as an abstraction imputing or conveying to others certain attributes and characteristics (of appearance, life, personality, and so on) which may or may not apply to the individual so described.

Also, and most importantly, all human manufactured abstractions ignore The Cosmic Perspective - our place in the Cosmos - and thus are a manifestation of hubris, of our arrogance, our insolence. For we human beings are simply one fragile mortal biological life-form on one planet orbiting one star in one galaxy in a Cosmos of billions of galaxies; our abstractions merely the opinionated product of our limited fallible earth-bound so-called 'intelligence', an 'intelligence', an understanding, we foolishly, arrogantly, pridefully have a

tendency to believe in, have faith in, and exalt.

Extremist and Extremism

Are 'extremism' and 'extremist' abstractions? Personally I do not believe that they are, since I regard those terms as but useful descriptions of the character, the nature, of certain individuals and of their deeds; with such character and such deeds already having been revealed by the actions, by the life, of such individuals.

In effect, 'extremist' and 'extremism' are not ideals, but descriptors of what is known or revealed through observation and a personal knowing. A function of the empathic-knowing of an individual as that individual is.

As a result of some forty years of practical experience as an activist, I consider that an 'extremist' is a person who tends toward harshness, or who is harsh, or who supports/incites harshness, in pursuit of an objective that is usually considered to be of a political or of a religious nature. Hence, for me, *extremism* is the result of such harshness as well as the principles, the causes, the characteristics, that promote, incite, or describe the harsh action of extremists.

Thus, and I believe quite correctly, I have described myself - categorized myself - as an extremist, as a promoter of extremism, both during my neo-nazi years and during my years propagating a harsh interpretation of Islam, an interpretation which included supporting bin Laden and the Taliban, supporting and promoting 'martyrdom operations' ('suicide attacks' by Muslims) and thus supporting and promoting attacks on, and the killing of, non-combatants.

Relevant questions here include the following: (1) Are racism and the promotion of impersonal hatred immoral, bad, harsh? (2) Is the targeting and killing of non-combatants (including women and children) immoral, harsh? According to my criteria - the criteria of my weltanschauung, The Numinous Way - the answer is that they are immoral, bad; they are divisive, impersonal (unempathic), a harsh (an extreme) manifestation of the error, the hubris, that is the-separation-of-otherness. For what is moral is compassion, the peace - the gentleness - of a personal shared love; what is fair, honourable, kind; what manifests the gentility of wu-wei, what manifests the empathic knowing of individuals in the immediacy-of-the-moment.

In the simple sense, all individuals we do not personally know - whom we have not interacted with personally and who thus are unknown to us via, who are inaccessible to, our faculty of empathy - are or should be presumed to be 'innocent', unjudged. Given the benefit of the doubt. For that is the fair, the honourable, the empathic, the humane, thing to do. Thus to promote impersonal goals and objectives - abstractions such as 'suicide attacks' or the hatred and prejudice of racism - which badly affect, harshly impinge upon, which hurt, injure, or kill people we do not know, is assuredly wrong.

My character during my extremist years - or at least the dominant part of my character at the time - was certainly harsh or tended toward being harsh, since my motivation was to harshly pursue, if necessary by violent means, some harsh impersonal goal, some harsh impersonal objective, to engage in activities, with the aim of trying to bring that goal, that objective into-being; with the attainment of that goal, that objective, having immoral priority over virtues such as personal love, personal happiness, compassion, empathy, peace, kindness, and honour. In effect, my life - my deeds, my behaviour, my words (spoken and written) - revealed, proved, that I was indeed an extremist promoting extremism; that I was immoral; that I acted unethically and that I promoted and championed and violently strived for what was wrong.

There is thus in my case - and in the case of others like me - only an acknowledgement of the facts and a recognition of what is moral and what is immoral. For the criteria used are proven deeds, a character directly revealed - individual to individual - by such deeds, and a knowing, an acceptance, by us of what is immoral, bad, wrong.

Race

As mentioned in *FAQ About The Numinous Way* dated 9/March/2012 -

> " Race is a manifestation of the causal separation-of-otherness, and thus contradicts empathy and the intuitive knowing of and sympathy with *the living other* that individual empathy provides or can make us aware of.
>
> The notion of race separates, divides, human beings into manufactured lifeless categories which nullify the empathic knowing of individual human beings. Such assignment of individuals to a posited abstract category - some assumed 'race' or sub-race - is irrelevant, since individual human beings are or have the potential to be unique individual human beings, so that such an assignment, whatever the alleged reason, is a dehumanizing of those individuals. For our humanity is expressed by an individual and personal knowing of individuals, by a personal interaction with others on the basis of respect, tolerance, reason, and honour, and which personal knowledge of them renders their alleged or assumed ethnicity or ancestry irrelevant."

A human being is an individual person who is unique or who has the capacity to be unique, the capacity to develope their uniqueness. Those human beings, those unique individuals, who are not personally known to us, are because they are unknown to us - being thus unseen, unfelt, by our sense, our faculty, of

empathy - cannot, should not, be judged by us, or be the subject of or assessed using the assumptions made by us or presented to us by others whether in spoken or in written form. Such is the foundation of The Numinous Way, of the personal weltanschauung I have developed by means of pathei-mathos, where empathy via a direct and extended personal knowing is regarded as the only moral way to really know, to assess, an individual, to discover their physis, their character.

Thus the alleged or assumed 'race' of a person is irrelevant; unimportant. To assume things about someone on the basis of their alleged or assumed 'race' is wrong, contrary to the ethic of empathy and to the honour, the fairness, the compassion, that manifest the knowing that empathy teaches and reveals to us. For 'race' is a supra-personal categorization, an impersonal large-scale grouping, in which the human faculty of empathy, and thus a direct personal knowing of individuals, play no part.

Furthermore, 'race' - however defined - is an abstraction. An ideal and/or a generalization, and a generalization which even taxonomically has no relevance. Thus, even the observed physical, physiological, genetic - the biological - characteristics which have been said to or are alleged to differentiate one human race from another and thus to possibly define separate human races are irrelevant because such differentiation or definitions are by their very nature medians, or assumptions extrapolated from limited data, or an interpretation of data according to a hypothesis, and all of which data are static, time-dependant, relating as they do to a perceived or an assumed commonality existing or alleged to exist 'now' or at some static moment in time but which perceived or assumed commonality did not necessarily exist in the past and will probably, almost certainly, not exist in the future.

For in reality humans change, through social interaction and migration, over millennia so that, for example, some posited so-called 'race' said to exist now in some specific geographic location did not exist twenty thousand years ago (probably not even ten thousand years ago) and the peoples allegedly said to be of this race are and always have been in flux, changing, adapting, assimilating, being assimilated, migrating.

To define such a static 'race' there has to be assumptions made about 'when' it allegedly came into being and about what median values are used to determine if a specific individual 'belongs to' such a race.

But all life - human and otherwise - changes, is subject to change, is in flux. Life changes as it changes [1] and has changed as it has been changed. This is the wisdom of wu-wei; of the physis of things: of beings, of life. To make some posited category the 'ideal' and thus to impute an importance to, and try to preserve, such a static impermanent human-manufactured impersonal 'thing' over and above the flux of life, over and above the wu-wei of individuals, over and above the morality of empathy, compassion, fairness, and over and above

the wu-wei of love, is wrong, inhuman, immoral, contrary to the physis of life itself. It is hubris, an ignorance of, or an arrogant disregarding of, The Cosmic Perspective, and thus is a cause of suffering because it upsets the natural balance, the natural harmony, of life.

March 2012

Notes

[1]

ἔστι δ᾽ ὅπη νῦν
ἔστι: τελεῖται δ᾽ ἐς τὸ πεπρωμένον:
οὔθ᾽ ὑποκαίων οὔθ᾽ ὑπολείβων
οὔτε δακρύων ἀπύρων ἱερῶν
ὀργὰς ἀτενεῖς παραθέλξει

Aesch. Ag. 67-71

What is now, came to be
As it came to be. And its ending has been ordained.
No concealed laments, no concealed libations,
No unburnt offering
Can charm away that firm resolve

Acknowledgement: This text summarizes my replies to questions submitted to me in - or which arose during - recent correspondence with several individuals, some of whom raised various objections to my Numinous Way, especially in relation to the concept of 'race' and my use of terms such as 'extremist' and 'extremism'.

Some Notes on The Politics and Ideology of Hate

Part One:
According to the Philosophy of The Numinous Way

Introduction

The ethical criteria of The Numinous Way will be used to consider the politics [1] and the ideology [2] of hate - that is, to consider: (i) those beliefs and/or ideas which produce or which engender or which incite [3] in people an intense dislike of or an extreme or violent aversion to some other people or group and/or of or toward opposing beliefs and/or toward opposing ideas; and (ii) the actions and the political activities of those motivated by or pursuing some ideology that inclines them toward hatred or which produces hatred.

Specific examples will be restricted to two sets of beliefs/ideas, firstly that conventionally termed 'extreme right-wing'/fascist/neo-nazi, and secondly that conventionally termed radical Islam[4], and so restricted for the simple reason that I have personal practical experience of such beliefs/ideas and have also studied them in detail. In the former case, my experience and study amounts to some thirty years; in the latter case, to around nine years.

The Criteria of The Numinous Way

The criteria of The Numinous Way is the revealing - the insight, the knowing, the understanding, the feeling - that the faculty of empathy provides when we, as an individual, personally interact with another living being over a certain period of time. What is thus discovered by means of empathy is *sympatheia* - a numinous sympathy with the-living-other - and how, as an individual, we are an affecting connexion to all life, and thus how our assumed separation, as an individual, is an illusion, a manifestation of hubris. We therefore become aware of how we affect or can affect others; how they affect or can affect us; and of how their suffering, their pain, their joy, their grief, is ours beyond the barrier of our inner and our outer egoist.

This discovery, this revealing, thus inclines us toward compassion, kindness, humility, gentleness, love, tolerance, peace, fairness, wu-wei [5], and toward being non-judgemental in respect of those we do not personally know and thus have no experience of, have had no empathic contact with. For it is empathy - the close and the extended personal interaction with individuals, on an individual basis, that empathy requires - that is the natural and the moral way of assessing, of really knowing, another human being.

This means two important things. First, that we treat human beings in a human way - that is, as individuals, recognizing that they are unique or have the potential to become unique; that they, like us, can and do suffer pain, grief, sadness, joy; that they, like us, have hopes, dreams. Second, that all individuals we do not personally know are or should be presumed to be 'innocent', unjudged, and so are to be given the benefit of the doubt; for this presumption of innocence - until personal experience and empathic individual knowing of them prove otherwise - is the fair, the honourable, the moral thing to do.

The Ideology and Politics of Hate

For an ideology to cause, provoke, or incite hatred - or which inclines people toward hatred or which of itself embodies hate - it is logical to assume that there has to be two components at work given that hatred is an intense personal emotion which can predispose a person or persons toward or cause anger and thence violence, and given that an ideology by its nature is supra-personal, that is, a coherent, organized, and distinctive set of beliefs and/or ideas or ideals.

My experience leads me to suggest that the first component is prideful identity, and that the second component is the ideal, the goal, of the ideology. For this given and accepted identity is always supra-personal and always imparts a needed sense of belonging, a meaning to life, just as the goal, the ideal, involves individuals committing themselves in a manner which vivifies, removes doubt, and imparts a sense of purpose, with the result that individuality becomes subsumed with duty and loyalty to the goal, the ideal, given a high priority in the life of the individual.

Ideologies such as National-Socialism - new or old - and radical Islam are predicated on identity, a pride in that identity, and on the need to affirm that identity through practical deeds. In the case of National-Socialism, there is a personal identification with one's assumed race, a pride in what is believed to be the achievements and the potential of this race, and a desire to aid one's race and its 'destiny' by opposing 'race-mixing'. In the case of radical Islam, there is the sense of belonging to the Ummah, a 'comradeship', a certain pride in Islam and its superiority; a feeling of the need to undertake or at least support Jihad, and a desire to counter the kuffar in practical ways, all deriving from the belief that this is what Allah has commanded we do.

The identity so assumed or presumed produces or can produce resentment, anger - caused by a perceived or a felt disparity between *the now* and *the assumed ideal*, past or future.

For an essential part of such ideologies is that it is believed that in the past some posited ideal community or society or people or way of life existed and that the present is a deviation from or a loss of the 'perfection' that then existed; a deviation or a loss that the ideology explains by the assumption of a simple cause and effect, or several simple causes and effects, a simple linearity between *the now* and *the goal* (future) and/or the idealized past. Thus the problems or the conditions of the present are assumed to have certain identifiable supra-personal causes, just as the path to the goal is regarded as requiring that those causes be dealt with. In addition, these causes are often or mostly the work of 'others'; not our fault, but instead the result of 'our enemies', and/or of some opposing ideology. That is, someone, or some many, or some 'thing', is or are to blame.

Hence in order to return to this past perfection - or in order to create a new form of this past perfection, this past ideal, or in order to create a new perfection inspired by some past ideal - our enemies, and/or opposing ideologies and those adhering to them, must be dealt with. There must therefore be struggle; the notion of future victory; and at the very least political activity and propaganda directed toward political goals - a moving toward regaining the authority, the power, the influence which supporters of an ideology believe or assume they and their kind have lost and which they almost invariably believe are now 'in the hands of their enemies' and/or of traitors and 'heretics'.

In effect, perceived enemies, those having authority/power, and those perceived as adhering to opposing or detrimental ideologies/beliefs or living in a manner seen as detrimental, become dehumanized, are judged en masse in a prejudiced manner, and become disliked, with this dislike naturally - because of the struggle for 'victory' - becoming intolerance, harshness, and thence, almost invariably at some time, turning to anger thence to hatred with such hatred often resulting in violence against individual 'enemies'. [6]

Such hatred and intolerance are the natural, the inevitable, consequence of all ideologies founded on notions of identity which glorify past glories or assumed past perfections, which posit some abstract goal or some future ideal and which involve a struggle against enemies to achieve such a goal or such an ideal.

For there is symbiosis, an empowering of the individual, with the very notion of identity and meaning being dependant on notions about past glories, on inclusion/exclusion, on notions of superiority/inferiority, on posited enemies, on obstacles, and of a striving, a struggle, for an ideal, for some posited goal. And vice versa. This is the intoxicating elixir of extremism, a symbiosis born of, which engenders and which flourishes on division, divide, intolerance, pride, struggle, goals, and hate; a division, divide, an intolerance, a hatred, that possibly are at their worst, their most vitriolic, when based on ethnicity, or involve religions, or involve perceived or assumed 'heretical' divisions within a religion.

In terms of nazi and neo-nazi ideology for example, Aryans are and have been 'the light-bearers of civilization'; the enemies are the Jews and their machinations, inferior non-Aryan races, and ideologies such as 'multi-culturalism' and liberalism; while the goal is a racially pure Aryan nation, and/or a strong and militarized National-Socialist State with a mission, a destiny, to 'civilize' the world through kampf.

In terms of modern right-wing extremism, as manifest for example by certain nationalist political groups in European countries, the 'civilization of the West' - in which many such groups now include Israel [7] - is the ideal because it is morally superior; the enemies (the hated inferiors) are Muslims and other 'immigrants'; with an idealized and resurgent 'European culture and identity' (manifest in strong nation-States of 'native Europeans' and/or in a return to communities based on 'European traditions') having replaced the nazi/fascist ideal of a National-Socialist/Fascist State and with 'past glories' celebrated and idealized and used to motivate and inspire pride and develope a sense of urgency about the 'threat' posed by enemies and by the loss of national/cultural 'identity'.

In terms of radical Islam, the enemies (the hated inferiors) are Amerika, Israel, Muslim collaborators, and decadent kuffar, with the goal being a resurgent Khilafah or at least the implementation of Shariah as the only law at first in

Muslim lands and then elsewhere.

A Numinous Approach

Activists and even many supporters of such ideologies find meaning, worth, identity, empowerment, in the inclusion, in the collectivity, the belonging, that such ideologies assert or assume, and thus their knowing of themselves and of others, and thence their 'ethics' (or lack of ethics) are or become determined by the boundaries set by such ideologies. The boundaries of enemies; of traitors; of those 'different from us/inferior to us'; of obstacles to be overcome in the struggle toward victory; of sacrifice for the cause; of conformity to guidelines for living laid down by a leader or leaders or ideologues or 'the party' or set out in some political programme, or book, or tract, or speech, or manifesto.

What therefore is lost or tends to become lost because of such boundaries, such collectivity, is empathy; wu-wei; notions of the innocence - the non-judgement - of those we do not personally know; *sympatheia* with others on an individual basis; and a desire to treat every human being as an individual sans all ideological boundaries, sans all prejudice, sans abstractions of inclusion/exclusion, sans all notions of 'them' and 'us', and sans all rhetoric and propaganda about a struggle for victory, and about the 'urgency of the situation'.

For such ideologies manifest *the-separation-of-otherness* and which error of hubris is the foundation, the essence, of all abstractions[8], and which *separation-of-otherness* is the genesis of supra-personal, ideological, hatred and intolerance, usurping as such ideologies do with their collective empowerment and their supra-personal authority the empathy of the individual, the unique individual judgement that arises from such empathy, the necessity of interior personal spiritual (numinous) development, and the wu-wei, the compassion, the fairness, the tolerance, the humanity, that empathy by its revealing inclines us toward.

As such, those ideologies, born of and manifesting hubris, ignoring or disrespectful as they are of the numinous, and attempting as they do to redefine the ethical, are therefore - it seems to me - immoral, and lamentable.

2012

Notes

[1] Politics, as used here, means 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.

Ideology, as used here, means a coherent, organized, and distinctive set of beliefs and/or ideas or ideals, and which beliefs and/or ideas and/or ideals pertain to governance, and/or to society, and/or to matters of a philosophical or a spiritual nature.

The term society, as used here, means a collection of people who live in a specific geographic area or areas and whose association or interaction is mostly determined by a shared set of guidelines or principles or beliefs, irrespective of whether these are written or unwritten, and irrespective of whether such guidelines/principles/beliefs are willingly accepted or accepted on the basis of acquiescence.

[2] For the usage, here, of the term ideology see footnote 1.

[3] Incitement is used here in the sense of 'to instigate' or to provoke or to cause or to 'urge others to'.

[4] By radical Islam is meant the belief that practical Jihad against 'the enemies of Islam' and the occupiers of Muslim lands is an individual duty incumbent upon every able-bodied Muslim; that Muslims should live among Muslims under the guidance of Shariah; that Muslims should return to the pure guidance of Quran and Sunnah and distance themselves from the ways and the influence of the kuffar. Many radical Muslims also support the restoration of the Khilafah and are intolerant of those Muslims they consider have allied themselves with the kuffar.

[5] Wu-wei is an important part of The Numinous Way, with the term being used to mean a personal 'letting-be' deriving from a feeling, a knowing, that an essential part of wisdom is cultivation of an interior personal balance and which cultivation requires acceptance that one must work with, or employ, things according to their nature, for to do otherwise is incorrect, and inclines us toward, or is, being excessive – that is, toward the error, the unbalance, that is hubris, an error often manifest in personal arrogance, excessive personal pride, and insolence – that is, a disrespect for the numinous.

In practice, wu-wei is the cultivation of a certain (empathic, numinous) perspective – that life, things/beings, change, flow, exist, in certain natural ways which we human beings cannot change however hard we might try; that such a hardness of human trying, a belief in such hardness, is unwise, un-natural, upsets the natural balance and can cause misfortune/suffering for us and/or for others, now or in the future. Thus success lies in discovering the inner nature

(the physis) of things/beings/ourselves and gently, naturally, slowly, working with this inner nature, not striving against it.

[6] One aspect of all extremist ideologies, of the politics and ideologies of hate, that has intrigued me for some time is their explicit or their implicit patriarchal ethos; their masculine bias; their stridency, their lack of not only empathy but also of those qualities that are ineluctably feminine, caring, nurturing, and thus which tend toward balancing the hubriatic male qualities such as harshness, fanaticism, kampf, and militarism, which such ideologies laud.

This bias toward overt masculinity, toward machismo, possibly explains why such harsh, such extremist ideologies - and often the supporters of such ideologies - dislike, are intolerant of, or even hate, pacifists, Sapphic ladies, gay men, and even sensitive artistic men who are not gay.

[7] The support for Israel by such groups has led to some political commentators regarding such support by such extremists as either cynical opportunism or as some attempt to gain political credibility and thus an attempt to distance themselves from nazism and fascism even though their whole agenda, their trumpeting of 'European civilization and culture', their nationalism, their dislike of 'immigrants' and especially of Muslims, seems to place them within the sphere of those ideologies. For instance, these extremists seem to have simply made Muslims, and 'immigrants' in general, the 'new Jews'.

[8] The Numinous Way understands an abstraction as the manufacture, and use of, some idea, ideal, 'image', form, or category, and thus some generalization about, and/or some assignment of an individual or individuals – and/or some being, some 'thing' – to some group or category with the implicit acceptance of the separateness, in causal Space-Time, of such a being/beings/things /individuals. This assignment of human beings to some abstraction (some abstract category) - such as Negro or Jew or 'traitor' or 'heretic' or 'prostitute' - always involves either some pejorative judgement being made about an individual on the basis of the qualities or the attributes that are believed or assumed to belong to that abstraction, or some idealization/glorification of those so assigned (such as some idealized 'Aryan race').

The positing of some 'perfect' or 'ideal' form, category, or thing, is part of abstraction.

Thus understood, abstraction encompasses terms such as ideology, idea, dogmatic/harsh beliefs, and ideals.

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Part Two

A Personal Perspective - My Uncertitude of Knowing

The Bad of Extremists

For some forty years, from 1968 to around 2008, I as a fanatical idealist placed some ideal - some illusory, some believed in perfection - before people, hubristically believing (as fanatics and extremists always seem to do) that some ideology [1] and its attempted implementation was more important than personal love, than fairness, than compassion, than kindness, than tolerance, than empathy, than peace, than wu-wei.

Thus, as a fanatical idealist, I was so dissatisfied, so discontented, with the societies of the West - especially with the society I regarded as my homeland, the United Kingdom - that I actively saught to undermine and change them by political and revolutionary means, by incitement to disaffection and even by terror.

For the first thirty years of this discontent (1968-1998) my desire was to establish, in Britain, a neo-nazi - a racist - society, believing as I did in the superiority of 'the Aryan race' and enamoured as I was of National-Socialist Germany and of Hitler's struggle for power between 1919 and 1933. Thus the idealized, the romanticized, National-Socialism I believed in and the historically-inaccurate NS Germany I admired were my inspiration, and with the dedication and the hardness and harshness of a fanatic, an extremist, I joined several racist, fascist, neo-nazi, and paramilitary organizations; engaged in street brawls, wrote and distributed propaganda, gave vitriolic speeches; organized demonstrations, incited hatred and violence; founded two new neo-nazi groups; was imprisoned for violence and arrested nearly a dozen times for a variety of other criminal offences.

Between 1998 and 2008 - following my conversion to Islam - my activities were directed toward undermining the societies of the West (and especially those of Britain and America) and toward aiding Muslims fighting elsewhere - undertaking Jihad - for the establishment, in their lands, of Shariah as the only law.

During these forty extremist years I ranted and I railed against what I believed were 'the problems of the West', the 'decadence of the West', and propagandistically trumpeted the ideal type of society I believed in and thus considered was better than all existing societies. During my neo-nazi years, this ideal, this idealized, society was a new National-Socialist one, an ideal that I in perhaps some small way helped create through voluminous writings written during the 1990's with titles such as *The Meaning of National-Socialism*, *Why National-Socialism Is Not Racist*, and *The Complete Guide to the Aryan Way of*

Life. During my Jihadi-supporting years, this ideal, this idealized, society was one inspired by the Khilafah and was to be established in some Muslim land or lands by a return to the pure guidance of Quran and Sunnah, and by Jihad 'against apostates, and the kuffar and their collaborators'.

The error here - the error I persisted in for some forty years - is the error of faulty, unbalanced, judgement, deriving from extremism and hubris; an error that leads to, that develops, that nurtures, bad individuals and thus leads to inhumanity, to violence, prejudice, anger, discontent, hatred, brutality, terrorism. An error caused both by the distorted view of people and of existing societies that extremist ideologies cause or at least encourage, and by some ideal, some ideology, being cherished more than human beings.

For the personal fault of extremists seems to be that of being unable and/or unwilling to view, to consider, the good that exists in people, in society, and/or of ignoring the potential for good, or change toward the good, which is within people, within society, within what-is. To prefer the dream in their head to reality; and/or to prefer the struggle, the strife, the conflict, to stability and peace; and/or to need or to desire repeated stimulation/excitement. One cause of such things could, in my view - from my experience - be the inability or the unwillingness of a person, an extremist, to develope and use their own individual judgement, as well as the inability or the unwillingness to take individual, moral, responsibility for their actions and for the effects those actions personally have upon people. Thus violence, prejudice, hatred, brutality, killing, and terror, are not judged by the moral criteria of how they affect and harm people but instead by whether they aid the goal - the implementation of the cherished ideal - or, worst of all, by whether they provide excitement and/or provide the individual with a sense of purpose, a 'destiny', a sense of being special, a 'hero' to their kindred extremists, or at least of being remembered.

In my own case, I justified what I did - my extremism - by appeals to the goal I ardently believed in and ardently desired, and thus ignored or overlooked or dismissed as unimportant the many benefits that Western societies provide and have provided, concentrating instead on the faults, the problems, of such societies, or on assumed faults and problems. In addition, and most importantly, I arrogantly felt I 'knew', that I 'understood' - that I, or my cherished beliefs, my ideology, were right; correct, *the* solution to all problems, personal and of society, and that these problems urgently needed to be dealt with. There was, therefore, a desire in me to interfere, to act, based on this arrogant misplaced feeling of having 'the right answers', of being right; of having 'seen the flaws' in society and/or in people.

In addition, my judgement derived from, was based on, was dependant upon, The Cause, the ideology; and so was unbalanced, bad, flawed. For The Cause, the ideology, gave meaning and set the boundaries, the limits, of knowing, of doing. For example, in the case of National-Socialism, there was the boundary of duty, which was "to promote National-Socialism [and] to strive to act in

accord with Nature's will by preserving, defending and evolving one's own folk." [2] There was the meaning of 'pursuing idealism/excellence/the will of Nature' over and above 'personal happiness' as well as the need to 'overthrow the existing System based on materialism' [3]. There was the knowing that 'race and Nature' defined us as human beings so that our most essential knowledge was to know our kind, our 'destiny', and the 'will of Nature', a will manifest, for example, in kampf and idealized in such abstractions as 'a new Reich', Homo Galactica, a Galactic Imperium, and so on and so forth.

The flawed judgement, the lack of critical balance - the lack of humanity - that resulted meant that I did not take individual responsibility for the harm I caused, I inflicted, I incited. Instead, I shifted the responsibility onto the ideology, thus justifying or trying to justify the consequences of my deeds, of my incitement, by appeals to the ideology ('the end justifies the means') and by the belief that the ideology needed to be urgently implemented 'for the good of the people', with 'the people' of course always being viewed abstractly (as a race or folk), being idealized or romanticized and divorced from, or more usually considered as being built from, the harsh consequences of striving to implement such a harsh ideology.

Therefore, it seems to me now that a reasonable illustration of extremism might be to liken it to some contagious disease, some sickness, or some ailment. One that alters not only the behaviour of individuals but also their perception, their thinking; how they perceive the world; and one that inclines them toward being bad and toward ignoring the good that already exists in society and the credit due to society for aiding such good. A disease or an ailment or a sickness that inclines them toward acting in an unbalanced and unethical manner, disruptive to other people and disruptive to society, and careless of, or indifferent to, the harm they do, the suffering they cause.

The Good of Society

The simple truth of the present and so evident to me now - in respect of the societies of the West, and especially of societies such as those currently existing in America and Britain - is that for all their problems and all their flaws they seem to be much better than those elsewhere, and certainly better than what existed in the past. That is, that there is, within them, a certain tolerance; a certain respect for the individual; a certain duty of care; and certainly still a freedom of life, of expression, as well as a standard of living which, for perhaps the majority, is better than elsewhere in the world and most certainly better than existed there and elsewhere in the past.

In addition, there are within their structures - such as their police forces, their governments, their social and governmental institutions - people of good will, of humanity, of fairness, who strive to do what is good, right. Indeed, far more good people in such places than bad people, so that a certain balance, the balance of goodness, is maintained even though occasionally (but not for long)

that balance may seem to waver somewhat.

Furthermore, many or most of the flaws, the problems, within such societies are recognized and openly discussed, with a multitude of people of good will, of humanity, of fairness, dedicating themselves to helping those affected by such flaws, such problems. In addition, there are many others trying to improve those societies, and to trying find or implement solutions to such problems, in tolerant ways which do not cause conflict or involve the harshness, the violence, the hatred, of extremism. [4]

This truth about the good [5] in our current societies, so evident now, leads me to ask how could I not have seen it before? How can extremists, in general, not see, understand, appreciate, this truth? How can they - as I once did - seek to destroy that balance; destroy all that such societies, despite their flaws and their problems, have achieved? How can they ignore the good work of the plethora of individuals seeking to change those societies for the better in a reasoned and tolerant manner?

I can only, in truth, answer for myself, based on some years of introspection. As an extremist in thrall to an ideology and thus seeking to disrupt, change, to overthrow an existing society - to incite disaffection - I had no reason, no incentive, to emphasize the good that had and has been wrought by successive governments, by the introduction of laws, and by the people, such as the police and the security services, who in their majority tried from the best of motives to do and to uphold what was good by striving to counter and bring to justice those who who were bad, those who in some way harmed or saught to harm others from whatever motive and for whatever reason.

Indeed, I was for the most part wilfully ignorant of this good, and when mention or experience of it could not be ignored for some reason, or might prove useful for propaganda purposes, what was good was almost always attributed to something which the parameters of the ideology allowed for. For instance, the good actions of an heroic policeman would be judged by the parameters of whether he was 'Aryan' - in which case 'the good' resulted from him being Aryan, having an Aryan nature - or whether those actions in some way, however small, helped 'us' and our Cause, as for example if the person in question had dealt with and caught 'black people' rioting or committing crimes. There was thus a biased, a blinkered, a prejudiced, a bigoted view of both events and people.

In my own case, and for example, I have some forty years experience of interaction with the police, from ordinary constables and detectives, to custody sergeants, to officers from specialist branches such as SO12, SO13, and crime squads. During that time, I have known far more good police officers than bad - corrupt - ones. Furthermore, I realized that most of those I came into contact with were good individuals, motivated by the best of intentions, who were trying to do their best, often under difficult circumstances, and often to help victims of

dishonourable deeds, catch those responsible for such deeds, and/or prevent such deeds.

But what did I during my extremist years attribute their honourable motivation, their good character, to? Yes, of course - to them being 'Aryans' who just happened to be in the police force. Or, on one occasion, to having an 'Aryan nature' (accorded honorary Aryan status) even though the officer in question was 'of mixed race'... Thus the ideology I adhered to, I believed in, set the parameters of my judgement; prompted the correct ideological response [6].

But in truth they, those officers, as one of them once said to me, were guided by what 'was laid down' and did not presume to or tried hard not to overstep their authority; guided as they were by the law, that accumulated received wisdom of what was and is good in society; a law which (at least in Britain and so far as I know) saught to embody a respect for what was fair and which concept of fairness was and always has been (again, at least in Britain and so far as I know) untainted, uncorrupted, by any political ideology.

Now I know, I understand, I appreciate, that for that reason - of so being mindful of the limits of their authority, of being guided by what had been laid down over decades - those people, those police officers, were far better individuals than the arrogant, the hubriatic, extremist I was; an arrogant extremist who by and for himself presumed 'to know' what was right, who presumed to understand, who presumed he possessed the ability, the authority, and the right to judge everyone and everything, and who because of such arrogance, such hubris, most certainly continued to contribute to the cycle of suffering, ignoring thus for so long as he in his unbalance did the wisdom that Aeschylus gave to us in *The Oresteia*.

Balance and The Uncertitude of Knowing

One error of unbalance and of hubris - and an error which is one of the foundations of extremism - is that of allowing or of encouraging some imagined, idealized, or posited, future to affect one's judgement, and/or to determine one's actions, and behaviour in the present.

Thus one becomes not only dissatisfied with what-is, but concerned with - if not to some extent obsessed with - what *should-be* or what *might-be* if what should-be (the goal or ideal of the extremist ideology) is not realized or not fought for. Furthermore, this assumed *what-might-be* is often the result of someone making some generalization or some prediction based on some ideology and which ideology, being an ideology - an abstraction - is founded on the simplicity of linear cause-and-effect and of problems/enemies having to be dealt with in order for some perfect future or some ideal or some victory to be achieved or brought-into-being. That is, *what-might-be* - and extremist action and incitement based upon it - requires a certainty of knowing.

This is one error I persisted in even after - as a result of pathei-mathos - I began to fully develope my philosophy of The Numinous Way with its emphasis on empathy, compassion, humility, and personal honour. An error which, for example, led to me, for some two or more years, to ebucinate the abstraction of 'the clan' as some sort of embodiment of 'the numinous' and of honour and as an idealized means of manufacturing a new type of society as if such a future, such an assumed, hypothesized, society might offset some of the suffering in the world.

An error which the uncertitude of empathic knowing most certainly reveals. For empathy - the living, the numinous, way to know another living being - is a sympatheia, sans all ideations, with a living being in the immediacy-of-the-moment and involves an individualized proximity, and thus discovers only the knowing of that one living being as that living being is in that one moment, or those moments, of empathy. A discovery applicable to only that specific being and a knowing which some future empathic discovery in respect of that same being might change. For living beings are subject to change; their life is a flow, possessed of an a-causal living nature; and thus another encounter with that same living being may reveal it changed, altered - perhaps better, or matured - in some manner. Certainly, in respect of human beings, pathei-mathos is or can be a vector of interior change.

Thus, the faculty of empathy - over a succession of moments linked in causal time by a duration of days, weeks, or months - may intimate to us something about the character, the nature, the physis, of another person. A subsequent meeting with that individual - months, years, later - may intimate a change in that nature, possibly as a result of pathei-mathos.

There thus arises the knowing of the wu-wei, the humanity, of empathy; a knowing of the transient, the a-causal, nature of the living-knowing, the revealing, the a-causal knowledge, that empathy may provide, and hence the need not to judge, not to prejudge, some past or future living being (or even the same being once known) unknown to, or as yet untouched by, such empathy or by another empathic encounter. For certitude of knowing - presumed, assumed, or otherwise - is causal, fixed, or the result of some posited linear extrapolation of such a static causal knowing into the future or back into some past.

Extremism - of whatever type - depends on this certitude of knowing, past and future, and which certitude amounts to a tyranny against the flow of life; certainly there is a lack of empathy, as well as the imposition of and thence the cultivation of a rigid harshness within the psyche of the individual which at best displaces, or which can displace, the human capacity for pathei-mathos, and which at worst may remove the capacity for pathei-mathos.

The future certitude of this hubriatic knowing is the given and fixed goal or ideal; and the certitude of struggle being necessary to reach that future goal or

make real that ideal. The past certitude is of a given idealized past and/or of past glories (if indeed they were glories). And the present certitude is that of identity - of 'we' being different from and better than 'them'. A certitude of identity and of assumed difference that gives rise to prejudice, hatred, intolerance, and all the other characteristics of the extremist.

Thus, for a neo-nazi or a racist, 'Aryans' (or 'Whites') are regarded as superior to 'blacks' and Jews, and the 'separation of the races' is regarded as the ideal goal. This superiority is a given, an affirmed, certitude, and regarded as fixed, past, present, future, and applicable to most if not all of the 'inferior' group or groups. There is thus no uncertitude of knowing in the individual; no interior balance; no wu-wei; no empathic discovery of the character, the nature, the physis, of other individuals as individuals in the immediacy-of-the moment; no allowance made for change, even by pathei-mathos. There is only harshness; generalization, supposition, assumption; a rigid adherence; the arrogance of certainty, of 'knowing' some are superior/inferior, that there is black/white, Aryan/Jew; that separation is 'necessary' and desirable. A need for stasis, and/or the desire to inhumanly try to make living, changing, individual, human beings fit some static category and thence the prejudice and intolerance and hatred based on or resulting from such an assumed or idealized static category.

As I know from my own experience, the certitude of knowing and the certitude of identity that an ideology provides displaces personal love, fairness, compassion, kindness, tolerance, empathy, peace, and wu-wei; or at least assigns to them a far lower importance than hate, injustice, harshness, intolerance, prejudice, strife, and disaffection to society, to what-is. Such certitude, such a lack of the humanity of empathy, also provides us with a fixed, an - according to my pathei-mathos, my experience - incorrect, answer to an important question attributed to Aeschylus and asked over two thousand years ago, and which fixed incorrect answer encourages, breeds, plants, the *τύραννος* within us [7] - our hubris, our inner egoist - and which wrong answer encourages, which breeds, which plants, tyrannical societies as well as allowing such a *τύραννος* as Hitler to gain an abundance of followers obedient to his hubriatic will.

The important question is *τίς οὖν ἀνάγκης ἐστὶν οἰακοστρόφος* [8]. And the fixed and the incorrect answer is always the same: some leader, some *τύραννος*, some sovereign, some ideology, some goal, some rigid identity, is there to guide us, to provide us with meaning, to justify our actions. To explain away or justify our lack of empathy, our lack of compassion, our intolerance, our suspicion, our hatred; our lack of wu-wei; and our lack of respect of the numinous, our lack of respect for other life, for human beings different from us. A wrong answer to explain our amnesia, our forgetting or ignorance of the wisdom of the past; a wisdom embodied in what - at least according to my admittedly fallible judgement, born from my pathei-mathos - is the correct answer given to that question asked thousands of years ago and which correct answer is in my view an excellent reply to extremism. An answer which embodies that uncertitude of

knowing that is the essence of balance and which uncertitude the faculty of empathy makes us aware of. For the answer to preventing the extremism of hubris, to who guides us, who steers us, to whom we should look, and whom respect, is: *Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύες* [9].

April 2012

Notes

[1] I have outlined, in part one, what I mean by terms such as ideology, society, politics, and wu-wei. As explained in several other essays - such as *Ethos of Extremism* - by extreme I mean *to be harsh*, so that an *extremist* is a person who tends toward harshness, or who is harsh, or who supports/incites harshness, in pursuit of some objective, usually of a political or a religious nature; where *harsh* is understood as rough, severe, a tendency to be unfeeling, unempathic.

[2] *The Meaning of National-Socialism* (dated 108yf, i.e. 1997)

[3] *ibid*.

[4] In my essay *Society, Social Reform, and The Numinous Way* (dated February 2012) I briefly touched upon 'a numinous approach' to social change and reform. Which was the apolitical, non-violent one of personal example, and of fostering, encouraging, the natural, slow, interior and personal change of individuals.

[5] The good is what is fair; what alleviates or does not cause suffering; what is compassionate; what empathy by its revealing inclines us to do.

[6] It was such experiences - personal and political - which eventually, after two and half decades, prompted me in the late 1990's to modify my ideology and thus develope what I termed non-racist 'ethical National-Socialism'. But even that did not alter my commitment to extremism, my extremist activities, and my desire to undermine and overthrow British society.

[7] *ὕβρις φυτεύει τύραννον*. 'Hubris plants the tyrant.' Sophocles: *Oedipus Tyrannus*, v. 872.

[8] "Who then compels to steer us?" *Aeschylus* [attributed], *Prometheus Bound,* 515

[9] "Trimorphed Moirai with their ever-heedful Furies!" *Aeschylus* [attributed], *Prometheus Bound,* 516.

Some Philosophical and Moral Problems of National-Socialism

Introduction

This essay is a brief analysis of the National-Socialist weltanschauung, as manifested in National-Socialist Germany, and according to the philosophical and ethical criteria of my Numinous Way, and which criteria derive from the principles of empathy, compassion, and personal honour.

Empathy, as understood by my philosophy of The Numen [1], establishes a particular ontology and epistemology; Being, the source of beings, as both causal and acausal, and of an acausal knowing distinct from the causal knowing of conventional philosophy and empirical science [2]. The ethical criteria are manifest in both compassion and honour [3], so that:

> "the morality of The Numinous Way is therefore defined by a personal honour, a personal compassion, and the personal virtue of justice. For justice is not some abstract concept, but rather a personal virtue, as *εὐταξία* is a personal virtue. For justice is the personal virtue of fairness; the quality of balance." *War and Violence in the Philosophy of The Numinous Way*

The National-Socialism evident in NS Germany was a way of life centred around concepts such as duty, *kampf*, nation, and race. Thus, the individual was judged by, and expected to judge others by, the criteria of race, with particular races assigned a certain value (high or low), as individuals were judged by how well they adhered to the duty they were expected to do in respect of their nation (their land, their people) and the race they were said to belong to or believed they belonged to. In addition, *kampf* between individuals, races, and nations was considered healthy and necessary, with such struggle revealing the worth of individuals and thus those considered fit to lead and assume positions of authority.

Collectivism, Nationalism, and Race

The National-Socialist way of life was – given such concepts as *kampf*, nation and race – a collective one, with one of the highest virtues being the willingness of individuals, if necessary, to sacrifice their own happiness and welfare, and even their lives, for the good of their people, their land, their race. The necessity of this virtue was explained, in part, by the belief that the German *volk* had an historic mission, a particular destiny, so that – coupled with the ideas of race and *kampf* - the individual was expected to define themselves, to

understand themselves, as Germans and as having particular duties and obligations; in effect, to replace their own self-identity with the collective identity of the volk.

In order to establish, maintain, and expand this collectivism, certain measures were regarded as necessary, as morally correct, with such measures including military conscription, laws designed to criminalize certain activities, both political and personal, and harsh punishment of those contravening such laws.

In addition, the *führerprinzip* was applied to most aspects of life, with individuals expected to accept and obey the authority so established, since such authority was considered to manifest the will, the ethos, of the *volk*. Hence the loyalty individuals gave, as an expression of their recognized duty as Germans, was personal; not to 'the State' nor even to 'the nation', and certainly not to some government, but rather to individuals who were regarded as embodying the will, the identity, of the volk. In practice, this meant Adolf Hitler and those appointed by him or by his representatives, and it was this collectivism, this binding of the *volk* by the *führerprinzip*, that Heidegger tried to philosophically express in his now controversial remarks regarding the *Volksgemeinschaft* and by quoting some words attributed to Aeschylus [4].

There are thus six elements that, from the philosophical and ethical viewpoint of The Numinous Way, may be said to define the National-Socialism of Adolf Hitler. These are: (i) a collective identity and its acceptance; (ii) authority and its acceptance manifest in specific individuals and expected obedience to such authority; (iii) mandatory enforceable punishment of those contravening or not accepting such authority and the laws made by such authority; (iv) the use of particular abstractions (for example nation and race) as a criteria for judgement and for evaluating individual worth; (v) the use of particular abstractions as a criteria for identity; and (vi) the use and acceptance of a particular abstraction – *kampf* – as an embodiment and expression of human nature.

Contra The National-Socialism of Adolf Hitler

In purely practical terms, the acceptance and use of the principle of kampf together with the acceptance of Hitler as embodying the collective will of the *volk*, inevitably led to the military defeat of NS Germany. For all mortals are fallible and military defeat is always inevitable, given time and even if such a defeat has internal, not external, causes. For tyrants and monarchs die, are overthrown, or are killed; Empires flourish for a while – a few centuries perhaps, at most – and then invariably decline and fade away; oligarchies come and go with monotonous regularity, lasting a decade or perhaps somewhat longer; rebellions and revolutions will break out, given sufficient time, and will often succeed given even more time – decades, centuries – and even following repeated and brutal repression.

Thus, philosophically, the general error here by Hitler and his followers was the obvious one of *ὕβρις*. A lack of understanding, an unknowing, of the natural

balance – of *δίκη* - as well as a lack of empathy, manifest as this unknowing, this lack, was in the arrogant belief of a personal and a volkish 'destiny' combined with a belief in *kampf* as a natural and necessary expression of human nature. And *ὕβρις φυτεύει τύραννον* - that is, *ὕβρις* plants, is the seed of, the *τύραννον*. Thus, symbolically, we might justifiably say that the *Ἐρινύες* took their revenge, for Hitler and his followers had forgotten, scorned, or never known the wisdom, the truth, that their fallible mortal lives are subject to, guided by, *Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύες* [5]. Thus their fate was destined, a fate that Sophocles expressed so well in respect of Oedipus, *tyrannus*:

> ὦ πάτρας Θήβης ἔνοικοι, λεύσσετ᾽, Οἰδίπους ὅδε,
> ὃς τὰ κλείν᾽ αἰνίγματ᾽ ᾔδει καὶ κράτιστος ἦν ἀνήρ,
> οὐ τίς οὐ ζήλῳ πολιτῶν ἦν τύχαις ἐπιβλέπων,
> εἰς ὅσον κλύδωνα δεινῆς συμφορᾶς ἐλήλυθεν.
> ὥστε θνητὸν ὄντα κείνην τὴν τελευταίαν ἰδεῖν
> ἡμέραν ἐπισκοποῦντα μηδέν᾽ ὀλβίζειν, πρὶν ἂν
> τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγεινὸν παθών. [6]

In effect, therefore, and in general terms, the National-Socialism of Adolf Hitler was un-wise; based on a mis-understanding of human nature, and he himself shown, despite his remarkable achievement of gaining power, as lacking a reasoned, a well-balanced, judgement [*σωφρονεῖν*] – since such a balanced judgement would, as Aeschylus explained in the *Oresteia,* reveal that *πόλεμος* [7] always accompanies *ὕβρις* and that only by acceptance of the numinous authority of *πάθει μάθος* (the new law presented to mortals by immortal Zeus) could the tragic cycle of *ἔρις* be ended.

A Numinous View of The National-Socialism of Adolf Hitler

Let us now consider the six points enumerated above, in respect of the philosophical and ethical viewpoint of The Numinous Way.

As mentioned in my essay *A Brief Numinous View of Religion, Politics, and The State:*

> "The essence of the numinous view – of the ethical way posited by the Philosophy of The Numen – is empathy and thus the acausal (the affective and effecting) connexion we, as individuals, are to all life, sentient and otherwise, with empathy being the foundation of our conscious humanity.
>
> The practical criteria which empathy implies is essentially two-fold: the criteria of the cessation of suffering, and the criteria of the individual, personal, judgement in the immediacy of the moment. For the Philosophy of The Numen, these two criteria manifest the natural character of rational, conscious, empathic, human beings and thus express the nature of our humanity and of human culture, and which nature is manifest in a practical way in compassion and in personal

honour.

Hence these two criteria are used, by The Numinous Way – by the Philosophy of The Numen – to judge our actions, our personal behaviour, and also all the abstractions we manufacture or may manufacture and which thus affect us, as individuals."

(i) A collective identity and its acceptance.

Empathy, as a natural if still under-used and under-developed human faculty, is only and ever individual and of the immediacy of the living moment. [8] It is always personal, individual, and cannot cannot be abstracted out from an individual living being – that is, it cannot have any causal ideation or be represented by or expressed by someone else.

There is the personal, individual, freedom that the knowing that empathy uniquely presents to the individual, and therefore no need of, no sense of, belonging to other than one's immediate surroundings, and no sense of identity beyond the personally known, for all human beings encountered are encountered and empathically known as they uniquely are: as individuals with their own lives, feelings, hopes, and with their own potential and their own past.

Which in essence means The Numinous Way is the way of individuals, and an individual manner of living to be accepted or rejected according to the individual. Thus such a collective identity – and a desire for and acceptance of such an identity – is contrary to this very individual numinous way.

What matters for The Numinous Way is the individual; their empathy, their honour; their personal judgement. What does not matter are supra-personal manufactured abstractions such as a 'nation'. Consequently, the empathic, honourable, individual only has a duty to themselves, to their immediate kin, and to those personally given a pledge of loyalty: not a duty or obligations to some manufactured collective identity however such identity be expressed.

(ii) Authority and its acceptance manifest in specific individuals and expected obedience to such authority.

As I wrote in *Authority and Legitimacy in the Philosophy of The Numinous Way*:

" For The Numinous Way, it is the exercise of the judgement of the individual – arising from the use of empathy and the guidance that is personal honour – that is paramount, and which expresses our human nature.

That is, it is honour, the understanding that empathy provides, and the judgement of the individual, that are legitimate, moral, numinous, and thence the basis for authority. This means that authority resides in and extends only to individuals – by virtue of their honour, their

> empathy, and manifest in their own personal judgement, and therefore this always personal individual authority cannot be abstracted out from such personal judgement of individuals. In practical terms, this is a new type of authority – that of the individual whose concern is not power over others but over themselves, and which type of power is manifest in a living by honour, and thence in their self-responsibility and in how they interact with others."

Thus, such non-individual authority, acceptance of and obedience to such authority, is contrary to The Numinous Way.

(iii) Mandatory enforceable punishment of those contravening or not accepting such authority and the laws made by such authority.

Given that, for The Numinous Way, authority and justice are individual and manifest in individual judgement and through personal honour, such mandatory punishment by some abstract authority is quite contrary to The Numinous Way.

(iv) The use of particular abstractions (for example nation and race) as a criteria for judgement and for evaluating individual worth.

According to both empathy and honour, such a judgement of others, such prejudice, on the basis of some abstraction such as perceived race or 'nationality' is immoral [9]. The only moral, honourable, criteria is to judge *individuals* as individuals, sans all abstractions, on the basis of a personal knowing of them extending over a duration of causal Time. To judge *en masse*, without such a direct, personal, extended, personal knowing of each and every individual is reprehensible.

In addition, it is immoral – unempathic, uncompassionate, dishonourable – to treat people on the basis of their assumed or alleged race or nationality. Thus, the enforced herding of people into 'concentration camps' on the basis of alleged, assumed, race or nationality is quite unjustifiable, inhuman.

(v) The use of particular abstractions as a criteria for identity.

Such abstractions included 'blood' and nationality, so that identity became a matter of individuals being classified – by themselves, others, and by the State – according to certain chosen abstract criteria based on 'race' and heritage. Thus there were distinct notions, distinct levels, of separateness.

Empathy, however, 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 [10], 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* [11].

What abstractions do is that they conceal our true empathic, compassionate, honourable nature and, ultimately, sever the connexion we are to *ψυχή*, to The Numen.

As mentioned in *On The Nature of Abstractions:*

> " The error of abstractionism – of using existing abstractions and manufacturing other abstractions and using these as the source of ethics, of judgement, and so ascribing a value to them – is the error of *ὕβρις* (hubris). That is, the error of unbalance: of neglecting or being unaware of empathy, and of neglecting or being unaware of or profaning the numinous. In the personal and social sense, *ὕβρις* is revealed in a lack of compassion, a lack of balanced reasoning, and not only ascribing to one's self (or some other abstraction, such as a nation-State) what is assumed to be the perfection of right and of good (or the best current approximation of it) but also acting on that presumption to the detriment, the harm, of others.
>
> This is unethical – as all abstractions are inherently unethical – because what is ethical is determined by empathy, and thus cannot be abstracted out of that direct, immediate, and personal knowing which presences empathy in us, as human beings."

(vi) The use and acceptance of a particular abstraction – *kampf* – as an embodiment and expression of human nature.

As mentioned previously, in the *Contra The National-Socialism of Adolf Hitler* section, *kampf* as principle, as abstraction, is a manifestation of the error of *ὕβρις* and of a lack of empathy.

For empathy, and the cultivation of *σωφρονεῖν*, incline us toward – or should incline us, as individuals, toward – a letting-be; to wu-wei; to a living in the immediacy-of-the-moment. To being compassionate and honourable human beings, concerned only with our own affairs, that of our family, and that of our immediate locality where we dwell, work, and have-our-being.

In addition:

> "In The Numinous Way, a distinction is made between war and *combat* in that combat refers to *gewin* – similar to the old Germanic *werra*, as distinct from the modern *krieg*. That is, combat refers to a more personal armed quarrel between much smaller factions (and often

between just two adversaries – as in single combat, and trial by combat) when there is, among those fighting, some personal matter at stake or some personal interest involved, with most if not all of those fighting doing so under the leadership of someone they personally know and respect and with the quarrel usually occurring in the locality or localities where the combatants live.

Thus, war is contrary to The Numinous Way – to the Cosmic Ethic – not only because of the impersonal suffering it causes, but also because it is inseparably bound up with individuals having to relinquish their own judgement, with them pursuing some lifeless un-numinous abstraction by violent means, and with the development of supra-personal abstract and thus un-numinous notions of 'justice' and law.

Hence, there is, for The Numinous Way, no such thing as a 'just war' – for war is inherently unjust and un-numinous. What is just and lawful are honourable individuals and their actions, and such combat as such individuals may honourably and personally undertake, and such violence as they may honourably and of necessity employ in pursuit of being fair and ensuring fairness." *War and Violence in the Philosophy of The Numinous Way*

Conclusion

It should thus be quite clear why The Numinous Way is contrary to and incompatible with the National-Socialism of Adolf Hitler that was manifest in National-Socialist Germany.

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Notes

[1] Refer, for example, to *Introduction to The Philosophy of The Numen* and also *The Natural Balance of Honour – Honour, Empathy, and Compassion in the Philosophy of The Numinous Way*, from which this is a quote:

> "As used and defined by The Numinous Way, empathy – *ἐμπάθεια* – is a natural human faculty: that is, a noble intuition about another human being or another living being. When empathy is developed and used, as envisaged by The Numinous Way, it is a specific and extended type of *συμπάθεια*. That is, it is a type of and a means to knowing and understanding another human being and/or other living beings – and thus differs in nature from compassion."

[2] See: (i) *An Introduction To The Ontology of Being*; (ii) *Some Notes Concerning Causality, Ethics, and Acausal Knowing*; (iii) *Acausality, Phainómenon, and The Appearance of Causality*.

[3] qv. *The Natural Balance of Honour*.

[4] In his 1933 speech at the University of Freiburg, where he quoted the following verse (v.514) from *Prometheus Bound* [my translation] –

> *τέχνη δ᾽ ἀνάγκης ἀσθενεστέρα μακρῷ.*
>
> How so very feeble Craft is before Compulsion!

[5]

> *τίς οὖν ἀνάγκης ἐστὶν οἰακοστρόφος.*
> *Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύες*
>
> Who then compels to steer us?
> Trimorphed Moirai with their ever-heedful Furies!
>
> *Aeschylus* (attributed), *Prometheus Bound,* 515-6 [My translation]

[6]

> You natives of Thebes: Observe – here is Oedipus,
> He who understood that famous enigma and was a strong man:
> What clansman did not behold that fortune without envy?
> But what a tide of problems have come over him!
> Therefore, look toward that ending which is for us mortals,
> To observe that particular day – calling no one lucky until,
> Without the pain of injury, they are conveyed beyond life's ending.
>
> *Oedipus Tyrannus, vv. 1524-1530 [My translation]*

[7] In respect of *πόλεμος* see my *The Abstraction of Change as Opposites and Dialectic* where I suggest that as used by Heraclitus it implies neither kampf nor conflict, but rather – as a quote from Diogenes Laërtius suggests – what lies behind or beyond Phainómenon; that is, non-temporal, non-causal, Being. *πόλεμος* is thus that which is or becomes the genesis of beings from Being, and also that which manifests as *δίκη* and accompanies *ἔρις* because it is the nature of *Πόλεμος* that beings, born because of and by *ἔρις*, can be returned to Being (become bound together – be whole – again) by enantiodromia.

[8] Refer, for example, to *Introduction to The Philosophy of The Numen*

[9] See *Empathy and The Immoral Abstraction of Race* and also *On The Nature of Abstractions*.

[10] Refer for example to *Acausality, Phainómenon, and The Appearance of Causality* and also *An Introduction To The Ontology of Being*.

[11] Correctly understood – and as evident by the usage of Homer, Aeschylus, Aristotle, et al – *ψυχή* implies Life *qua* being.

Suffering And The Human Culture Of Pathei-Mathos

Extract From A Letter To A Personal Correspondent

In respect of the question whether I am optimistic about our future as a species, I vacillate between optimism and pessimism, knowing as I – and so many – do from experience that the world contains people who do good things [1], people who do bad things, and people who when influenced or led or swayed by some-thing or someone can veer either way; and given that it seems as if in each generation there are those – many – who have not learned or who cannot learn from the pathei-mathos of previous generations, from our collective human πάθει μάθος that has brought-into-being a culture of pathei-mathos thousands of years old. Historically – prior to, during, after the time of Cicero, and over a thousand years later during and after the European Renaissance – this culture was evident in Studia Humanitatis, and is now presenced in works inspired by or recollecting personal pathei-mathos and described in memoirs, aural stories, and historical accounts; in particular works of literature, poetry, and drama; in non-verbal mediums such as music and Art, and by art-forms such as films and documentaries.

This culture of pathei-mathos reveals to us the beauty, the numinosity, of personal love; the numinosity of humility, and compassion; and the tragic lamentable unnecessary suffering caused by hubris, dishonour, selfishness, inconsiderance, intolerance, prejudice, hatred, war, extremism, and ideologies [2]. A world-wide suffering so evident, today, for example in the treatment of and the violence (by men) toward women; in the continuing armed conflicts – regional and local, over some-thing – that displace tens of thousands of people and cause destruction, injury, and hundreds of thousands of deaths; and evident also in the killing of innocent people [3] by those who adhere to a harsh interpretation of some religion or some political ideology.

Do good people, world-wide, outweigh bad ones? My experiences and travels incline me to believe they may do, although it seems as if the damage the bad ones do, the suffering they cause, sometimes and for a while outweighs the good that others do. But does the good done, in societies world-wide, now outweigh the bad done, especially such large-scale suffering as is caused by

despots, corruption, armed conflict, and repressive regimes? Probably, at least in some societies. And yet even in such societies where, for example, education is widespread, there always seem to be selfish, dishonourable, inconsiderate, people; and also people such as the extremist I was with my hubriatic certitude-of-knowing inciting or causing hatred and violence and intolerance and glorifying war and kampf and trying to justify killing in the name of some abstraction or some belief or some cause or some ideology. People mostly, it seems, immune to and/or intolerant of the learning of the culture of pathei-mathos; a learning available to us in literature, music, Art, memoirs, in the aural and written recollections of those who endured or who witnessed hatred, violence, intolerance, conflict, war, and killing, and a learning also available in the spiritual message of those who taught humility, goodness, love, and tolerance. Immune or intolerant people who apparently can only change – or who could only possibly change for the better – only when they themselves are afflicted by such vicissitudes, such personal misfortune and suffering, as is the genesis of their own pathei-mathos.

Thus, and for example, in Europe there is the specific pathei-mathos that the First and the Second World Wars wrought. A collective learning regarding the destruction, the suffering, the brutality, the horror, of wars where wrakeful machines and mass manufactured weapons played a significant role.

All this, while sad, is perhaps the result of our basic human nature; for we are jumelle, and not only because we are "deathful of body yet deathless the inner mortal” [4] but also because it seems to me that what is good and bad resides in us all [5], nascent or alive or as part of our personal past, and that it is just so easy, so tempting, so enjoyable, sometimes, to indulge in, to do, what is bad, and often harder for us to do what is right. Furthermore, we do seem to have a tendency – or perhaps a need – to ascribe what is bad to being 'out there', in something abstract or in others while neglecting or not perceiving our own faults and mistakes and while asserting or believing that we, and those similar to us or who we are in agreement with, are right and thus have the 'correct', the righteous, answers. Thus it is often easier to find what is bad 'out there' rather than within ourselves; easier to hate than to love, especially as a hatred of impersonal others sometimes affords us a reassuring sense of identity and a sense of being 'better' than those others.

Will it therefore require another thousand, or two thousand, or three thousand years – or more or less millennia – before we human beings en masse, world-wide, are empathic, tolerant, kind, and honourable? Is such a basic change in our nature even possible? Certainly there are some – and not only ideologues of one kind or another – who would argue and who have argued that such a change is not desirable. And is such a change in our nature contingent, as I incline to believe, upon the fair allocation of world resources and solving problems such as hunger and poverty and preventing preventable diseases? Furthermore, how can or could or should such a basic change be brought about – through an organized religion or religions, or through individual governments

and their laws and their social and political and economic and educational policies, or through a collocation of governments, world-wide; or through individuals reforming themselves and personally educating others by means of, for example, the common culture of pathei-mathos which all humans share and which all human societies have contributed to for thousands of years?

Which leads us on to questions regarding dogma, faith, and dissent; and to questions regarding government and compulsion and 'crime and punishment' and whether or not 'the needs of the many outweigh the needs of the few'; and also to questions regarding the efficacy of the reforming, spiritual, personal way given that spiritual ways teaching love, tolerance, humility, and compassion – and virtuous as they are, and alleviating and preventing suffering as they surely have – have not after several thousand years effected such a change in humans en masse.

I have to admit that I have no definitive or satisfactory answers to all these, and similar, questions; although my own pathei-mathos – and my lamentable four-decade long experience as an extremist, an ideologue, and as a selfish opinionated inconsiderate person – incline me to prefer the reforming, spiritual, personal way since I feel that such an approach, involving as it does a personal study of, a personal transmission of, the culture of pathei-mathos – and a personal knowing and a living of the humility that the culture of pathei-mathos teaches – is a way that does not cause nor contribute to the suffering that still so blights this world. A personal preference for such a numinous way even though I am aware of three things: of my past propensity to be wrong and thus of the necessary fallible nature of my answers; of the limited nature and thus the long time-scale (of many millennia) that such a way implies; and that it is possible, albeit improbable except in Science Fiction, that good people of honourable intentions may some day find a non-suffering-causing way by which governments or society or perhaps some new form of governance may in some manner bring about that change, en masse, in our human nature required to evolve us into individuals of empathy, compassion, and honour, who thus have something akin to a 'prime directive' to guide them in their dealings with those who are different, in whatever way, from ourselves.

Were I to daydream about some future time when such a galactic 'prime directive' exists, directing we spacefaring humans not to interfere in the internal affairs of non-terrans who are different, in whatever way, from ourselves, then I would be inclined to speculate that unless we by then have fundamentally and irretrievably changed ourselves for the better then it would not be long before some human or some human authority, somewhere, manufactured some sly excuse to order to try and justify ignoring it. For that is what we have done, among ourselves, for thousands of years; making then breaking some treaty or other; making some excuse to plunder resources; having some legal institution change some existing law or make some new law to give us the 'right' to do what it is we want to do; or manufacture some new legislative or governing body in order to 'legalize' what we do or have already

done. Always using a plethora of words – and, latterly, legalese – to persuade others, and often ourselves, that what we do or are about to do or have already done is justified, justifiable, necessary, or right.

Perhaps the future excuse to so interfere contrary to a prime directive would be the familiar one of 'our security'; perhaps it would be an economic one of needing to exploit 'their' resources; perhaps it would be one regarding the threat of 'terrorism'; perhaps it would be the ancient human one, hallowed by so much blood, of 'our' assumed superiority, of 'their system' being 'repressive' or 'undemocratic' or of they – those 'others' – being 'backward' or 'uncivilized' and in need of being enlightened and 're-educated' by our 'progressive' ideas. Or, more probable, it would be some new standard or some new fashionable political or social or even religious dogma by which we commend ourselves on our progress and which we use, consciously or otherwise, to judge others by.

The current reality is that even if we had or soon established a terran 'prime directive' directing we humans not to interfere in the internal affairs of other humans here on Earth who are different, in whatever way, from ourselves, it is fairly certain it "would not be long before some human or some human authority, somewhere, manufactured some sly excuse to order to try and justify ignoring it…"

Which mention of a terran 'prime directive' leads to two of the other questions which cause me to vacillate between optimism and pessimism in regard to our future as a species. The question of increasing population, and the question of the finite resources of this Earth. Which suggests to me, as some others, that – especially as the majority of people now live in urban areas – a noble option is for us, as a species, to cooperate and betake ourselves to colonize our Moon, then Mars, and seek to develope such technology as would take us beyond our Solar System. For if we do not do this then the result would most probably be, at some future time, increasing conflict over land and resources, mass migrations (probably resulting in more conflict) and such governments or authorities as then exist forced by economic circumstance to adopt policies to reduce or limit their own population. Global problems probably exasperated still further by the detrimental changes that available evidence indicates could possibly result from what has been termed 'climate change' [6].

But is the beginning of this noble option of space colonization viable in the near future? Possibly not, given that the few countries that have the resources, the space expertise and the technology necessary – and the means to develope existing space technology – do not consider such exploration and colonization as a priority, existing as they seem to do in a world where nation-States still compete for influence and power and where conflict – armed, deadly, and otherwise – is still regarded as a viable solution to problems.

Which leads we human beings, with our jumelle character, confined to this small planet we call Earth, possibly continuing as we have, for millennia, continued: a

quarrelsome species, often engaged (like primates) in minor territorial disputes; in our majority unempathic; often inconsiderate, often prejudiced (even though we like to believe otherwise); often inclined to place our self-interest and our pleasure first; often prone to being manipulated or to manipulating others; often addicted to the slyness of words spoken and written and heard and read; often believing 'we' are better than 'them'; and fighting, raping, hating, killing, invading here, interfering there. And beset by the problems wrought by increasing population, by dwindling resources, by mass migrations, by continuing armed conflicts (regional, local, supranational, over some-thing) and possibly also affected by the effects of climate change.

Yet also, sometimes despite ourselves, we are beings capable of – and have shown over millennia – compassion, kindness, gentleness, tolerance, love, fairness, reason, and a valourous self-sacrifice that is and has been inspirational. But perhaps above all we have, in our majority, exuded and kept and replenished the virtue of hope; hoping, dreaming, of better times, a better future, sometime, somewhere – and not, as it happens, for ourselves but for our children and their children and the future generations yet to be born. And it is this hope that changes us, and has changed us, for the better, as our human culture of pathei-mathos so eloquently, so numinously, and so tragically, reveals.

Thus the question seems to be whether we still have hope enough, dreams enough, nobility enough, and can find some way to change ourselves, to thus bring a better – a more fairer, more just, more compassionate – future into-being without causing or contributing to the suffering which so blights, and which has so blighted, our existence on Earth.

Personally, I am inclined to wonder if the way we need – the hope, the dream, we need – is that of setting forth to explore and colonize our Moon, then Mars, and then the worlds beyond our Solar System, guided by a prime directive.

2013
Revised 2017

Notes

[1] I understand 'the good' as what alleviates or does not cause suffering; what is compassionate; what is honourable; what is reasoned and balanced. Honour being here, and elsewhere in my recent writings, understood as the instinct for and an adherence to what is fair, dignified, and valourous.

[2] I have expanded, a little, on what I mean by 'the culture of pathei-mathos' in my tract *Questions of Good, Evil, Honour, and God*.

[3] As defined by my 'philosophy of pathei-mathos', I understand innocence as "an attribute of those who, being personally unknown to us, are therefore unjudged us by and who thus are given the benefit of the doubt. For this

presumption of innocence of others – until direct personal experience, and individual and empathic knowing of them, prove otherwise – is the fair, the reasoned, the numinous, the human, thing to do. Empathy and πάθει μάθος incline us toward treating other human beings as we ourselves would wish to be treated; that is they incline us toward fairness, toward self-restraint, toward being well-mannered, and toward an appreciation and understanding of innocence.”

[4] Pœmandres (Corpus Hermeticum), 15 – διὰ τοῦτο παρὰ πάντα τὰ ἐπὶ γῆς ζῷα διπλοῦς ἐστιν ὁ ἄνθρωπος

As I noted in my translation of and commentary on the Pœmandres tract,

> "Jumelle. For διπλοῦς. The much underused and descriptive English word jumelle – from the Latin gemellus – describes some-thing made in, or composed of, two parts, and is therefore most suitable here, more so than common words such as 'double' or twofold.”

[5] qv. Sophocles, Antigone, v.334, vv.365-366

> πολλὰ τὰ δεινὰ κοὐδὲν ἀνθρώπου δεινότερον πέλει…
> σοφόν τι τὸ μηχανόεν τέχνας ὑπὲρ ἐλπίδ᾽ ἔχων
> τοτὲ μὲν κακόν, ἄλλοτ᾽ ἐπ᾽ ἐσθλὸν ἕρπει
>
> There exists much that is strange, yet nothing
> Has more strangeness than a human being…
> Beyond his own hopes, his cunning
> In inventive arts – he who arrives
> Now with dishonour, then with chivalry

[6] Many people have a view about 'climate change' – for or against – for a variety of reasons. My own view is that the scientific evidence available at the moment seems to indicate that there is a change resulting from human activity and that this change could possibility be detrimental, in certain ways, to us and to the other life with which we share this planet. The expressions 'seems to indicate' and 'could possibly be' are necessary given that this view of mine might need to be, and should be, reassessed if and when new evidence or facts become available.

Persecution And War

A Remembering

Reared as a Roman Catholic, educated for a while at a Catholic preparatory school and then – again for a while – at a Catholic boarding school, I remember

the history taught by our teachers and Priests of the centuries-long persecution of English and Irish Catholics that began in the 16th century. There were stories of martyrs; of recusants; of secret Masses; of anti-Catholic polemics and propaganda; and of the monks who – after the suppression of the monasteries, the theft of monastic lands and wealth, begun by a tyrannos named Henry – escaped to France and founded monasteries such as the one at Dieulouard in Lorraine.

There thus was engendered in we Catholic children a feeling of difference, aided by the fact that our Mass was in Latin, by our sacrament of confession, by the practice of Gregorian chant, and by the singing of hymns such as Faith Of Our Fathers with its memorable verses

> Faith of our Fathers living still
> In spite of dungeon, fire, and sword [...]
> We will be true to thee till death [...]
>
> Our Fathers, chained in prisons dark,
> Were still in heart and conscience free [...]
> Faith of our Fathers, Mary's prayers
> Shall win our country back to thee

This feeling of difference was forcefully remembered when I in the early 1970's – during The Troubles – ventured to visit Northern Ireland; when I in the mid-1970's and as a Catholic monk spent several weeks staying at a Presbytery in Dublin; and when I in the mid-1990's – before the Good Friday Agreement – visited Derry.

Forcefully remembered because I listened to accounts of the burning of Catholic homes by Protestant mobs in 1969 and the subsequent flight of hundreds of Catholic families to the Irish Republic where they were housed in refugee camps; listened to witness accounts of the killing of eleven Catholics, including a Priest, by the British Army in Ballymurphy in 1971; listened to witness accounts of the killing of fourteen Catholics, again by the British Army, in Derry in 1972; and listened to stories of the persecution of Irish Catholics under British rule.

Such a remembering, such a childhood feeling of difference, formed part of the years-long personal and philosophical reflexion that occupied me for several years as I, between 2006 and 2009, developed my 'numinous way' and then between 2011 and 2012 gradually refined it into the 'way of pathei-mathos', with the core of that reflexion concerning matters such as extremism, my own extremist past, war, prejudice, intolerance, and persecution.

War And Combat

Familiar as I was with ancient works by Thucydides, Herodotus, Livy, and others; with many works concerning more recent European history by modern

historians, as well as with personal accounts of those who had fought for both the Allies and the Axis during World War Two, I recalled some words of Cicero:

> "Aliis ego te virtutibus, continentiae, gravitatis, iustitiae, fidei, ceteris omnibus."
>
> "because of your other virtues of self-restraint, of dignity, of fairness, of honesty, and all other such qualities..." [1]

Which led me to consider making a distinction between war and a more personal combat, between a modern *krieg* and the Old Germanic *werra*, given that war, from my reading of and admittedly fallible understanding of history, seemed to me to involve – by its very nature of necessitating killing and causing injury – intolerance, hatred, a divisive sense of difference often involving "us" believing we were "better" (or more civilized) than them, our enemies, thus leading to a dehumanization of "the enemy". A divisive sense of difference and a dehumanization often aided (particularly in modern times) by polemics, rumour, and propaganda; and a divisive sense of difference, a dehumanization, together with polemics, rumour, and propaganda, which I knew from my own decades of political and religious activism formed a core part of all types of extremism.

The distinction I considered was that personal combat unlike war did not involve large armies fighting against each other because of some diktat or personal agenda by some tyrannos or because of some ideology or religion or policy of some State or government. Instead, combat involved small groups – such as clans or tribes or neighbours – fighting because of some personal quarrel or some wrong or some perceived grievance.

But the more I considered this supposed distinction between combat and war the more I realized that in practice there was no such distinction since both involved principles similar to those of the Ancient Roman *Leges Regiae* – qv. the *Jus Papirianum* attributed to Sextus Papirius – where someone or some many possess or have acquired (through for example force of arms) or have assumed authority over others, and who by the use of violence and/or by the threat of punishment and/or by oratory or propaganda, are able to force or persuade others to accept such authority and obey the commands of such authority.

This acceptance by individuals of a supra-personal authority – or, more often, the demand by some supra-personal authority that individuals accept such a supra-personal authority – was manifest in the Christian writings of Augustine (b.354 CE, d.430 CE), such as his *De Civitate Dei contra Paganos* where in Book XIX, chapter xiii, he wrote of the necessity of a hierarchy in which God is the supreme authority, with peace between human beings and God requiring obedience to that authority; with peace between human beings, and civil peace, also of necessity requiring obedience to an order in which each person has their allotted place, "Ordo est parium dispariumque rerum sua cuique loca tribuens dispositio."

Which hierarchy and acceptance of authority led Augustine to describe – in book XXII of *Contra Faustum Manichaeum* – the concept that war requires the authority of a person (such as a monarch) who has such "necessary" authority over others. This concept regarding war has remained a guiding principle of modern Western nations where the authority to inaugurate and prosecute a war against perceived enemies resides in the State, and thus in modern potentates who have seized power or in elected governments and their representatives such as Presidents and Prime Ministers.

Authority And Society

In the nations of the West, such a hierarchy of authority applies not only to war and its prosecution but also to changes, to reform, in society [2] for there is, as I mentioned in *The Numinous Way Of Pathei-Mathos*,

> "a hierarchy of judgement involved, whatever political 'flavour' the government is assigned to, is assumed to represent, or claims it represents; with this hierarchy of necessity requiring the individual in society to either (i) relinquish their own judgement, being accepting of or acquiescing in (from whatever reason or motive such as desire to avoid punishment) the judgement of these others, or (ii) to oppose this 'judgement of others' either actively through some group, association, or movement (political, social, religious) or individually, with there being the possibility that some so opposing this 'judgement of others' may resort to using violent means against the established order." [3]

In the way of pathei-mathos authority is personal, based on individual empathy and a personal pathei-mathos; both of which have a local horizon so that what is

> "beyond our personal empathic knowing of others, beyond our knowledge and our experience [our pathei-mathos], beyond the limited (local) range of our empathy and that personal (local) knowledge of ourselves which pathei-mathos reveals – is something we rationally, we humbly, accept we do not know and so cannot judge or form a reasonable, a fair, a balanced, opinion about. For empathy, like pathei-mathos, lives within us; manifesting, as both empathy and pathei-mathos do, the always limited nature, the horizon, of our own knowledge and understanding." [4]

In practical terms this means trying to cultivate within ourselves the virtues mentioned by Cicero – self-restraint, dignity, fairness, honesty – and implies we have no concern for or we seek to cultivate no concern for supra-personal hierarchies and supra-personal authority – whether political, religious, or otherwise – and thus move away from, try to distance ourselves from, the consequences of such supra-personal hierarchies and supra-personal authority manifest as the consequences are and have been, throughout our history, in war, prejudice, intolerance, unfairness, extremism, and persecution in the name of some ideology, some religion, or because someone has commanded us to

persecute those that they and others have declared are "our" enemies, and which war and persecutions are often, especially in modern times, accompanied by propaganda and lies.

Thus in the case of my Catholic remembering, those soldiers in Ballymurphy and in Derry shot and killed civilians, women included, because those soldiers believed them to be "enemies", because propaganda had dehumanized those enemies; because those soldiers were part of and obeyed a hierarchical, supra-personal, chain-of-command by being there armed and prepared to use deadly force and violence against individuals they did not personally know; and because in the aftermath of those killings, and for years afterwards, they were not honest and hence did not contradict the propaganda stories, the lies, about those events which some of their superiors and others circulated in an attempt to justify such acts of inhumanity.

Yet for me the real tragedy is that events similar to those of my very personal remembering have occurred on a vaster scale millennia after millennia and are still occurring, again on a vaster scale and world-wide, despite us having access to the wisdom of the past, manifest as such wisdom is, for those reared in the West, in the Agamemnon of Aeschylus, in the Oedipus Tyrannus of Sophocles, in the mythos of Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύες [5], in many of the writings of Cicero, in Τὰ εἰς ἑαυτόν by Marcus Aurelius, in the numinous beauty of Gregorian chant, in the music of JS Bach, and in so many, many, other writers and artists ancient and modern.

Ða sceolde se hearpere weorðan swa sarig
þæt he ne meahte ongemong oðrum mannum bion
(XXXV, 6)

9.ix.18

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[1] M. Tullius Cicero, *Pro Murena Oratio*, 23. My translation.

[2] By 'society' in the context of this essay and the way of pathei-mathos is meant a collection of individuals who dwell, who live, in a particular area and who are subject to the same laws and the same institutions of authority. Modern society is thus a manifestation of some State, and States are predicated on individuals actively or passively accepting some supra-personal authority, be it governmental (national) or regional (county), or more usually both.

[3] "Society, Politics, Social Reform, and Pathei-Mathos". *The Numinous Way Of Pathei-Mathos*. 2013. Fifth edition. Link: https://davidmyatt.files.wordpress.com/2018/03/numinous-way-v5c-print.pdf

[4] "Personal Reflexions On Some Metaphysical Questions." 2015. Link:

https://davidmyatt.wordpress.com/2015/03/11/personal-reflexions-on-some-metaphysical-questions/

[5] "Trimorphed Moirai with their ever-heedful Furies." Aeschylus (attributed), Prometheus Bound, 516

The Matter With Death

The matter with death is that the flow of Life goes on, and we are just gone; simply gone from one planet orbiting one star in one galaxy among a universe of galaxies.

> No trains in the distant valley would stop...
> Only the cold day in Winter
> Might change
> Just a little
> When the sun shines into blue
> And white whisps of cirrus
> Gather to briefly signal the change

We just do not matter as much as we sometimes - often - believe or would like to believe, and all that we can hope for, perhaps, is that someone or some many may remember us, or that some compassionate deed of ours, some Presencing of The Numinous we had the fortune to presence in our life, may aid or help or have helped or aided some others in some way to live as we in the moments of our dying perhaps felt, remembered, we should have: born along by such nobility of personal love gently shared as made us reach out to where all our hopes and every Paradise, past-present-future, were born bringing such comfort and such beauty, such a wordless sense of goodness, that we in such moments became as happy children, again; there where no conflict touched us, no doubts assailed us, no hunger drained us, and no threats came to threaten or restrain.

> There was only the warming Sun as that morning when two new lovers, newly-born, betook themselves out to where a white sandy beach met with sea and where they swam swam together until tiredness came to bring them back to shore: no world beyond their world, there. Footprints soon washed away, by waveful sea.

So Life as Nature so presenced, here, will flow on: past our passing. To smooth out with durations of centuries our mistakes, our worries, doubts and fears, and such interference as perhaps so kept us once suffused with a passion and

sometimes manipulation and lies, born from bloated self-importance and the delusive ideation of individual Change.

For there is no destiny that comes to shake, mould, preen and make us: only the flow that carries us while we with our illusion of self so lasts. All we are, are moments, passing: as the falling leaf of Autumn falls, having lost its Springful green, no one there to blame.

We just do not matter as we hope, believe, or would like to believe, we do: for there is no you or I or we to hold us here. Only one Life, presenced, here and growing, flowing - one Earth turning where one Sun lights one small part of our greater cosmic dark.

August 2011

Appendix I

Physis And Being
An Introduction To The Philosophy Of Pathei-Mathos

The philosophy of pathei-mathos is based on four axioms: (i) that it is empathy and pathei-mathos which can wordlessly reveal the ontological reality both of our own physis [1] and of how we, as sentient beings, relate to other living beings and to Being itself; (ii) that it is denotatum [2] – and thus the abstractions deriving therefrom [3] – which, in respect of human beings, can and often do obscure our physis and our relation to other living beings and to Being; (iii) that denotatum and abstractions imply a dialectic of contradictory opposites and thus for we human beings a separation-of-otherness; and (iv) that this dialectic of opposites is, has been, and can be a cause of suffering for both ourselves, as sentient beings, and – as a causal human presenced effect – for the other life with which we share the planet named in English as Earth.

For, as mentioned in a previous essay,

> "empathy and pathei-mathos incline us to suggest that ipseity is an illusion of perspective: that there is, fundamentally, no division between 'us' – as some individual sentient, mortal being – and what has hitherto been understood and named as the Unity, The One, God, The Eternal. That 'we' are not 'observers' but rather Being existing as Being exists and is presenced in the Cosmos. That thus all our striving, individually and collectively when based on some ideal or on some form – some abstraction and what is derived therefrom, such as ideology and dogma – always is or becomes sad/tragic, and which

> recurrence of sadness/tragedy, generation following generation, is perhaps even inevitable unless and until we live according to the wordless knowing that empathy and pathei-mathos reveal." [4]

In essence, empathy and pathei-mathos lead us away from the abstractions we have constructed and manufactured and which abstractions we often tend to impose, or project, upon other human beings, upon ourselves, often in the belief that such abstractions can aid our understanding of others and of ourselves, with a feature of all abstractions being inclusion and exclusion; that is, certain individuals are considered as belonging to or as defined by a particular category while others are not.

Over millennia we have manufactured certain abstractions and their assumed opposites and classified many of them according to particular moral standards so that a particular abstraction is considered good and/or beneficial and/or as necessary and/or as healthy, while its assumed dialectical opposite is considered bad (or evil), or unnecessary, or unhealthy, and/or as unwarranted.

Thus in ancient Greece and Rome slavery was accepted by the majority, and considered by the ruling elite as natural and necessary, with human beings assigned to or included in the category 'slave' a commodity who could be traded with slaves regarded as necessary to the functioning of society. Over centuries, with the evolution of religions such as Christianity and with the development in Western societies of humanist weltanschauungen, the moral values of this particular abstraction, this particular category to which certain human beings assigned, changed such that for perhaps a majority slavery came to be regarded as morally repugnant. Similarly in respect of the abstraction designated in modern times by such terms as "the rôle of women in society" which rôle for millennia in the West was defined according to various masculous criteria – deriving from a ruling and an accepted patriarchy – but which rôle in the past century in Western societies has gradually been redefined.

Yet irrespective of such developments, such changes associated with certain abstractions, the abstractions themselves and the dialectic of moral opposites associated with them remain because, for perhaps a majority, abstractions and ipseity, as a criteria of judgment and/or as a human instinct, remain; as evident in the continuing violence against, the killing of, and the manipulation, of women by men, and in what has become described by terms such as "modern slavery" and "human trafficking".

In addition, we human beings have continued to manufacture abstractions and continue to assign individuals to them, a useful example being the abstraction denoted by the terms The State and The Nation-State [5] and which abstraction, with its government, its supra-personal authority, its laws, its economy, and its inclusion/exclusion (citizenship or lack of it) has come to dominate and influence the life of the majority of people in the West.

Ontologically, abstractions – ancient and modern – usurp our connexion to Being

and to other living beings so that instead of using wordless empathy and pathei-mathos as a guide to Reality [6] we tend to define ourselves or are defined by others according to an abstraction or according to various abstractions. In the matter of the abstraction that is The State there is a tendency to define or to try to understand our relation to Reality by for example whether we belong, are a citizen of a particular State; by whether or not we have an acceptable standard of living because of the opportunities and employment and/or the assistance afforded by the economy and the policies of the State; by whether or not we agree or disagree with the policies of the government in power, and often by whether or not we have transgressed some State-made law or laws. Similarly, in the matter of belief in a revealed religion such as Christianity or Islam we tend to define or understand our relation to Reality by means of such an abstraction: that is, according to the revelation (or a particular interpretation of it) and its eschatology, and thus by how the promise of Heaven/Jannah may be personally obtained.

Empathy and pathei-mathos, however, wordlessly – sans denotatum, sans abstractions, sans a dialectic of contradictory opposites – uncover physis: our physis, that of other mortals, that of other living beings, and that of Being/Reality itself. Which physis, howsoever presenced – in ourselves, in other living beings, in Being – is fluxive, a balance between the being that it now is, that it was, and that it has the inherent (the acausal) quality to be. [7]

This uncovering, such a revealing, is of a knowing beyond ipseity and thus beyond the separation-of-otherness which denotatum, abstractions, and a dialectic of opposites manufacture and presence. A knowing of ourselves as an affective connexion [8] to other living beings and to Being itself, with Being revealed as fluxive (as a meson – μέσον [9] – with the potentiality to change, to develope) and thus which (i) is not – as in the theology of revealed religions such as Christianity and Islam – a God who is Eternal, Unchanging, Omnipotent [10], and (ii) is affected or can be affected (in terms of physis) by what we do or do not do.

This awareness, this knowing, of such an affective connexion – our past, our current, our potentiality, to adversely affect, to have adversely affected, to cause, to having caused, suffering or harm to other living beings – also inclines us or can incline us toward benignity and humility, and thus incline us to live in a non-suffering causing way, appreciate of our thousands of years old culture of pathei-mathos. [11]

In terms of understanding Being and the divine, it inclines us or can incline us, as sentient beings, to apprehend Being as not only presenced in us but as capable of changing – unfolding, evolving – in a manner dependant on our physis and on how our physis is presenced by us, and by others, in the future. Which seems to imply a new ontology and one distinct from past and current theologies with their anthropomorphic θεὸς (god) and θεοὶ (gods).

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 [12] with the balance, the meson, that empathy and pathei-mathos incline us toward living presenced in the ancient Greek phrase καλὸς κἀγαθός,

> "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." [13]

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 κἀγαθός 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." [14]

With καλὸς κἀγαθός, 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.

2019

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Notes

[1] I use the term physis – φύσις – ontologically, in the Aristotelian sense, to refer to the 'natural' and the fluxive being (nature) of a being, which nature is often manifest, in we mortals, in our character (persona) and in our deeds. Qv. my essay *Towards Understanding Physis* (2015) and my translation of and commentary on the Poemandres tractate in *Corpus Hermeticum: Eight Tractates* (2017).

[2] As noted elsewhere, I use the term denotatum – from the Latin denotare – not only as meaning "to denote or to describe by an expression or a word; to name some-thing; to refer that which is so named or so denoted," but also as an Anglicized term implying, depending on context, singular or plural instances. As an Anglicized term there is generally no need to use the inflected plural *denotata*.

[3] In the context of the philosophy of pathei-mathos the term abstraction signifies a particular named and defined category or form (ἰδέᾳ, εἶδος) and which category or form is a manufactured generalization, a hypothesis, a posited thing, an assumption or assumptions about, an extrapolation of or from some-thing, or some assumed or extrapolated ideal 'form' of some-thing.

In respect of denotatum, in Kratylus 389d Plato has Socrates talk about 'true, ideal' naming (denotatum) – βλέποντα πρὸς αὐτὸ ἐκεῖνο ὃ ἔστιν ὄνομα, qv. my essay *Personal Reflexions On Some Metaphysical Questions*, 2015.

[4] *Personal Reflexions On Some Metaphysical Questions*.

[5] Contrary to modern convention I tend to write The State instead of "the state" because I consider The State/The Nation-State a particular abstraction; as an existent, an entity, which has been manufactured, by human beings, and which entity, like many such manufactured 'things', has been, in its design and function, changed and which can still be changed, and which has associated with it a presumption of a supra-personal (and often moral) authority.

In addition, written The State (or the State) it suggests some-thing which endures or which may endure beyond the limited lifespan of a mortal human being.

[6] 'Reality' in the philosophical sense of what (in terms of physis) is distinguished or distinguishable from what is apparent or external. In terms of ancient Hellenic and Western Renaissance mysticism the distinction is between the esoteric and the exoteric; between the physis of a being and some outer form (or appearance) including the outer form that is a useful tool or implement which can be used to craft or to manufacture some-thing such as other categories/abstractions. With the important ontological proviso that what is esoteric is not the 'essence' of something – as for example Plato's ἰδέᾳ/εἶδος – but instead the physis of the being itself as explicated for instance by Aristotle in Metaphysics, Book 5, 1015α,

> ἐκ δὴ τῶν εἰρημένων ἡ πρώτη φύσις καὶ κυρίως λεγομένη ἐστὶν ἡ οὐσία ἡ τῶν ἐχόντων ἀρχὴν κινήσεως ἐν αὐτοῖς ᾗ αὐτά: ἡ γὰρ ὕλη τῷ ταύτης δεκτικὴ εἶναι λέγεται φύσις, καὶ αἱ γενέσεις καὶ τὸ φύεσθαι τῷ ἀπὸ ταύτης εἶναι κινήσεις. καὶ ἡ ἀρχὴ τῆς κινήσεως τῶν φύσει ὄντων αὕτη ἐστίν, ἐνυπάρχουσά πως ἢ δυνάμει ἢ ἐντελεχείᾳ
>
> Given the foregoing, then principally – and to be exact – physis denotes the quidditas of beings having changement inherent within them; for substantia has been denoted by physis because it embodies this, as have the becoming that is a coming-into-being, and a burgeoning, because they are changements predicated on it. For physis is inherent changement either manifesting the potentiality of a being or as what a being, complete of itself, is.

That is, as I noted in my essay *Towards Understanding Physis*, it is a meson (μέσον) balanced between the being that-it-was and the being it has the potentiality to unfold to become.

In respect of "what is real" – τῶν ὄντων – cf. the Poemandres tractate of the Corpus Hermeticum and especially section 3,

> φημὶ ἐγώ, Μαθεῖν θέλω τὰ ὄντα καὶ νοῆσαι τὴν τούτων φύσιν καὶ γνῶναι τὸν θεόν
>
> I answered that I seek to learn what is real, to apprehend the physis of beings, and to have knowledge of theos [qv. *Corpus Hermeticum: Eight Tractates*, 2017]

[7] Qv. *Towards Understanding Physis*, 2015.

[8] I use the term *affective* here, and in other writings, to mean "having the quality of affecting; tending to affect or influence."

[9] Qv. footnote [6]. In terms of ontology a meson is the balance, the median, existing between the being which-was and the being which-can-be.

[10] This understanding of Being as fluxive – as a changement – was prefigured in the mythos of Ancient Greece with the supreme deity – the chief of the gods – capable of being overthrown and replaced, as Zeus overthrew Kronos and as Kronos himself overthrew his own father.

[11] As explained in my 2014 essay *Education And The Culture of Pathei-Mathos*, the term describes"the accumulated pathei-mathos of individuals, world-wide, over thousands of years, as (i) described in memoirs, aural stories, and historical accounts; as (ii) have inspired particular works of literature or poetry or drama; as (iii) expressed via non-verbal mediums such as music and Art, and as (iv) manifest in more recent times by 'art-forms' such as films and documentaries."

This culture remembers the suffering and the beauty and the killing and the hubris and the love and the compassion that we mortals have presenced and caused over millennia, and which culture

> "thus includes not only traditional accounts of, or accounts inspired by, personal pathei-mathos, old and modern – such as the *With The Old Breed: At Peleliu and Okinawa* by Eugene Sledge, *One Day in the Life of Ivan Denisovich* by Aleksandr Solzhenitsyn, and the poetry of people as diverse as Sappho and Sylvia Plath – but also works or art-forms inspired by such pathei-mathos, whether personal or otherwise, and whether factually presented or fictionalized. Hence films such as *Monsieur Lazhar* and *Etz Limon* may poignantly express something about our φύσις as human beings and thus form part of the

culture of pathei-mathos."

[12] κόσμον δὲ θείου σώματος κατέπεμψε τὸν ἄνθρωπον, "a cosmos of the divine body sent down as human beings." Tractate IV:2, Corpus Hermeticum.

Cf. Marsilii Ficini, *De Vita Coelitus Comparanda*, XXVI, published in 1489 CE,

> Quomodo per inferiora superioribus exposita deducantur superiora, et per mundanas materias mundana potissimum dona.
>
> How, when what is lower is touched by what is higher, the higher is cosmically presenced therein and thus gifted because cosmically aligned.

Which is a philosophical restatement of the phrase "quod est inferius est sicut quod est superius" (what is above is as what is below) from the Latin version, published in 1541 CE, of the medieval Hermetic text known as *Tabula Smaragdina*.

[13] The quotation is from my *Classical Paganism And The Christian Ethos*, 2017.

[14] The quotation is from my *Tu Es Diaboli Ianua: Christianity, The Johannine Weltanschauung, And Presencing The Numinous*, 2017.

Appendix II

Pathei-Mathos: Genesis of My Unknowing

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.

But the stark and uneasy truth is that I have no real, no definitive, answers for anyone, including myself. All I have now is a definite uncertitude of knowing, and certain feelings, some intuitions, some reflexions, a few certainly fallible suggestions arising mostly from reflexions concerning that, my lamentable, past, and thus - perhaps - just a scent, just a scent, of some understanding concerning some-things, perfumed as this understanding is with ineffable sadness.

For what I painfully, slowly, came to understand, via pathei-mathos, was the importance - the human necessity, the virtue - of love, and how love expresses or can express the numinous in the most sublime, the most human, way. Of how extremism (of whatever political or religious or ideological kind) places some abstraction, some ideation, some notion of duty to some ideation, before a personal love, before a knowing and an appreciation of the numinous. Thus does extremism - usurping such humanizing personal love - replace human love with an extreme, an unbalanced, an intemperate, passion for something abstract: some ideation, some ideal, some dogma, some 'victory', some-thing always supra-personal and always destructive of personal happiness, personal dreams, personal hopes; and always manifesting an impersonal harshness: the harshness of hatred, intolerance, certitude-of-knowing, unfairness, violence, prejudice.

Thus, instead of a natural and a human concern with what is local, personal and personally known, extremism breeds a desire to harshly interfere in the lives of others - personally unknown and personally distant - on the basis of such a hubriatic certitude-of-knowing that strife and suffering are inevitable. For there is in all extremists that stark lack of personal humility, that unbalance, that occurs when - as in all extremisms - what is masculous is emphasized and idealized and glorified to the detriment (internal, and external) of what is muliebral, and thus when some ideology or some dogma or some faith or some cause is given precedence over love and when loyalty to some manufactured abstraction is given precedence over loyalty to family, loved ones, friends.

For I have sensed that there are only changeable individual ways and individual fallible answers, born again and again via pathei-mathos and whose subtle scent - the wisdom - words can neither capture nor describe, even though we try and perhaps need to try, and try perhaps (as for me) as one hopeful needful act of a non-religious redemption.

Thus, and for instance, I sense - only sense - that peace (or the beginning thereof) might possibly just be not only the freedom from subsuming personal

desires but also the freedom from striving for some supra-personal, abstract, impersonal, goal or goals. That is, a just-being, a flowing and a being-flowed. No subsuming concern with what-might-be or what-was. No lust for ideations; no quest for the violation of difference. Instead - a calmful waiting; just a listening, a seeing, a feeling, of what-is as those, as our, emanations of Life flow and change as they naturally flow and change, in, with, and beyond us: human, animal, of sea, soil, sky, Cosmos, and of Nature... But I am only dreaming, here in pathei-mathos-empathy-land where there is no past-present-future passing each of us with our future-past: only the numen presenced in each one of our so individual timeless human stories.

Yet, in that - this - other world, the scent of having understood remains, which is why I feel I now quite understand why, in the past, certain individuals disliked - even hated - me, given my decades of extremism: my advocacy of racism, fascism, holocaust denial, and National-Socialism, followed (after my conversion to Islam) by my support of bin Laden, the Taliban, and advocacy of 'suicide attacks'.

I also understand why - given my subversive agenda and my amoral willingness to use any tactic, from Occult honeytraps to terrorism, to undermine the society of the time as prelude to revolution - certain people have saught to discredit me by distributing and publishing certain allegations.

Furthermore, given my somewhat Promethean peregrinations - which included being a Catholic monk, a vagabond, a fanatical violent neo-nazi, a theoretician of terror, running a gang of thieves, studying Buddhism, Hinduism, Taoism; being a nurse, a farm worker, and supporter of Jihad - I expect many or most of those interested in or curious about my 'numinous way' and my recent mystical writings to be naturally suspicious of or doubtful about my reformation and my rejection of extremism.

Thus I harbour no resentment against individuals, or organizations, or groups, who over the past forty or so years have publicly and/or privately made negative or derogatory comments about me or published items making claims about me. Indeed, I now find myself in the rather curious situation of not only agreeing with some of my former political opponents on many matters, but also (perhaps) of understanding (and empathizing with) their motivation; a situation which led and which leads me to appreciate even more just how lamentable my extremism was and just how arrogant, selfish, wrong, and reprehensible, I as a person was, and how in many ways many of those former opponents were and are (*ex concesso*) better people than I ever was or am.

Which is one reason why I have written what I have recently written about extremism and my extremist past: so that perchance someone or some many may understand extremism, and its causes, better and thus be able to avoid the mistakes I made, avoid causing the suffering I caused; or be able to in some way

more effectively counter or prevent such extremism in the future. And one reason - only one - why I henceforward must live in reclusion and *in silencio.*

May 2012

In Loving Memory of Frances, died 29th May 2006
In Loving Memory of Sue, died 4th April 1993

Appendix III

A Matter of Honour

Given the persistence of unsubstantiated rumours and allegations regarding involvement with Occultism, I deemed it necessary to publicly comment, in some detail, about the matter and thus provide 'my side of the story' to compliment my autobiography *Myngath*.

However, as I note here in the conclusion, even though the matter is one of honour I do not expect the plethora of rumours and allegations to suddenly cease as a result of such comments by me, although I perhaps naively nurture a vague hope that what I write here may cause a few individuals to reconsider the veracity of such rumours and allegations.

March 5th, 2012
(Revised December 2012)

Journalists, Allegations, and Propaganda

For many years – in fact up to and including the present – rumours and allegations concerning my involvement with practical occultism and satanism have been in circulation, and regularly referred to and repeated by journalists, and others, in newspapers, magazines, articles and, latterly, on that new medium - greatly susceptible to the spreading of dishonourable allegations and rumours - that has been termed the Internet. One of these allegations is that I am a certain person known as Anton Long.

In the past thirty-seven years only four people, on hearing or learning about such rumours and allegations, have had the decency to ask me, in person, "for my side of the story". The first was Colin Jordan, the second was John Tyndall,

the third was Steve Sargent, and the fourth was a Muslim whom I came to greatly admire and to whom I gave a personal pledge of loyalty.

I have, when asked in person, or via impersonal means of communication such as letters, always denied such allegations of such involvement, as I have, on numerous occasions, challenged anyone to provide evidence to support such accusations. No such evidence has ever been forthcoming [1].

For instance, I was for several days, in early 2000, covertly filmed, photographed, and followed by an investigative team working for the BBC as part of their research for a Panorama programme about David Copeland and the London nail-bombings [2]. Prior to that surveillance, and for an ever longer period, I was also the subject of covert surveillance by a private investigator hired to undertake preliminary research for that BBC investigation. What did all this covert surveillance and investigation reveal? A satanist? No. Someone living an ordinary, rather boring, life with his wife and family in a small village near Malvern who went to work everyday on a bicycle to a nearby farm.

In addition, since at least 1997 I have no doubt been under regular covert surveillance by Special Branch and MI5 – and especially so since 9/11 given some statements I made while a Muslim - with all my communications (internet, telephonic) monitored via GCHQ. Indeed, following my conversion to Islam and during the time I seemed to be, for the security services and the Police, 'a significant person of interest', I recall many meetings and friendly conversations with one of the Special Branch officers on attachment to the city near where I was then living.

Given such surveillance and interest, no doubt there are records somewhere of my activities as a neo-nazi extremist; of my subsequent life as a radical Muslim supporting Jihad, and finally of my life as a reclusive philosopher, a friend of *σοφόν* who seeks, through *λόγος*, to uncover – to understand – Being and beings, and who thus suggests or proposes an ontology of Being. What there will not be, will be any records of 'Myatt as Satanist'.

As I mentioned in my article *Polemos Our Genesis* in respect of such surveillance:

> "I have [since at least 1997] worked on the assumption that my communications are monitored, so I have restricted my internet and telephonic communications to friends, family, and to people I personally know or who are personally known to someone I trust. This means two things. That all I communicate is personal, open, transparent, and honest; and that if someone not belonging to this small circle of contacts claims to have had some communication from me – either sent with my name or sent using some pseudonym – then it is bogus."

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.

However, I quite understand why many people - journalists included - did in the past (and possibly still do) impersonally dislike or hate me, given my past and unethical support for, and my past propagation of neo-nazism, and my previous lamentable public incitement of hatred, intolerance, and violence. I was only reaping what I had sown. Thus I believe I also understand the motivation of those journalists and those authors who used rumours and allegations of involvement with Satanism to discredit me, for they were most probably only doing what they thought was necessary in the struggle against racism, extremism, and bigotry. But does that struggle - for what is ethical - justify their (in my view) unethical use of rumours and unproven allegations?

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.

Instead of penning material based on such a personal knowing, it occurs to me that some journalists who wrote and published stories about me might knowingly or unknowingly have or had a somewhat prejudiced view, having put some political or personal agenda before veracity, and thence use their position and/or their influence (use the power of the Media) to propagate their opinion, their version of events, and belittle or otherwise denigrate persons they disliked

or did not approve of because they viewed that person not in an empathic, non-judgemental way - as an individual human being whom they had taken the trouble to get to know - but in an impersonal abstract way according to some label or category they had assigned to that individual because of the alleged political or religious views of that individual. Thus, in my own case, they prejudged me - categorized me - as a 'fascist' or a 'nazi' or a 'satanist' - and since they disliked or hated fascists and nazis and considered satanists were immoral and 'evil', they adjudged me a reprehensible person whom they did not like.

Furthermore, in place of a personal knowing - and/or a scholarly research into the life and times of the person they intend to write about and lasting many months if not a year or more - they rely on certain journalistic practices in order to gather information. Practices such as: (1) bribing or persuading corrupt Police officers and government officials and others in order to obtain confidential information about individuals; (2) hacking/intercepting people's private telephonic/internet communications; (3) hiring private investigators to follow individuals and gather information about them; (4) hypocritically attempting to excuse such unethical conduct by making the spurious claim that what they write or say is 'in the public interest' when not only is this so-called 'public interest' an unethical abstraction but also when they as individuals would be offended if someone used such hack journalistic practices against them and their own family. Thus, and for example, a well-known anti-fascist organization could unethically obtain confidential information about its opponents by getting someone sympathetic to their cause in the civil service to obtain national insurance numbers, dates of birth, places of residence, and employment history; as they could employ the services of an unethical private investigator to obtain that and other information via corrupt officials and by covert surveillance.

The result of such journalistic practices, of such a lack of personal knowing, of such a lack of scholarly research, and of such prejudgement of a person, is a hasty piece of work that - to paraphrase what a friend of mine once wrote - possibly says more about the journalist, more about our society, and more about the modern Media, that it does about the person who is the subject of such a piece of work.

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? [3] 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.

The Logical Fallacy of Incomplete Evidence - A Case Study

In a Master of Arts thesis entitled *Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles* a post-graduate student named Senholt made certain claims, and drew certain conclusions, in respect of myself and alleged involvement with the Occult group the 'order of nine angles'. One of his claims is that "the role of David Myatt is paramount to the whole creation and existence of the ONA."

Given that this thesis [4] is often cited as having 'proved' my involvement, I believe a brief overview of the claims, and proofs offered, seems to be in order, especially as - to my knowledge - it has not so far been subjected to a critical analysis.

A reading of the thesis reveals two interesting things. First, the use of and reliance upon secondary and tertiary sources, many of which are anonymous and many of which are derived from 'the world wide web', that most unreliable source of information. For example, he relies on the book *Black Sun* by Goodrick-Clarke even after admitting it contains errors and that the author offers no proof for the assumptions made in respect of me and the ONA [5].

Second, that Senholt, undoubtedly inadvertently, commits the logical fallacy of incomplete evidence [6]. That is, the multitude of facts and circumstances which do not support his contention about me and the ONA are omitted.

Thus, and in my view, the Senholt thesis, while interesting, does not meet the requirement, the criteria, of scholarship.

This criteria is essentially two-fold: (i) of detailed, meticulous, unbiased research on and concerning a specific topic or topics or subject undertaken over a period of some considerable time, usually a year or more in duration, and of necessity involving primary source material; and (ii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject therefore being not only the logical result of the cumulative scholarly learning so acquired but also possessing a certain gravitas, just like genuine scholars.

His lack of primary research is evident in several factual errors. A few examples:

(1) He repeats Searchlight's claim that their 'expose' of me in the April 1998 issue of their magazine caused internal strife in the National Socialist groups I was then involved with, whereas it had no effect at all, other than to make people laugh, since few if anyone of the extremists in such groups ever took seriously anything stated in *Searchlight*. Instead, as their name for it indicated - *Searchlies* - they regarded it as "just more Jewish propaganda" and indeed as something of a badge of honour to be mentioned in it, with the general feeling being that 'if you get mentioned in *Searchlies* you must be doing something right!'

(2) He asserts that in 1998 the Police raided my home and arrested me. Which is correct. He then asserts that I was arrested again two years later, after the London nailbomb attacks, together with some other Combat 18 members. Which is incorrect. The facts being that I was not arrested in 2000, and that the 1998 raids were the ones that also involved some C18 and NSM members.

(3) He writes that: "His conversion did not escape the mainstream media, and most English newspapers and media-outlets wrote about the incident, including the BBC." In fact, as a search of media archives would have revealed, my conversion in 1998 was never mentioned until two years after the fact, and most of the media publicity in 2000 linking me with Copeland made no mention of it. But perhaps Senholt just meant to write something along the lines of 'the fact that Myatt was, at the time of Copeland's trial, a Muslim did not escape some of the mainstream media...'

Moving on to his claims that there are several things which link me with the ONA. All of these alleged links can be shown not only to be unsupported by the facts but also that they do not even amount, as Senholt states, to circumstantial evidence in support of the claim made that I am Anton Long. The claims are:

> (1) The use of alternative dating systems, such as yf, by both me and the ONA.
>
> The fact that group A and group B use the same or a similar alternative dating system is not proof that B is a subset of A, only of borrowing, imitation, adaptation, and possibly of plagiarism.
>
> (2) Some occult texts with my name on them.
>
> See the first part of 'omitted facts and circumstances', below - regarding using the occult as a neo-nazi honeytrap.
>
> (3) That ONA insight roles included supporting neo-nazi groups and terrorism (neo-nazi and Islamic), things which I was openly involved with.

As with alternative dating systems and some ideas (such as acausality - see item (5) below) there is only a possible borrowing, imitation, adaptation, plagiarism.

Also, what is not mentioned are the other ONA insight roles which do not fit in with my life. Such as a police officer, assassin, and joining an anarchist group.

(4) That there is linguistic evidence linking my writings and those of 'Anton Long'.

No evidence from forensic linguistics is presented, so that this claim is just claim about two people using similar concepts and ideas and sometimes the same words.

That is, there is no direct evidence of a link, so that once again this is probably just others borrowing, imitating and adapting already existing ideas and concepts, something that, like plagiarism, happens all the time.

(5) That my departure from Islam (in 2009) coincided with 'Anton Long' writing a plethora of new ONA items.

Since Senholt does not give dates, and does not list the items, before and after this date, this is a rather vague assumption which also ignores two important facts. First, the vast quantity of literature I produced from 2006 onwards (following the suicide of my fiancée) in the form of essays about my Numinous Way/philosophy of pathei-mathos, letters, poetry, and so on. Second, Senholt does not discuss the fact that there were and are several self-confessed satanists (such as the pseudonymous Jason King) who are of opinion that most if not all of the newer, recent, items attributed to Anton Long were written by someone quite different from the 'original Anton Long' associated with the original ONA (or ONA 1.0 as King described it).

(6) That some 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*, 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.

In most of the above cases there is also the established and the admitted fact up until 1998 I knew, as friends, some of the people involved with various occult groups, although - as mentioned to Professor Kaplan [7] and others - I did not share their views with us therefore agreeing to disagree on many things. Thus some allowed borrowing of ideas, concepts, and inventions, by such friends is hardly surprising.

Finally, the omitted facts and circumstances that do not support Senholt's claims and conclusions include:

(1) My publicly stated admission, made in the 1990's in correspondence with Professor Kaplan and others - and publicly repeated by me many times in the past ten and more years - that my occult involvement, such as it was in the 1970's and later, was for the singular purpose of subversion and infiltration in the cause of National-Socialism, with part of this being to spread racist ideas and denial of the holocaust. Thus one such occult group I associated with was a honeytrap, and the whole intent was political, revolutionary, not occult and not to with 'satanism'. It was a matter of using, or trying to use, such occult groups for a specific neo-nazi purpose without any interest in or personal involvement with the occult.

As I wrote in part two (1973-1975) of *Ethos of Extremism*:

> "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 [...]
>
> 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 [...]
>
> I had occasion, during the 1980's, to renew my association not only with some old C88 comrades but also with the mentor of that Occult honeytrap when, after of lapse of many years, I became involved again in neo-nazi politics and revived my project of using clandestine recruitment for 'the cause'. By this time, that Occult group had developed some useful contacts, especially in the academic world, so some friendly co-operation between us was agreed; a co-operation which continued, sporadically, until just before my conversion to Islam in 1998.
>
> This clandestine recruitment of mine was for a small National-Socialist cadre which went by a variety of names, beginning with 'G7' (soon abandoned), then *The White Wolves* (c. 1993), and finally the *Aryan Resistance Movement* aka Aryan Liberation Army [qv. Part Five for details].
>
> However, while some of these Occult contacts were, given their professions, occasionally useful 'to the cause' and to 'our people', by 1997 I had come to the conclusion that the problems such association with Occultism and occultists caused far outweighed the subversive advantages; a conclusion which led me to re-write and re-issue a much earlier article of mine entitled *Occultism and National-Socialism*, and which revised article was subsequently published in the compilation *Cosmic Reich* by Renaissance Press of New Zealand. As I wrote in that article - "National-Socialism and Occultism are fundamentally, and irretrievably, incompatible and opposed to each other."
>
> By the Summer of 1998 I had abandoned not only such co-operation and contacts with such Occult groups but also such clandestine recruitment on behalf of National-Socialism, concentrating instead on my Reichsfolk group and my 'revised' non-racist version of National-Socialism which I called 'ethical National-Socialism'. Later still, following my conversion to Islam, I was to reject even this version of National-Socialism."

This explains many things, including early occult articles with my name - not the name 'Anton Long' - in zines such as *The Lamp of Thoth*, and the early version of *Copula cum Daemone* (which in fact was about the birth of Adolf Hitler). One question Senholt does not ask is why both my name and the name Anton Long occur on the same early texts, with the simple answer being that there were two different people, one of whom (me) ceased all involvement with such occult honeytraps in 1998.

(2) My time as a Christian monk and my writings praising Catholicism in particular and Christianity in general.

This does not fit in with the claim of me being a life-long 'devotee of extreme ideologies' or being a satanist, so it is ignored. No attempt was made to use primary sources - to talk to people who knew me as monk and who could recount my life then, and my autobiography *Myngath* where I recount my time as a monk.

No mention is made of my many articles in which I praise Catholicism or refer to it in a positive way. For example, my mention of the numinosity of the Latin Tridentine Mass [qv. *Concerning The Nature of Religion and The Nature of The Numinous Way*] and of the sacrament of confession. As I wrote in *Soli Deo Gloria:*

> "It is my personal opinion that traditional Catholicism, with its Tridentine Mass and its particular conservative traditions, was a somewhat better, more harmonious, expression of the numinous (a necessary and relevant expression of the numinous), than both Protestantism and the reforms introduced by the Second Ecumenical Council of the Vatican, and which reforms served only to undermine the numinous, to untwist the threads that held together its 'hidden soul of harmony'."

There is also the small matter of me being married in Church in accordance with the Christian ceremony of marriage. And the small matter of writings of mine such as *Pathei-Mathos - A Path To Humility*.

(3) My article *Occultism and National-Socialism* - written in the 1980's and republished in the 1990's and again around 2006 - and in which I denounced occultism, is ignored.

(4) My writings about National Socialism and Islam - spanning some three decades - are for the most part ignored, except when they are adduced to show I, as a nazi or as a Muslim, incited violence and possibly terrorism. Are they ignored because they in their quantity and content reveal they were written by someone who was at the time of their writing a dedicated neo-nazi and then a dedicated Muslim, and which dedication to such causes most certainly precludes being some sort of sinister person who was just using those causes for his own satanic ends?

In addition, and importantly, what are also overlooked are:

> (a) The very real threat of being imprisoned for some of those writings - something surely only a genuine fanatic, a believer, would be prepared to do.
>
> (b) My decades of political activism on behalf of National-Socialism, my two terms of imprisonment resulting from such activities, and my involvement with the paramilitary group Column 88. Which long-term activities over some thirty years, which imprisonment, and which paramilitary involvement surely indicate an inner - a rather fanatical - dedication to that cause.
>
> (c) My travels, as a Muslim, to certain lands, the talks I gave to and the discussions I had with Muslims [8], and my regular attendance at Mosques to pray with other Muslims, which would indicate someone

who was, during those years, committed to that Way of Life.

(5) My semi-autobiographical poetry [9], my published correspondence, and my ethical philosophy of The Numinous Way/philosophy of pathei-mathos, are completely ignored. Why are these voluminous writings and these ideas of mine ignored? Because they honestly reveal the thoughts and feelings and ideas and experiences and (importantly) the failings of someone so different from a satanist that they have to be ignored.

(6) My years of interior ethical and philosophical struggle to reform, to change, myself - documented in hundreds of letters, essays, poems, especially after the suicide of my fiancée in 2006 - are completely ignored. Why? Because they do not fit in with the idea, with the theory, of me being 'a deceitful, manipulative, sinister trickster', the archetypal satanist.[10]

It seems, therefore, that *some* of the facts of my life have been interpreted in order to fit a theory regarding some posited and ideal ONA member, with this interpreted ONA life - with inconvenient facts and circumstances conveniently omitted or ignored - then being held up as proof that I am Anton Long, since this truncated, re-interpreted, life of mine allegedly seems to fit in with the person Anton Long is alleged to be or is said to be according to his satanist writings or according to what some anonymous person has written on the World Wide Web.

In essence, there are no proofs presented in the thesis, with many aspects of my life omitted and with no mention, let alone analysis, of those voluminous writings of mine which portray a person almost the exact opposite of a satanist.

As one person wrote in respect of the rumour, the allegation, and the claim, that I am the pseudonymous Anton Long,

> "We basically have a choice between: (i) believing Myatt is an astonishingly diabolical, duplicitous, creative, polymathical genius who over four decades has been playing 'sinister games' and who has not deviated from his youthful sinister cunning plan, and which diabolical genius makes the likes of Crowley and LaVey (and everyone else associated with modern Satanism and the 'left hand path') seem pathetic and mundane; or (ii) assuming Myatt has spent most of his adult life as a covert servant of the British state; or (iii) accepting that Myatt has lived a quite adventurous (but not an exceptionally amazing) life, has made mistakes, has suffered a personal tragedy, and has learned from and been changed by his experiences and by that tragedy [...]
>
> Which of [these] three scenarios is therefore the most plausible? Which offers the most simple, the most rational, explanation for Myatt's peregrinations? Which require the pomp of conspiracy theory,

and which involve superfluous causes, and (sometimes bizarre, sometimes astonishing) ad hoc assumptions and claims?" [11]

Conclusion

In respect of allegations about involvement with satanism and 'being Anton Long' - and in respect of those who manufacture and propagate them - my own experience, my pathei-mathos, manifest in my philosophy of Pathei-Mathos, leads me to two conclusions. My first conclusion is that the research done by some modern authors and even some academics - whose works are published by reputable publishers or quoted by others engaged in academic research - is inadequate and does not meet the taxing criteria of scholarship. Thus these works are unreliable; they have no gravitas, no worth - in terms of learning - for the sagacious.

My second conclusion is that most if not all modern Media that concern themselves with the deeds and lives of individuals – from un-scholarly books and essays, to newspapers, to television news programs and political documentaries, to magazines, to the World Wide Web – are by their very impersonal and mass-media nature unethical. Why? Because they are un-numinous, and encourage and often embody hubris, being as they are the realm of personal opinions, hasty judgement, and misapprehension, and the abode of those for whom 'a story' or some personal/political agenda/prejudice or 'their career' or some unethical un-numinous abstraction (such as 'the public interest') come before honour, empathy, and the reasoned judgement of a personal knowing that has extended over a lengthy period of causal Time and/or been based on an extended period of scholarly research.

A corollary is that those who use such Media, and/or unscholarly books/essays, as sources of allegedly reliable information, as a guide, as *a* or as *the* basis for their judgement about and knowledge of someone or some many, are being unfair and uncultured because lacking in the following necessary virtues: (1) a reasoned, balanced, and thus ethical, judgement; (2) the empathy of manifold direct personal contacts; and (3) a scholarly research and/or a personal knowing extending over many years. Virtues which are the genesis of a genuine understanding of, and thence an unbiased knowledge of, another human being; and virtues which rapid, impersonal, mass means of modern communication actively discourage and which virtues are seldom, it seems, cultivated and employed by those involved with and who use and who rely on such modern means for information.

Quite simply it is matter of honour. Of personal knowing. As I mentioned above, the traditional gentlemanly and ladylike virtues and their cultivation are no longer the standard which individuals are expected to aspire to and to uphold. Thus I do not expect the plethora of rumours and allegations about me to suddenly cease, although I admit I do and perhaps naively nurture a vague

hope that what I have written here may cause a few individuals to reconsider the veracity of such rumours and allegations.

As for who and what I really am, I can only suggest the curious read such writings of mine as the following: (a) *One Vagabond In Exile From The Gods;* (b) *Religion, Empathy, and Pathei-Mathos*; and (c) *Understanding and Rejecting Extremism*.

Notes:

[1] Many people seem to rely on four items in respect of accusations of occult involvement. These items are: (1) an article published in 1998 in the Searchlight magazine entitled *The Most Evil Nazi in Britain*; (2) a 2009 thesis by Senholt entitled *Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles;* (3) a chapter in Nicholas Goodrick-Clarke's book *Black Sun: Aryan Cults, Esoteric Nazism and the Politics of Identity* (published in 2001); and (4) a 1974 interview I allegedly gave to a reporter.

(a) In respect of the Senholt, see the section in this article subtitled *The Logical Fallacy of Incomplete Evidence - A Case Study*.

(b) In respect of Goodrick-Clarke, his identification of me, in his book, as 'Anton Long' is solely based on his claim that I was the author of a manuscript entitled *Diablerie, Revelations of a Satanist* the only known copy of which is in the British Library. No evidence, no sources, are provided for this claim - this assumption. No evidences or sources are given for his other claims about me, such as that "the ONA was founded by David Myatt" or that I was "a long time devotee of satanism."

In addition, Goodrick-Clarke never bothered to contact me regarding these claims of his, and the first thing I knew about them was when the book was published. Had he contacted me, then, I would have been in a position to supply him with the unpublished autobiographical MS that the plagiarist had purloined and used as the source for that fanciful work of fiction entitled *Diablerie*. An unpublished autobiographical MS that I circulated to a few friends, and a few 'interested parties', in the 1980's when I was engaged in writing *The Logic of History* from which the text *Vindex, The Destiny of the West* (published in 1984) derived. One of 'the interested parties' was the publisher of *Vindex, The Destiny of the West* who subsequently published some other pro-NS works of mine. An interesting overview of Diablerie is given in the 2012 e-text *A Sceptics Review*

of Diablerie, by R. Parker.

It is interesting and - to me - relevant that among the many errors of Goodrick-Clarke are the following:
i) I was not born in 1952, as he claimed.
ii) I first met Colin Jordan in 1968, not 1969 as he claimed.
iii) My two terms of imprisonment for political offences were not both for six months, as he claimed.
iv) Morrison was never 'my follower' as Goodrick-Clarke claimed (Eddy was never anyone's follower).
v) Morrison's first name is Eddy, not Eddie as Goodrick-Clarke claimed.
vi) The Occult lady that 'Anton Long' met in the early 1970's did not 'lead the ONA' as Goodrick-Clark claimed, but rather the Camlad association, with the ONA being founded and then led by Anton Long himself following his meeting with that lady.
vii) He mentions a certain Wulstram Tedder whom he claims was a former aide of Colin Jordan during the old NSM days, whereas 'W Tedder' was one of the noms-de-plume I used, for instance when writing for John Tyndall's *Spearhead* magazine in the 1980's.

It also interesting that Goodrick-Clarke was ignorant of - or did not bother to discover - many documented things about me during the late 1960's and the early 1970's, such as my arrest by the Yorkshire Regional Crime Squad for organizing a gang of thieves. Instead, the often fictitious account he gives of 'my life' during that time is almost entirely taken from the fictional Diablerie manuscript

Such errors, and the lack of evidence to support his assumptions about me, really say all that needs to be said about this particular 'source'.

Interestingly (perhaps) another fanciful work of fiction, similar to *Diablerie*, and purporting to be yet another autobiography by 'Anton Long' seems to have been recently written by someone, possibly for financial gain resulting from selling it at some silly price to collectors of rare Occult memorabilia. The bulk of this new fictional 'autobiography' consists of an early (now out of date) edition of *Myngath* to which various fictional autobiographical stories and 'sinister' incidents and diatribes have been added in line with what might be expected from a mythical 'Anton Long'. Given that the majority of these autobiographical stories in this so-called *Bealuwes Gast* are quite risible and fanciful (and not fundamentally satanic at all), and given that the 'sinister diatribes' seem to have been cut-and-pasted from various internet articles attributed to those who over the years have used the nom-de-plume Anton Long, it seems unlikely that this forgery will ever be taken seriously by anyone. I mean - and to name just one risible example - who can take seriously a 'clockwork orange cult' and the wearing of white lab coats to boot...

Since this *Bealuwes Gast* also contains certain autobiographical information

contained in private correspondence (e-mails) sent by me to a certain correspondent in 2009, I believe I know the identity of the author, or at least the identity of the person who supplied that private information to the author.

(c) In respect of the 1974 'interview', I reproduce a comment I made in part one of my *Autobiographical Notes*, first published in 2001:

> " 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 journalist also made some rather silly allegations about animal sacrifice, which were 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" or – as the cliché of mundanes goes: "there is no smoke without fire." 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."

(d) In respect of the 1998 *Searchlight* item, I reproduce here a rather polemical item written by me, the fanatic, in 1998 (during my extremist decades) just before my conversion to Islam and privately circulated to the few members of Reichsfolk. The item was subsequently re-issued - with some amendments and alterations made by Richard Stirling - in 2003 as a confidential supplement to the *Reichsfolk Situation Report* of that year.

> "Not once, in the past thirty years, has anyone provided any evidence of my alleged involvement with the Order of Nine Angles or with Satanism in general [...]
>
> All *Searchlight* has ever done is make unsubstantiated allegations [...]
>
> One of the unsubstantiated allegations of the *Searchlight* crowd is that I was a friend of someone called Vik Norris – something they blandly stated in their alleged 'expose' of me, under the headline *The Most Evil Nazi in Britain*, in the April 1998 issue of *Searchlight* magazine. No evidence for this allegation was presented then, or subsequently.

> Indeed, the article simply contains bland assertions by them about me and Satanism with no evidence presented to support such assertions. For example: (1) they stated that the ONA was "formed by Myatt himself in the early 1980′s" but offer no proof for this claim of theirs; (2) they write about "Myatt and his satanic friends" yet never name these alleged 'satanic' friends or provide any proof of involvement by any of my friends with Satanism; (3) they claim that "within days of being investigated", the ONA withdrew its material from the Internet and that I had shaved off my beard in an attempt to disguise myself, with yet again no evidence being provided for these allegations, which were patently untrue, as anyone could have verified at the time by searching the Internet, calling on me at my home or place of work or asking those with whom I worked.
>
> Unsurprisingly, many people over the years have – for personal or political reasons – referenced this *Searchlight* article as 'proof' of my alleged involvement, when anyone of any sagacity on reading that and similar articles about me can rationally deduce that it and other such articles are merely malicious propaganda designed to discredit, but worded in such a dishonourable way that even were one to sue the authors for libel in a British civil court (assuming one had the money to do so) there would be no guarantee of success – a legalistic tactic such dishonourable journalists often rely on when they peddle their lies and make their malicious accusations.
>
> As for me, 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 and their own dishonourable character proven."

[2] The completed BBC programme was broadcast, as a 'Panorama Special' entitled The Nailbomber, on the 30th June, 2000. Nick Lowles, who at the time was working for *Searchlight*, was listed as the associate producer.

[3] The recent writings of mine include the compilation *Understanding and Rejecting Extremism*, as well as voluminous essays about The Numinous Way/The Way of Pathei-Mathos, and which mystical Way of Life is one of compassion, empathy, humility, gentleness, and love.

As I wrote in *Letter To My Undiscovered Self,*

> "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 [...]

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 ....

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."

As I wrote in *Pathei-Mathos, Genesis of My Unknowing*:

"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.

But the stark and uneasy truth is that I have no real, no definitive, answers for anyone, including myself. All I have now is a definite uncertitude of knowing, and certain feelings, some intuitions, some reflexions, a few certainly fallible suggestions arising mostly from

> reflexions concerning that, my lamentable, past, and thus - perhaps - just a scent, just a scent, of some understanding concerning some-things, perfumed as this understanding is with ineffable sadness."

[4] A revised and updated version of Senholt's thesis, under the title *Secret Identities in The Sinister Tradition*, is included in Per Faxneld & Jesper Petersen: *The Devil's Party - Satanism in Modernity*, Oxford University Press, 2012. International Standard Book Number 9780199779246

[5] For my view on Goodrick-Clarke, see footnote 1.

[6] The logical fallacy of incomplete evidence is when material concerning or assumptions about a particular matter are selected and presented to support a particular argument or conclusion, while other material or assumptions which do not support, which contradict, the chosen argument or conclusion are withheld or not discussed. In effect, selective evidence and/or selective argument are used in order to 'prove' a particular point, with such selectively being deliberate, or the result of fallacious reasoning or unscholarly research.

[7] Refer to footnote #51 of Kaplan's book *Nation and Race*. Northeastern University Press. 1998.

[8] Refer to Mark Weitzmann, *Anti-Semitism and Terrorism*, in Dienel, Hans-Liudger (ed), *Terrorism and the Internet: Threats, Target Groups, Deradicalisation Strategies*. NATO Science for Peace and Security Series, vol. 67. IOS Press, 2010. pp.16-17.

[9] The compilation *Relict* contains my selection of most of those poems, written between 1971 and 2012, that I feel are worth reading.

[10] Mention perhaps should also be made of my many writings about extremism, my extremist past, and my rejection of extremism, which post-date Senholt's thesis, and in which writings I have endeavoured to explore and understand the roots of both my extremism and of extremism itself. These writings include *The Development of The Numinous Way* (2012) and *Recuyle of the Philosophy of Pathei-Mathos* (2012).

Other such writings are included in the more recent *Understanding and Rejecting Extremism*.

Also of interest should be my seven-part retrospective and autobiographical text *The Ethos of Extremism, Some Reflexions on Politics and A Fanatical Life*, and which "personal reflexions on my forty years of extremism may be of interest to a few people, especially given that, as a result of experience, a pathei-mathos, I have come to reject racism, National-Socialism, hatred, and all forms of

extremism, having developed a personal weltanschauung, a non-religious numinous way, centred around empathy, compassion, fairness, and love."

[11] Wright, Julie. *David Myatt, Satanism, and the Order of Nine Angles.* e-text, 2012. Revised 2016.

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All translations by DW Myatt

One Vagabond In Exile From The Gods
Some Personal and Metaphysical Musings

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Preface

The essays collected here - five of which were written this year and one of which is a revision of an older essay - compliment two similar compilations of mine published in 2013, *The Numinous Way of Pathei Mathos* (ISBN 9781484096642) and *Religion, Empathy, and Pathei-Mathos: Essays and Letters Regarding Spirituality, Humility, and A Learning From Grief* (ISBN 9781484097984).

David Myatt
September 2014

The Way Of Pathei-Mathos - A Précis

Exordium

What I have previously described as the 'philosophy of pathei-mathos' and the 'way of pathei-mathos' is simply my own weltanschauung, a weltanschauung developed over some years as a result of my own pathei-mathos. Thus, and despite whatever veracity it may or may not possess, it is only the personal insight of one very fallible individual, a fallibility proven by my decades of selfishness and by my decades of reprehensible extremism both political and religious.

Furthermore, and according to my admittedly limited understanding and limited knowledge, this philosophy does not - in essence - express anything new. For I feel (and I use the word 'feel' intentionally) that I have only re-expressed what so many others, over millennia, have expressed as result of (i) their own pathei-mathos and/or (ii) their experiences/insights and/or (iii) their particular philosophical musings.

Indeed, the more I reflect upon my (perhaps pretentiously entitled) 'philosophy of pathei-mathos' the more I reminded of so many things, such as (i) what I intuitively (and possibly incorrectly) understood nearly half a century ago about Taoism when I lived in the Far East and was taught that ancient philosophy by someone who was also trying to instruct me in a particular Martial Art, and (ii) what I as a Catholic monk felt "singing Gregorian chant in choir and which singing often connected me to what JS Bach so often so well expressed by his music; that is, connected me to what – in essence – Christianity (the allegory of the life and crucifixion of Christ) and especially monasticism manifested: an intimation of some-thing sacred causing us to know beyond words what 'the good' really means, and which knowing touches us if only for an instant with a very personal humility and compassion", and (iii) what I learnt from "my first few years as a Muslim, before I adhered to a harsh interpretation of Islam; a learning from being invited into the homes of Muslim families; sharing meals with them; praying with them; learning Muslim Adab; attending Namaz at my local Mosque, and feeling - understanding - what their faith meant to them and what Islam really meant, and manifested, as a practical way of living", and (iv) of what I discovered from several years, as a teenager, at first in the Far East and then in England, of practising Hatha Yoga according to the Pradipika and Patanjali, and (v) of what I intuited regarding Buddhism from over a year of zazen (some in a zendo) and from months of discussions with Dom Aelred Graham who had lived in a Zen monastery in Japan, and (vi) what I so painfully,

so personally, discovered via my own pathei-mathos.

As a weltanschauung derived from a personal pathei-mathos, my 'philosophy/way of pathei-mathos' is therefore subject to revision. Thus this essay summarising my weltanschauung includes a few (2013-2014) slight revisions - mentioned, or briefly described, in some of the other effusions included here - of what was expressed in previous works of mine such as *The Numinous Way of Pathei-Mathos* and *Religion, Empathy, and Pathei-Mathos: Essays and Letters Regarding Spirituality, Humility, and A Learning From Grief*.

°°°

The Way Of Pathei-Mathos

1. Ontology

The ontology is of causal and acausal being, with (i) causal being as revealed by phainómenon, by the five Aristotelian essentials and thus by science with its observations and theories and principle of 'verifiability', and (ii) acausal being as revealed by συμπάθεια - by the acausal knowing (of living beings) derived from faculty of empathy [1] - and thus of the distinction between the 'time' (the change) of living-beings and the 'time' described via the measurement of the observed or the assumed/posited/predicted movement of 'things' [2].

2. Epistemology

a. The primacy of pathei-mathos: of a personal pathei-mathos being one of the primary means whereby we can come to know the true φύσις (physis) of Being, of beings, and of our own being; a knowing beyond 'abstractions', beyond the concealment implicit in manufactured opposites, by ipseity (the separation-of-otherness), and by denotatum.

b. Adding the 'acausal knowing' revealed by the (muliebral) faculty of empathy to the conventional, and causal (and somewhat masculous), knowing of science and logical philosophical speculation, with the proviso that what such 'acausal knowing' reveals is (i) of φύσις, the relation between beings, and between beings and Being, and thus of 'the separation-of-otherness', and (ii) the personal and numinous nature of such knowing in the immediacy-of-the-moment, and which empathic knowing thus cannot be abstracted out from that 'living moment' via denotatum: by (words written or spoken), or be named or

described or expressed (become fixed or 'known') by any dogma or any -ism or any -ology, be such -isms or -ologies conventionally understood as political, religious, ideological, or social.

c. Describing a human, and world-wide and ancestral, 'culture of pathei-mathos' [3], and which culture of pathei-mathos could form part of Studia Humanitatis and thus of that education that enables we human beings to better understand our own φύσις [4].

3. Ethics

a. Of personal honour - which presences the virtues of fairness, tolerance, compassion, humility, and εὐταξία - as (i) a natural intuitive (wordless) expression of the numinous ('the good', δίκη, συμπάθεια) and (ii) of both what the culture of pathei-mathos and the acausal-knowing of empathy reveal we should do (or incline us toward doing) in the immediacy of the personal moment when personally confronted by what is unfair, unjust, and extreme [5].

b. Of how such honour - by its and our φύσις - is and can only ever be personal, and thus cannot be extracted out from the 'living moment' and our participation in the moment; for it only through such things as a personal study of the culture of pathei-mathos and the development of the faculty of empathy that a person who does not naturally possess the instinct for δίκη can develope what is essentially 'the human faculty of honour', and which faculty is often appreciated and/or discovered via our own personal pathei-mathos.

4. One fallible, personal, answer regarding the question of human existence

Of understanding ourselves in that supra-personal, and cosmic, perspective that empathy, honour, and pathei-mathos - and thus an awareness of the numinous and of the acausal - incline us toward, and which understanding is: (i) of ourselves as a finite, fragile, causal, viatorial, microcosmic, affective effluvium [6] of Life (ψυχή) and thus connected to all other living beings, human, terran, and non-terran, and (ii) of there being no supra-personal goal to strive toward because all supra-personal goals are and have been just posited - assumed, abstracted - goals derived from the illusion of ipseity, and/or from some illusive abstraction, and/or from that misapprehension of our φύσις that arises from a lack of empathy, honour, and pathei-mathos.

For a living in the moment, in a balanced - an empathic, honourable - way, presences our φύσις as conscious beings capable of discovering and understanding and living in accord with our connexion to other life; which understanding inclines us to avoid the hubris that causes or contributes to the suffering of other life, with such avoidance a personal choice not because it is

conceived as a path toward some posited thing or goal - such as nirvana or Jannah or Heaven or after-life - and not because we might be rewarded by God, by the gods, or by some supra-personal divinity, but rather because it manifests the reality, the truth - the meaning - of our being. The truth that (i) we are (or we are capable of being) one affective consciously-aware connexion to other life possessed of the capacity to cause suffering/harm or not to cause suffering/harm, and (ii) we as an individual are but one viator manifesting the change - the being, the φύσις - of the Cosmos/mundus toward (a) a conscious awareness (an aiding of ψυχή), or (b) stasis, or (c) as a contributor toward a decline, toward a loss of ψυχή.

Thus, there is a perceiveration of our φύσις; of us as - and not separate from - the Cosmos: a knowledge of ourselves as the Cosmos presenced (embodied, incarnated) in a particular time and place and in a particular way. Of how we affect or can affect other effluvia, other livings beings, in either a harmful or a non-harming manner. An apprehension, that is, of the genesis of suffering and of how we, as human beings possessed of the faculties of reason, of honour, and of empathy, have the ability to cease to harm other living beings. Furthermore, and in respect of the genesis of suffering, this particular perceiveration provides an important insight about ourselves, as conscious beings; which insight is of the division we mistakenly but understandably make, and have made, consciously or unconsciously, between our own being - our ipseity - and that of other living beings, whereas such a distinction is only an illusion - appearance, hubris, a manufactured abstraction - and the genesis of such suffering as we have inflicted for millennia, and continue to inflict, on other life, human and otherwise.

Notes

[1] Refer to: (i) *The Way of Pathei-Mathos - A Philosophical Compendiary* (Third Edition, 2012), and (ii) *Towards Understanding The Acausal*, 2011.

[2]Refer to *Time And The Separation Of Otherness - Part One*, 2012.

[3] The culture of pathei-mathos is the accumulated pathei-mathos of individuals, world-wide, over thousands of years, as (i) described in memoirs, aural stories, and historical accounts; as (ii) have inspired particular works of literature or poetry or drama; as (iii) expressed via non-verbal mediums such as music and Art, and as (iv) manifest in more recent times by 'art-forms' such as films and documentaries.

[4] Refer to *Education and The Culture of Pathei-Mathos*, 2014.

[5] By 'extreme' is meant 'to be harsh', unbalanced, intolerant, prejudiced, hubriatic.

[6] As mentioned elsewhere, I now prefer the term effluvium, in preference to emanation, in order to try and avoid any potential misunderstanding. For although I have previously used the term 'emanation' in my philosophy of pathei-mathos as a synonym of effluvium, 'emanation' is often understood in the sense of some-thing proceeding from, or having, a source; as for example in theological use where the source is considered to be God or some aspect of a divinity. Effluvium, however, has (so far as I am aware) no theological connotations and accurately describes the perceiveration: a flowing of what-is, sans the assumption of a primal cause, and sans a division or a distinction between 'us' - we mortals - and some-thing else, be this some-thing else God, a divinity, or some assumed, ideated, cause, essence, origin, or form.

Education And The Culture Of Pathei-Mathos

One of the many subjects that I have pondered upon in the last few years is the role of education and whether a learning of our thousands of years old human culture of pathei-mathos – understood and appreciated as a distinct culture [1], and thence as an academic subject – could possibly aid us, as a species, to change; aid us to become more honourable, more compassionate, less egoistical, less violent, as individuals, and thus aid us to possibly avoid in our own lives those hubriatic errors, and causing the suffering, that the culture of pathei-mathos reveals are not only unethical but also which we humans make and cause and have made and caused again and again and again. That is, can a knowledge and appreciation of this culture, perhaps learnt individually and/or in institutions such as schools and colleges, provide with us with that empathic, supra-personal, perspective which I personally – as a result of my own learning and experiences – am inclined to feel could change, evolve, us not only as individuals but as a species?

Studia Humanitatis

For thousands of years – from the classical world to the Renaissance to fairly recent times – Studia Humanitatis (an appreciation and understanding of our φύσις as human beings) was considered to be the basis of a good, a sound, education.

Thus, for Cicero, Studia Humanitatis implied forming and shaping the manners, the character, and the knowledge, of young people through them acquiring an understanding of subjects such as philosophy, geometry, rhetoric, music, and *litterarum cognitio* (literary culture). This was because the classical weltanschauung was a paganus one: an apprehension of the complete unity (a cosmic order, κόσμος, mundus) beyond the apparent parts of that unity, together with the perceiveration that we mortals – albeit a mere and fallible part of the unity – have been gifted with our existence so that we may perceive and understand this unity, and, having so perceived, may ourselves seek to be whole, and thus become as balanced (perfectus) [2], as harmonious, as the unity itself:

> Neque enim est quicquam aliud praeter mundum quoi nihil absit quodque undique aptum atque perfectum expletumque sit omnibus suis numeris et partibus [...] ipse autem homo ortus est ad mundum contemplandum et imitandum – nullo modo perfectus, sed est quaedam particula perfecti. [3]

Furthermore, this paganus natural balance implied an acceptance by the

individual of certain communal responsibilities and duties; of such responsibilities and duties, and their cultivation, as a natural and necessary part of our existence as mortals.

In the Christian societies of Renaissance Europe, Studia Humanitatis became more limited, to subjects such as history, moral philosophy, poetry, certain classical authors, and Christian writes such as Augustine and Jerome, with the general intent being a self improvement with the important proviso that this concentration on the advancement of the individual to 'noble living' by means of 'noble examples' (classical and Christian) should not conflict with the Christian weltanschauung [4] and its perceiveration of obedience to whatever interpretation of Christian faith and eschatology the individual favoured or believed in. In more recent times, Studia Humanitatis has become the academic study of 'the liberal arts', the 'humanities', often as a means to equip an individual with certain personal skills – such as the ability to communicate effectively and to rationally analyse problems – which might be professionally useful in later life.

However, the culture of pathei-mathos provides an addition to the aforementioned Studia Humanitatis, and an addition where the focus is not on a particular weltanschauung (paganus, Christian, liberal, or humanist) but rather on our shared pathei-mathos: on what we and others have learnt, and can learn, about our human φύσις from experience of grief, suffering, trauma, injustice. For it is such personal learning from experience, or the records of or the influence of the experiences of others, which is not only the essence of much of what we, and others for thousands of years, have appreciated and learned from some of the individual subjects or fields of learning that formed the basis for the aforementioned Studia Humanitatis – history, litterarum cognitio, and music, for example – but also what, at least in my view, provides us with perhaps the deepest, but most certainly with the most poignant, insight into our φύσις as human beings.

Thus considered as an individual subject or field of learning, academic or otherwise, the culture of pathei-mathos would most certainly help to form and shape the manners, the character, the knowledge, of young people, for it has the potential to provide us with a perception and an understanding of the supra-personal unity – the mundus – of which we are a mortal part, and thus perhaps can aid us to become as inwardly balanced, as harmonious, as the unity beyond and encompassing us, bringing as such a perception, understanding, and balance, does that appreciation and empathic intuition of others which is compassion and aiding as such compassion does the cessation of the suffering that an unbalanced – a hubriatic, egoistical – human φύσις causes and has caused for so many millennia.

Can we therefore, as described in the Pœmandre tractate,

> hasten through the harmonious structure, offering up, in the first realm, that vigour which grows and which fades, and – in the second one – those dishonourable machinations, no longer functioning. In the third, that eagerness which deceives, no longer functioning; in the fourth, the arrogance of command, no longer insatiable; in the fifth, profane insolence and reckless haste; in the sixth, the bad inclinations occasioned by riches, no longer functioning; and in the seventh realm, the lies that lie in wait. [5]

For is not to so journey toward the unity "the noble goal of those who seek to acquire knowledge?"

But if we cannot make that or a similar personal journey; if we do not or cannot learn from our human culture of pathei-mathos, from the many thousands of years of such suffering as that culture documents and presents and remembers; if we no longer concern ourselves with *de studiis humanitatis ac litterarum*, then do we as a sentient species deserve to survive? For if we cannot so learn, cannot so change, cannot so educate ourselves, or are not so educated in such subjects, then it seems to me we may never be able to escape to the freedom and the natural evolution, the diversity, that await among the star-systems of our Galaxy. For what awaits us if we, the unlearned, stay unchanged, are only repetitions of the periodicity of human-caused suffering until such time as we exhaust, lay waste, make extinct, our cultures, our planet, and finally ourselves. And no other sentient life, elsewhere in the Cosmos, would mourn our demise.

May 2014

From a letter sent to a personal correspondent. Some footnotes have been added, post scriptum, in an effort to elucidate some parts of the text and provide appropriate references.

Notes

[1] I define *the culture of pathei-mathos* as the accumulated pathei-mathos of individuals, world-wide, over thousands of years, as (i) described in memoirs, aural stories, and historical accounts; as (ii) have inspired particular works of literature or poetry or drama; as (iii) expressed via non-verbal mediums such as music and Art, and as (iv) manifest in more recent times by 'art-forms' such as films and documentaries.

The culture of pathei-mathos thus includes not only traditional accounts of, or accounts inspired by, personal pathei-mathos, old and modern – such as the *With The Old Breed: At Peleliu and Okinawa* by Eugene Sledge, *One Day in the*

Life of Ivan Denisovich by Aleksandr Solzhenitsyn, and the poetry of people as diverse as Sappho and Sylvia Plath - but also works or art-forms inspired by such pathei-mathos, whether personal or otherwise, and whether factually presented or fictionalized. Hence films such as *Monsieur Lazhar* and *Etz Limon* may poignantly express something about our φύσις as human beings and thus form part of the culture of pathei-mathos.

[2] A pedantic aside: it is my considered opinion that the English term 'balanced' (a natural completeness, a natural equilibrium) is often a better translation of the classical Latin *perfectus* than the commonly accepted translation of 'perfect', given what the English word 'perfect' now imputes (as in, for example, 'cannot be improved upon'), and given the association of the word 'perfect' with Christian theology and exegesis (as, for example, in suggesting a moral perfection).

[3] M. Tullius Cicero, *De Natura Deorum*, Liber Secundus, xiii, xiv, 37

[4] q.v. Bruni d'Arezzo, *De Studiis et Litteris*. Leipzig, 1496.

[5] My translation of the Greek text. From *Mercvrii Trismegisti Pymander de potestate et sapientia dei – A Translation and Commentary*. 2013.

A Vagabond In Exile From The Gods

In the garden, the tall, old, Cherry tree is once again in bloom: from bursting buds to a dome of white within three days. Such a reminder, each Spring, of how so very numinous so many aspects of Nature can be when we, relucting, rise above such selfish self-absorption as keeps us beasts within. Such beauty, harming none.

Such beauty to pause my life at least for a moment: one moment of innarrable sadness brought forth by so many aspects of my past. The hubris; the selfishness; the fanaticism; the deeds done; the words written and spoken. So many, so very many such deeds and words - so much pain caused - that there is again that poignant dream of going back to some moment before such a suffering-causing deed was done; before emotive words were written or said; before some piece of propaganda was manufactured and distributed; before some person was hurt, injured, maimed, traumatised, or killed. A travelling back - somehow - to there be the different person I am now burdened by what I never knew, I could not know, I refused to know, then. An impossible journey, of course.

Thus I am obliged, yet again, to contemplate how our thousands of years old human culture of pathei-mathos - and why stupendously numinous music such as opening of JS Bach's St. John Passion, and the allegory of Jesus of Nazareth, and the perceiverations of Siddhartha Gautama, of Hillel The Elder, of Mohandas K. Gandhi, of so many others, and the honourable lives of people such as Edith Cavell - have not prevented, from each new generation of humans, a bringing-forth of those many who, like the extremist I was, incite hatred and intolerance; and those many who - subsumed by a hubriatic righteousness, an arrant certitude-of-knowing, and thus lacking in humility - spew forth rhetoric and propaganda in their crusade for some new war or some new conflict or for some new or old ideology; and those many who - subsumed with some dark personal desire or by a brutal egoism - rape, torture, deceive, manipulate, betray, steal, destroy, despoil.

It would be so easy, so very easy, so comforting, to take refuge, again - from the sadness that such an aeonic contemplation brings - in the promise of some-thing divine or suprapersonal beyond my - beyond our mortal - death. For that would at least make some sense of the continuing suffering that we mortals are subject to, often from others of our species but sometimes resulting from natural occurrences far beyond mere mortal control. A promise of, a belief in, some-thing divine or suprapersonal such as an after-life, or some sort of

nirvana, or even something akin to the voyage described by Empedocles:

> ἔστιν Ἀνάγκης χρῆμα, θεῶν ψήφισμα παλαιόν,
> ἀίδιον, πλατέεσσι κατεσφρηγισμένον ὅρκοις·
> εὖτέ τις ἀμπλακίησι φόνωι φίλα γυῖα μιήνηι,
> νείκεῖ θ' ὅς κε ἐπίορκον ἁμαρτήσας ἐπομόσσηι,
> δαίμονες οἵτε μακραίωνος λελάχασι βίοιο,
> τρίς μιν μυρίας ὥρας ἀπὸ μακάρων ἀλάλησθαι,
> φυομένους παντοῖα διὰ χρόνου εἴδεα θνητῶν
> ἀργαλέας βιότοιο μεταλλάσσοντα κελεύθους.
> αἰθέριον μὲν γάρ σφε μένος πόντονδε διώκει,
> πόντος δ' ἐς χθονὸς οὖδας ἀπέπτυσε, γαῖα δ' ἐς αὐγὰς
> ἠελίου φαέθοντος, ὁ δ' αἰθέρος ἔμβαλε δίναις·
> ἄλλος δ' ἐξ ἄλλου δέχεται, στυγέουσι δὲ πάντες.
> τῶν καὶ ἐγὼ νῦν εἰμι, φυγάς θεόθεν καὶ ἀλήτης,
> Νείκεϊ μαινομένωι πίσυνος. [1]

For me, there is a knowing of how limited and fallible my knowledge and understanding are, combined with an intangible intimation of some-thing possibly existing which is so abstruse that any and all attempts - at least by me - to meld it into words, and thus form and confine it into some idea or ideas, would miss or distort its essence. An intimation of what terms such as 'acausal' and 'numinous' (and even θεός/θεοί) do little to describe, hinting as such terms do of externalities - of an 'out there' - whereas this some-thing is an intrinsic part of us, connecting us to all life, human, terran, and otherwise, and thus reveals our φύσις - our relation to beings and Being - behind the appearance that is our conception of our separate self. An intimation thus of our brief causality of mortal life being only one momentary microcosmic presencing of that-which we it seems have a faculty to apprehend, and a that-which which lives-on both before and after our brief moment of apprehended causal life.

Yet this some-thing that I sense is no mystical divinity of a supra-personal love to be saught individually and which, if found or gifted to us, eremitically removes us from the mortal pains and joys of life. Suffering, and the pain so caused, are real; and if we ourselves are unafflicted, others are not and may never be so unafflicted if we humans do not or cannot fundamentally change.

But, for now and as a new Spring burgeons forth, all I in my unknowing and voyaging can do is hope for a better understanding, agreeing as I do with what the Chorus say at the very end of Oedipus Tyrannus:

> ὥστε θνητὸν ὄντα κείνην τὴν τελευταίαν ἰδεῖν
> ἡμέραν ἐπισκοποῦντα μηδέν᾽ ὀλβίζειν, πρὶν ἂν

τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγεινὸν παθών

Therefore look toward that ending which is for us mortals
To observe that particular day - calling no one lucky until,
Without the pain of injury, they are conveyed beyond life's ending.

Early Spring, 2014
In Loving Memory of Sue, who died April 4th 1993

Notes

[1] *Die Fragmente der Vorsokratiker*, Diels-Kranz, B115. My translation is:

There exists an insight by Ananke, an ancient resolution
Of the gods, immutable and sealed by vows,
Regarding when one of the daimons - those whose allotted portion of life is long -
Has their own hands stained from murder
Or who, once having sworn an oath, because of some feud breaks that oath.
For they shall for ten thousand tripled seasons wander away from the beautified,
Begotten during that period in all manner of mortal form
And exchanging during that voyage one vexation for another:

The fierce Ætherials chase them to the Sea,
The Sea spits them out onto dusty ground,
Gaia hurls them to the burning light of the Sun
Who flings them back to those swirling Ætherials.
Moved from one to the other, all detest them.

I am one of those, a vagabond in exile from the gods
Who has to rely on strongful Disagreement.

Ananke (Ἀνάγκης) is the primordial goddess of incumbency; that is, of wyrd - of that which is beyond, and the origin of, what we often describe as our Fate as a mortal being.

Disagreement (νεῖκος) is - according to what we can adduce of the philosophy of Empedocles from the fragments of his writings that we possess - a fundamental principle, and one understood in relation to another fundamental principle, Φιλότης, expressive as they both are of the logos (λόγος) by which we can possibly apprehend the workings of the cosmic order (κόσμος). However, the common translations - of 'strife' and 'love' respectively - do not in my view

express what Empedocles seems to be trying to convey, which is 'disagreement' and 'fellowship' (a communal or kindred working-together in pursuit of a common interest or goal). For while disagreement sometimes disrupts fellowship, it is often necessary as the genesis of productive change.

Thus, just as Odysseus had to rely on the support of the goddess Athena, who disagreed with how Poseidon treated Odysseus, so does the 'vagabond in exile from the gods' - so expressively portrayed by Empedocles - rely on disagreements to end their own exile.

The Consolation Of A Viator

Gloria vero quam fallax saepe, quam turpis est.
Unde non iniuria tragicus exclamat:
῎Ω δόξα, δόξα, μυρίοισι δὴ βροτῶν
οὐδὲν γεγῶσι βίοτον ὤγκωσας μέγαν

For most of my life - and to paraphrase what someone once wrote - I have been a selfish being, prideful and conceited, and would still be so were it not for the suicide of a woman I loved. For not only did I often use words to deceive, to manipulate, to charm, but I also deluded myself, since I really, arrogantly, believed that I was not a bad person and could always find some excuse (for myself and for others) to explain away what in objective terms amounted to selfish behaviour, just as - by adhering to the idea of patriotism, or to some political ideology or to some harsh interpretation of some religion - I had a sense of identity, found a purpose, to vivify, excite, entice, and provide me with excuses to be deceitful, manipulative, prideful, conceited, and violent; that is, with a raison d'être for being who and what I was by instinct, by nature: a reprehensible arrogant opinionated person who generally placed his own needs, or the apparent demands of some ideology or some dogma, before the feelings - before the happiness - of others.

But am I, as one correspondent once wrote to me almost two years ago, being too hard on myself? I do not feel I am, for when she asked why I cannot "show the same compassion and forgiveness to your younger self that you could show to someone else who had made mistakes earlier in life," I (somewhat pompously) replied: "Because that would not - probably could never - be a neutral point of view, for there are memories, a remembering, of deeds done and a knowing of their suffering-causing effects on others. It is not for me to seek - to try - to forget; not for me to offer myself expiation. For I sense that to do so would be hubris and thus continue the periodicity of suffering."

For unfortunately I - with such a prideful, conceited, selfish nature - am no exception; just as the type I represented has been no exception throughout our history as sentient beings. Indeed, my particular type is perhaps more reprehensible than the brutish barbarian archetype that many will associate with those humans who survive by natural, selfish, instinct alone. For not only did I live in the prosperous West (or in colonial outposts of the West) but I had the veneer of culture - the benefits of a classical education, a happy childhood - and so could converse (although often only in my then opinionated manner)

about such things as music, art, literature, poetry, and history. In many ways, therefore, I was the archetypal paradoxical National-Socialist: a throwback, perhaps, to those educated, cultured, Germans who could and who did support and then fight for the demagogue Hitler and who, in his name, could and did commit, or ignore or make excuses for, nazi atrocities.

Most important of all, it was not something I did, not something I read or studied or thought, and not some sudden 'revelation' or epiphany related to some religion or to some belief, that fundamentally changed me. Instead, it was something entirely independent of me; something unexpected, traumatic, outside of my control and my experience, involving someone I personally knew, and indeed whom I loved, or as much as I - the selfish survivor - was capable of love.

For would I, without personally suffering that personal trauma, have changed? Would I, without such a personal trauma, have been even capable of discovering and then accepting the truth about myself and the truth about the harsh interpretation of a Way of Life I then adhered to and the truth about an ideology I had previously adhered to and believed in for some three decades? No, I would not. For I was too arrogant; too enamoured with my certitude-of-knowing; far too selfish, and far too vitalized by some ideology or by the dogmatism of a particularly harsh interpretation of some faith. It is little wonder, therefore, that since that personal trauma I have pondered, over and over again, on certain philosophical, ethical, metaphysical, questions; seeking to find at least some answers, however fallible.

Perhaps most of all - and especially in the past year - I have thought about the nature of suffering; its causes, genesis, and its possible alleviation through or because of such things as education, pathei-mathos, and a knowing of or assumptions concerning whether our sentient life has a meaning, and if so what this meaning might be.

In respect of causes, there is, for example, the question of good individual character and bad individual character, and how we can distinguish - or even if we can distinguish and know - the good from the bad. There is, in respect of possibly in some way alleviating or not causing suffering, the question of culture; and the question of whether culture can fundamentally change us in character - as a species gifted with the faculties of speech and reason - in sufficient numbers world-wide so that we cease the cause the suffering we inflict and have for millennia inflicted on our own kind and on the other life with which we share this planet. Which leads to questions regarding our future if we cannot so change ourselves; and to questions concerning laws and education and authority. And thence, of course, to the raison d'être of "the body politic as organized for supreme civil rule and government."

In respect of suffering, one of the questions we might ask is how much suffering have we humans, in the past year and around the world, inflicted on our own kind? How many murdered, how many injured and maimed? How many humiliated, subjected to violence? How many women raped, beaten, injured? How many human beings have been tortured or suffered injustice? How many human beings have been manipulated, deceived, exploited, lied to, or had possessions stolen? How many have died of preventable hunger or curable disease? How many have endured or been forced to endure poverty? How many homeless, how many made refugees? How much more of Nature have we destroyed or exploited in the past year in our apparent insatiable need for, or in greedful desire to exploit, Earth's resources, biological, physical, or otherwise?

Furthermore, how much of the suffering inflicted on our own kind is personal, the consequence of some uncontrolled or uncontrollable personal emotion, desire, or instinct? And how much inflicted is due to some excuse - some idea or abstraction - we as individuals use, have used, or might use: excuses such as some war, some armed conflict, some ideology, some political extremism, some interpretation of some religion? How much inflicted because of 'obeying some higher authority' or some chain of command? How much because 'we' had a certainty-of-knowing that we (or our cause, or our State, or our nation, or our faith, or our ideology, or our organization, or our government) were right and that 'they' (the others) were wrong and/or they 'deserved' it and/or it needed to or had to be done in the interest of some idea or some abstraction, such as 'our' security, 'our' (or even 'their') freedom or happiness, or because our laws made it acceptable?

We might go on to ask whether the personal suffering caused is greater this year than last. Whether the suffering caused by or on behalf of some excuse - some idea or abstraction - is greater this year than last. Greater than a decade ago? Less than that caused a century ago? A millennia ago? And would such a crude measure of suffering - were it even possible to ascertain the figures - really be an indicator of whether or not we as a species have changed? And have modern States and nations - with their armies, their governments, their schools, their universities, their culture, their forces and institutions and traditions of law and order - really made a difference or just caused more suffering?

But do - or should - these questions matter? Asking such questions returns me to the question of whether our sentient life has a meaning, and if so what this might be, and thence to questions concerning good and bad personal character, and thus to what it is or might be for us, as individuals, wise to seek and wise to avoid.

Interpreting Life

Based on my limited knowledge, and according to my certainly fallible understanding, it seems to me that interpretations of our mortal life are often predicated on a specific cause or origin. For a religious interpretation, this is often God, or Allah, or the gods, or an inscrutable mechanism such as karma, with - it is claimed - such a 'first cause' revealing to us the truth concerning our existence. In the case of God, or Allah, it is that we were created and placed on this Earth as a way to attain immortality (Heaven, Jannah), and, in the case of karma, it is nirvana [the wordless nibbana], attainable for example by the Noble Eightfold Way as explained by Siddhartha Gautama.

For many non-religious, but material, interpretations the specific cause is our own perception, or consciousness, or feelings; with the truth concerning our existence then being, for example, (i) that it is only we ourselves who create or can create or who should create a meaning or give a value to our existence; or (ii) that what is most valuable is our personal happiness and/or our freedom, a freedom from such things as suffering, fear, and oppression.

For many non-religious, but spiritual, interpretations the specific cause is our 'loss of balance or our loss of harmony' with Nature and/or with existence itself; with the truth concerning our existence then being to regain that natural balance, that harmony (which it is assumed most of us are born with); and regain by, for example, a virtuous living respectful of others, or by acquiring - and living according to - reason, or by moderation in all things, or by trying to avoid causing suffering in other living beings, human and otherwise by, for example, embracing 'love' and 'peace' and thus being loving and non-violent.

Personally, and as a result of my pathei-mathos and several years reflecting on various philosophical questions, I favour a non-religious, but still rather spiritual, interpretation where there is no assumed loss of some-thing but rather where there is only that type of apprehension - that individual perceiveration - which provides us as individuals with an often wordless but always numinous awareness of our own, individual, life in a cosmic (supra-personal) context. There is then no yearning or necessity to attain or regain some-thing because there is no-thing to attain or regain, and thus no techniques, no practices, no special manner of living, no journey, no ἄνοδος, from 'here' to 'there'. For such a yearning or assumed necessity - however expressed, such as in terms of Heaven, Jannah, nirvana, harmony, immortality, peace, and so on - implies or manifests or can manifest a separation of 'us' from 'them', manifest for example in 'those who know' (or who believe or who assert they know) and those 'others' who as yet do not know, giving rise to a certain hierarchy; of those who believe or who assert they can teach or reveal this

knowing - and the means to acquire or attain the assumed goal or regain what has been lost - and of those who are, or who can be, or who should be, taught or 'enlightened'.

Interestingly, this perceiveration of ourselves in a cosmic context is acausal: there are no hierarchies, no posited primal cause, no-thing lost or to be acquired (or reacquired), and no-thing that needs to be (or which can be) described to others in any emotive manner or by means of some abstraction or some idea/form. There is only a particular and a personal and quite gentle awareness: of ourselves as a microcosmic, viatorial, fleeting, effluvium [1] of the Cosmos, but an effluvium which is not only alive but which has a faculty enabling us (the effluvia presenced as a human being) to be perceptful of this, perceptful of how were are connected to other effluvia and thus perceptful of how what we do or do not do can and does affect other effluvia and thus the Cosmos itself. For the perceiveration is of our φύσις, of us as - and not separate from - the Cosmos; of living beings as the Cosmos presenced (embodied, incarnated) in a particular time and place and in a particular way; of how we affect or can affect other effluvia, other livings beings, in either a harmful or non-harming way. An apprehension, that is, of the genesis of suffering and of how we, as human beings possessed of the faculties of reason and of empathy, have the ability to cease to harm other human beings.

In respect of the genesis of suffering, this particular perceiveration provides an important insight about ourselves, as conscious beings; which insight is of the division we make, and have made, consciously or unconsciously, between our own being - our selfhood, ipseity - and that of other living beings, and of that personal ipseity having or possibly having some significance beyond our own finite mortal life either in terms of some-thing (such as a soul) having an opportunity to live on elsewhere (Heaven, Jannah, for example) or as our mortal individual deeds having had a long-lasting causal effect on others.

While it can be argued, and has been argued, that this division exists - is a re-presentation of the current (and past) reality of our existence as conscious, thinking, beings - what is important is not whether it does exist or whether it may be an illusion, but rather (i) that the perceiveration of 'the acausal' is an intimation of what is beyond the current (and the past) personal ipseity (real or assumed), and (ii) that it is such personal ipseity (real or assumed) which is the genesis of suffering, and (iii) that this understanding of the genesis of suffering affords us an opportunity to consciously change ourselves, from our current (and the past) real/assumed personal ipseity, and thus, so being changed, no longer cause or contribute to suffering.

How then can we so consciously change? By cultivating and manifesting in our own lives the personal virtues of empathy, compassion, and humility. For it is

these virtues which, by removing us from our ipseity - by making us aware of our affective connexion to other life - make us aware of suffering and its causes and prevent us, personally, from causing suffering to other living beings, human and otherwise.

Thus, my personal answer to the question of good and bad personal character is that a person of good personal character is someone who is or who seeks to be compassionate, who has a numinous sympatheia for other living beings, and who is modest and self-effacing. And it is wise to avoid causing or contributing to suffering not because such avoidance is a path toward nirvana (or some other posited thing), and not because we might be rewarded by God, by the gods, or by some divinity, but rather because it manifests the reality, the truth - the meaning - of our being, and which truth is some consolation for this particular viator.

May 2014
In Loving Memory of Frances, who died May 29th 2006

Notes

[1] I have chosen to use the term effluvium here, in preference to emanation, in order to avoid any potential misunderstanding. For although I have often used the term emanation in my philosophy of pathei-mathos as a synonym of effluvium, 'emanation' is often understood in the sense of some-thing proceeding from, or having, a source; as for example in theological use where the source is considered to be God or some aspect of a divinity. Effluvium, however, has (so far as I am aware) no theological connotations and accurately describes the perceiveration: a flowing of what-is, sans the assumption of a primal cause, and sans a division or a distinction between 'us' - we mortals - and some-thing else, be this some-thing else God, a divinity, or some assumed, ideated, cause, essence, origin, or form.

The title of this essay was inspired by a passage in the 1517 translation by William Atkynson of a work by Thomas à Kempis, a translation published as *A Full Deuout and Gostely Treatyse of the Imytacyon and Folowynge the Blessed Lyfe of Our Moste Mercyfull Sauyour Cryste*.

Some Questions For DWM

Being some answers to some questions submitted to me through intermediaries in March and May of 2014

Q. In the year 2000 you were accused by a reporter from the BBC Panorama television programme of being "the intellectual who shaped the ideas propelling Copeland on his road to terrorism" and of inspiring him to do what he did. When the reporter then asked whether you had any guilt regarding the loss of life and the horrific injuries caused by Copeland's nail bombs you replied that you had no comment to make and that what you felt was a private matter. So my question is, would you now be prepared to make a public statement and is there, or was there ever, any guilt regarding that or other things from your past?

If by guilt you mean responsibility for some event or act, then yes I accept I was responsible – both directly and indirectly – for causing suffering, during my extremist decades, by what I said, by what I wrote, by what I did, and by what and whom I incited and inspired. There is also regret for having so caused such suffering.

As I wrote a few years ago in the essay *Pathei-Mathos – Genesis of My Unknowing*,

> "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."

In a very personal sense, my philosophy of pathei-mathos is expiative, as are my writings concerning extremism, such as my *Understanding and Rejecting Extremism: A Very Strange Peregrination* published last year. Also expiative is my reclusiveness. But such things – as is only just and fitting – do little to offset the deep sadness felt, except in fleeting moments; fleeting moments such as the one so inadequately expressed in my poem Dark Clouds Of Thunder:

> The moment of sublime knowing
> As clouds part above the Bay
> And the heat of Summer dries the spots of rain
> Still falling:

I am, here, now, where dark clouds of thunder
Have given way to blue
Such that the tide, turning,
Begins to break my vow of distance
Down.
A women, there, whose dog, disobeying,
Splashes sea with sand until new interest
Takes him where
This bearded man of greying hair
No longer reeks
With sadness.
Instead:
The smile of joy when Sun of Summer
Presents again this Paradise of Earth
For I am only tears, falling

Q. Will your answers tomorrow be different from your answers today, given how – when you were a neo-nazi – your answers were those of a neo-nazi, and when you were a Muslim your answers were those of a radical Muslim? I'm thinking of some previous, old, Q&A sessions with you in past – like the 'Cosmic Reich' one with Renaissance Press in the mid-1990s, the Combat 18 one with Steve Sargent in his White Dragon magazine, and the 'live dialog' you did with Muslims from around the world on 13 Safar 1427 (13 March 2006) for the IslamOnline site run by radical Muslim cleric Yusuf al-Qaradawi.

An excellent question. Around two years ago I re-read, for the first time in many years, some of the answers I gave to questions asked of me during such 'question and answer sessions', and one thing in particular was apparent: just how tediously hubristical I was. Who was that arrant arrogant pontificating ideologue?

In many ways, my answers then chronicle the first parts of my peregrination, some three decades as a fanatical neo-nazi, followed by around a decade as a zelotical Muslim; while my answers now may well chronicle the latter and last part of my peregrination, as someone who, possibly learning from the diverse experiences of those decades and from recent pathei-mathos, may have at last realized his hubris and become aware of his multitudinous mistakes. Someone who finally seems to have chanced upon such a wordless deep-felt apprehension of the numinous that he has been fundamentally and interiorly changed.

As to whether I really have reached my final mortal destination, I do not know; but I hope I have. For there is now such a non-terran, non-causal, perspective, and such a melding of much sadness with occasional joy, such a desire for a numinous non-religious expiation, as have engendered a strange tranquillity within. No desire, thus, to interfere in the lives of others or with the ways of the

world, and no desire to pontificate about anything other than personal and scholarly matters, such as – and for example – the errors of judgement, the mistakes, that mark my past; my own personal feelings and apprehensions of-the-moment; the results of my retrospection; ancient Greek literature; and my own, new-found, weltanschauung. For there is a certain vanity even now, albeit tempered by an appreciation of an ancient paganus wisdom:

> οὐκ ἐκ θεῶν τὰ μῶρα καὶ γέλοια χρὴ
> χανόντα κλαίειν ὕστερ᾽ [1]

Q. How would you summarize what you have learnt from your forty years as an activist?

One of the conclusions of such retrospection as I have undertaken in the past few years is of understanding the deeds and the intolerant striving of my extremist decades as reprehensible. Another conclusion concerns my own reprehensible character. Yet another concerns my hubris, or perhaps more correctly my stupidity born of arrogance and fanaticism resulting in a failure, a refusal, to learn from our thousands of years old human culture of pathei-mathos. For such a learning would have placed me and my extremism – me as a masculous talking-mammal – in a supra-personal context, providing a knowledge of those deeds and that striving as having the opposite effect of what I intended or arrogantly believed they would achieve, and of only inflicting, causing, more and more unnecessary suffering.

This supra-personal context is the Cosmic Perspective: of the reality of our individual selves as but one fragile mortal short-lived biological life-form on one planet orbiting one star in one galaxy in a Cosmos of billions of galaxies; of our nations, our national cultures – and everything we manufacture or bring-into-being or presence, from ideas to ideologies to religions to cities to industries to products to archetypes – being not only by their φύσις subject to change and transmutation but also having a certain limited life span, be such in terms of years, decades, centuries, or millennia; of how our pride in our achievements or in our presencings, individual or collective – and such achievements/presencings themselves – should be considered in the context of the possibility of sentient life, some probably more advanced than us, on other planets in our own galaxy and in the billions of galaxies in the Cosmos; of how all life on our own planet, just like ourselves, is fragile, changing, and subject to extinction; and of how what we, as individuals, do or do not do affects or can affect other living beings.

For the Cosmic Perspective is an empathic awareness of not only our place in the Cosmos but also of the affective and acausal connexions that bind all life, on this planet and elsewhere in the Cosmos, and be such life sentient or otherwise.

And it is this empathic awareness which, according to my mutable understanding, can provide us with a personal appreciation of the numinous sans the abstractions, the theology, the cosmogony, the dogma, and sans the God/gods, of an organized religion.

My hubriatic error in those extremist decades was essentially two-fold: (i) to aspire to bring-into-being some-thing that would not and could not, in centennial terms (let alone in millennial or cosmic terms) endure; and (ii) to use violence and incite hatred, intolerance, and killing, in order to try and presence that causal some-thing. My perspective, for example, during my neo-nazi decades was very limited, sometimes egoistical. Egoistical in that I enjoyed the striving, the conflict, the incitement, the excitement, and even the violence. Limited, in that my foreseeing was of the next meeting, the next fight, the next demonstration, the next piece of propaganda to produce, my next speech, and of the victory I and others dreamed of or believed in; a victory that would be at most a decade or two ahead. Of course, I believed that what we or others after us might bring-into-being would endure, most probably at the cost of further conflict; and endure for decades, possibly a century or more. But the reality always was of me and my kind striving to stop or somehow try to control, to shape, the natural flux of change; to preserve, whatever the cost, what we or others after us might bring-into-being. For we believed we would or could do what no one in human history had been able to do: make our presencings immortal, or at least immune to the natural cycle of birth-life-decay-death. A natural cycle so evident in the rise, the flourishing, the decline, the decay, the death, of empire after empire; national culture after national culture; city after city; language after language; and of a people of a particular size and in a particular area naturally changing, moving, emigrating, immigrating, and thus naturally melding with others. In brief, we (with our simple causal-only perception) hubristically believed or felt that we could, and would, not only master and control Nature and the very forces of the Cosmos but also that our interventions would endure far beyond our own lives. In retrospection, this was fantasy, with the rise and fall and destruction of The Third Reich being just one of the many examples from reality that should have informed us about that fantasy.

In contrast, my understanding now is that 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. There is thus a shift from identifying with the communal, the collective – from identifying with a particular contemporary or a past society or some particular national culture or some particular causal form such as a State or nation or empire or some -ism or some -ology – toward that-which has endured over centuries and millennia: our human culture of pathei-mathos. For the human culture of pathei-mathos records and transmits, in various ways, the pathei-mathos of individuals over thousands of years, manifest as this sustainable millennial culture is in literature, poetry, memoirs, aural stories, in non-verbal mediums such as music and Art, and in the experiences – written, recorded, and aural – of those who over the centuries have appreciated the numinous, and those who endured suffering, conflict, disaster, tragedy, and war, and who were fundamentally, interiorly, changed by their experiences. And it is this shared human culture of pathei-mathos that extremists of what kind, and those who advocate -isms and -ologies, scorn and so often try to suppress when, for however short a time, they have political or social or religious power and control over the lives of others.

It is this human culture of pathei-mathos which – at least according to my experience, my musings, and my retrospection – reveals to us the genesis of wisdom: which is that it is the muliebral virtues which evolve us as conscious beings, which presence sustainable millennial change. Virtues such as empathy, compassion, humility, and that loyal shared personal love which humanizes those masculous talking-mammals of the Anthropocene, and which masculous talking-mammals have – thousand year following thousand year – caused so much suffering to, and killed, so many other living beings, human and otherwise.

Q. Someone last month republished a 2005 interview, allegedly with you, in which you apparently made the following statement – "In my own life, I have tried to create some things which can disrupt our societies and which can lead to the creation of strong, really dangerous, ruthless individuals – some things which are so subversive that no laws could ever outlaw them, and that attempts to restrain them, to outlaw them, would only make them more attractive to some individuals." Did you say that, and if so, does it refer to the occult group or groups you admitted – in your 2012 article *Ethos of Extremism, Some Reflexions on Politics and A Fanatical Life* – to founding in the 1970s?

As I mentioned in an essay dated 20 Rajab 1427 and signed Abdul-Aziz ibn Myatt:

> "I have written an enormous amount of articles, essays, dialogues and pamphlets. Even [in 1998], when I was arrested and questioned by Detectives from SO12 Scotland Yard, these writings were voluminous – for they showed me the thick lever-arch files containing some of my published writings which they had collected during the course

> of their investigation, wanting me to comment on some items which they had singled out, which I refused to do, politely pointing out that my articles were not copyright and that many of the items available, for instance, on the Internet might have been altered in some way, by a person or persons unknown, for a reason or reasons unknown. Since then, I have written an equal amount again, if not twice the amount available then [...] Suffice it to say that I cannot remember everything I have ever written, or which has been printed or distributed via mediums such as the Internet."

Thus, while I do not now – almost ten years later – remember doing the particular e-mail interview you refer to, I might have done, for some (although not all) of the comments therein do seem rather reminiscent of the pontifications of the arrant arrogant ideologue I was for so many decades. Certainly the passage you quote is so reminiscent, and it also rather well expresses the sentiments I remember from my subversive 1970′s Column 88 days; sentiments of a fanatic motivated enough, and of a convicted criminal with underworld contacts enough, to found an underground group as a neo-nazi 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 [...] 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."

Q. Given that you have as you wrote last year [2013] disowned all your "pre-2011 writings and effusions, with the exception of my Greek translations, the poetry included in the published collection *One Exquisite Silence*, some private letters written between 2002 and 2011, and those few items about my since revised 'numinous way' which are included in post-2012 publications such as *The Numinous Way of Pathei-Mathos*," does it annoy or bother you that some people keep republishing or referring to or quoting from some of those older writings, particularly your National Socialist ones? If you could, would you want to remove them from the internet?

No, such republishing and use does not annoy me. For such old writings are useful reminders – for me and for others – of my past stupidities, errors, and hubris. However, it would be good to expunge my extremist writings from that medium were it feasible to do so (which to my knowledge it is not) given their extremist nature and thus given what they incite, propagate, and encourage.

Q. Why should anyone take seriously what you now write when you have changed your views so often and so frequently in the past? Why then do you bother?

My writings, post-2011, were and are really dialogues: interiorly with myself and externally with a few friends or the occasional person who has contacted

me and expressed an interest. They are just my attempts to answer particular philosophical and metaphysical questions which interest or perplex me; attempts to understand myself and my extremist past (and thus understand extremism itself), and attempts to express what I believe I have, via pathei-mathos, come to understand and appreciate. Thus, I make no claims regarding the worth or the importance of these personal and philosophical musings, with such dialogues, musings, and correspondence published mostly because expiatory but also because (being honest) of vanity in the hope that some of them may possibly, just possibly, be of some interest to a few individuals interested in such philosophical and metaphysical questions or interested in understanding extremism and its causes. But if no one takes them seriously, it does not matter, for they have assisted me in understanding myself, in recognizing and acknowledging my past mistakes and the suffering I have caused, and aided my move from extremism toward developing a mystical and personal weltanschauung imbued with a muliebral ethos.

Personally, I would not describe my peregrination as 'changing my views often and frequently', given only three permutations in forty years, two of which – being different varieties of extremism – could be considered, in some ways, as somewhat similar. For thirty of those years (1968-1998) I was a dedicated often fanatical National Socialist activist and ideologue, someone who placed 'the cause' before his own personal life and who was twice jailed for his political activism in the service of that cause, but who eventually – after those thirty years – became disillusioned (again) with the people involved; the first disillusionment having occurred in 1976 following my release from yet another prison sentence and which (temporary) disillusionment led to a few years as a Christian monk. In the Autumn of 1998 – as a result of travels and experiences in Egypt, the Middle East and elsewhere, undertaken between 1988 and 1998 – I became and remained for almost a decade a Muslim; someone who strove to honour his Shahadah even after a personal trauma but who finally – and only after some three years of interior conflict – placed the insights painfully wrought from that pathei-mathos before a stubborn adherence to something he no longer believed in because he had begun to develope his own weltanschauung.

Thus my own description of my peregrination would be something such as: 'a strange journey leading to a rather humiliating personal learning after some forty years of diverse experiences and hubris'.

Q. In your book *Understanding and Rejecting Extremism: A Very Strange Peregrination* you wrote that extremists "have or they develope an inflexible masculous character, often excessively so; and a character which expresses the masculous nature, the masculous ethos, of extremism. A character, a nature, unbalanced by muliebral virtues. For it is in the nature of extremists that they

disdain, and often despise, the muliebral virtues of empathy, sensitivity, humility, gentleness, forgiveness, compassion." Since what you call the muliebral runs through your philosophy of pathei mathos, would it be correct to say that you support feminism and reject the patriarchal ethos that feminists assert dominates the world now as in the past?

Given the masculous nature and the masculous ethos of extremism, it is no surprise that the majority of extremists are men; and given that, in my own opinion, the predominant ethos of the last three millennia – especially within the societies of the West – has been a masculous, patriarchal, one it is no surprise that women were expected to be, and often had no option but to be, subservient, and no surprise therefore that a modern movement has arisen to try and correct the imbalance between the masculous and the muliebral.

The masculous, patriarchal, ethos is manifest – at least according to my limited knowledge and my mutable understanding – in the following.

In the monotheistic religions of Judaism, Christianity, and Islam, as well as in the mythoi of the classical Greek gods [2]. In the institutions, the governance, and in the economic and business structures, of the modern State. In the propensity for leaders, potentates, and States, and men in general, to resort to the use of force and to often use words spoken and written in justification of such force. In the principle of 'might is right' which is the raison d'être of the bully and the rapist. In the use of words to persuade, to rouse, to enthuse, to deceive, others and as propaganda in the service of one's egoism or in the service of some cause, ideology, or some political or religious *-ism* or dogma. In the acceptance of the necessity of competition in all or most spheres of life. In an arrogant personal pride and a certitude-of-knowing. In the favouring of abstractions and the notion of an idealized duty over empathy and compassion and the muliebral virtues in general. In the propensity that many men have, now as in the past, for manipulating, mistreating, and being violent toward, women; and in the tendency of so many men to instinctively place their own ambitions and physical desires – and/or the perceived obligations of some ideology or some faith or some cause – before the feelings, the needs, the happiness, of the woman they have declared that they loved.

Thus, given the dominance of this patriarchal ethos, our human history is replete with speeches, exhortations, manifestoes, deceptions, and with the rhetoric, the activity, the propaganda (truthful, informative, or otherwise), and the often well-intentioned idealism, that almost invariably accompanies the formation and the existence of some organization, group, faction, or movement whose raison d'être is either to implement some principle or principles or some abstraction or some ideation, or to violently reform or change what-is. Furthermore, there also has been and still is a tendency to ignore what our human culture of pathei-mathos teaches us about the impermanence of whatever reform or change or implementation (of the new) that occurs; for it is

in the very nature of whatever form which embodies or which is manufactured to embody some abstraction or some ideation or some principle or principles, that that form – over decades, centuries, or millennia – declines, decays, ceases to exist, or is itself replaced or overthrown.

That is, there has been, as there still is, at least in my view, a failure to appreciate two things. Firstly, the causal (the mortal) nature of all forms: from institutions, governments, laws, States, nations, movements, societies, organizations, empires, to leaders and those embodying in some manner the authority, the volksgeist, the ideations, the principles, the aspirations, of their time. Secondly, and possibly most important of all, that what is muliebral cannot be embodied in some organization or movement, or in some *-ism*, or in any causal form – and certainly cannot be expressed via the medium of words, whether spoken or written – without changing it, distorting it, from what it is into some-thing else. For the muliebral by its very φύσις is personal, individual, in nature and only presenced in the immediacy-of-the-moment, and thus cannot be the object of a supra-personal aspiration and thus should not be 'idealized' or even be the subject of an endeavour to express it in some principles or principles (political or otherwise), or by some axiom or axioms, or by some dogma. For all such things – forms and words included – are manifestations, a presencing, of what is, in φύσις, masculous and temporal. Or, expressed more simply, the muliebral presences and manifests what is a-causal – what, in the past, has often inclined us to appreciate the numinous – while the masculous presences and manifests what is causal, temporal, and what in the past has often inclined us toward hubris and being egoistic.

Therefore, were I to 'support' some-thing – which, given my now reclusive nature and my awareness of my past mistakes, I am uninclined to do – it would be the personal, the individual, and the muliebral virtues in general. For my questional intuition inclines me to suggest that it is only by using and developing our faculty of empathy, on an individual basis, that we can apprehend and thence understand the muliebral; and that the muliebral can only be manifested, presenced, individually in our own lives according to that personal, individual, apprehension. Presenced, for example, in our compassion, in our honour, by a personal loyal love, and in that appreciation of innocence and of the numinous that inclines us, as individuals, to reject all prejudice and to distance ourselves from that pride, that certainty-of-knowing about ourselves and those presumptions we make about others, which are so redolent of, and which so presence and have so presenced, the patriarchal ethos.

Personally, I feel that while there is much beauty presenced here on Earth, nothing can equal the beauty a woman can and does presence when we through love share a life with her.

Q. How would you now describe your attitude to life? Does this attitude colour how you view what you describe as your extremist decades?

I would describe my attitude to life now as being somewhat – but only somewhat – reminiscent of the Taoism I studied, over four decades ago, while living in the Far East. An attitude which, with its particular supra-personal, millennial, perspective – and intuition regarding δίκη – is very personal and which, while rather mystical, is not religious in the conventional sense. It is an attitude, a personal way, which embraces and appreciates tolerance, kindness, compassion, honour, and humility.

A personal way of living, discovered by pathei-mathos, that brings an awareness of not only the numinous but also of the importance of love, and yet which awareness also imbues me with sadness because of my own past, because of my mistakes, because of the suffering I personally caused, and because of the suffering that we humans now as in the past inflict on both other humans and the other life which share this planet orbiting one star in one galaxy in a Cosmos replete with billions of other planet-bearing, life-bearing, galaxies. A way which has distanced me so far from involvement with politics – and from having any political views or being concerned about 'world events' – it is almost as if I exist in another era.

A way which hields me to appreciate the society in which I am fortunate to live. This is, at least according to my limited knowledge, a society which – as with most if not all other Western ones – provides for the majority a better, a more free, way of life than exists for the majority in most other non-Western societies. Naturally, even in Western societies there are problems, injustices, inequalities, poverty, people who despair and people who suffer because of the deeds, the selfishness, of others. But there are also so many good people in our societies – whether in the West or elsewhere – trying to alleviate such suffering, trying to fix such problems, trying to remove such inequalities and alleviate such suffering, that I am gladdened, but also saddened because I remember how during my extremist decades I – preaching hate, intolerance, and espousing violence – despised such liberal-minded, compassionate, people and not only personally caused suffering but also saught to undermine, disrupt, and replace the society in which I lived – and the societies of the West in general – with a repressive one based on bigotry.

Q. What is your view now of Catholicism in particular and Christianity in general? I ask in relation

to your upbringing as a Catholic, your experiences as a Catholic monk, your time as a Muslim, and in particular in relation to what appears to be – judging from some of your recent writings – your support for gay relationships. Is this support recent?

As with other religions, and spiritual ways of life, my attitude is one of tolerance and of appreciating how they all, in their varying ways, preserve and can provide others with that awareness of the numinous which humanizes us. They also can provide – and have provided for many over centuries – such expiation and such catharsis as often interiorly heals, or eases the burden of, those changed by pathei-mathos or suffused with grief.

My own experiences and pathei-mathos – and especially a recognition of my past multitudinous mistakes and hubris – have inclined me not to judge anything or anyone categorically, in an impersonal way, as one does if one has a certitude-of-knowing born of prejudice or from an arrogant belief that one 'knows' one is right, and so 'knows' either because of belief in some ideology or dogma, or because one is arrogant by nature or arrogant as compensation for an interior imbalance such as often found in those who are interiorly afraid or just too sensitive. Thus, I personally believe that Catholicism, and Christianity, have on balance made a positive difference in the world, and continue to make a positive difference, spiritually and socially, even though my experiences and my feelings mean that I personally disagree with, for example, the teaching of the Catholic Church – and the belief of many Christians, and the majority scholarly opinion in relation to the Muslim Deen – regarding those whose love is for someone of the same gender.

My personal experience of those whose love is for someone of the same gender dates back to my schooldays, and from that time on I have always had such friends, both male and female. During my brief time at University, during my violent, neo-nazi, 'street fighting days' in the early 1970′s, during my marriages, even during my time as a monk. While I personally have always desired and shared a human love involving someone of the opposite gender, I never – even from my schooldays – made any kind of distinction between 'them' and 'us'. Rather, I just liked these people as individuals, and – as individuals often tend to do – we gravitated toward each other, and became friends, because we shared similar interests or enthusiasms, especially literature, Art, and classical music, and often because of a certain sensitivity from whence derived those manners that we also shared in common.

One such friendship formed in the Sixth Form of the College where, in the late 1960′s, I was one of the 'seven day boarders' and shared a kitchen and other facilities, on the top floor of our hall of residence, with five other schoolboys around my age, one of whom confided in me one Friday night, when we two as usual were playing poker for pennies while listening to a Savoy Brown LP, that he was – as we now say – 'gay', although of course he did not use that term, or

indeed any other. Rather, he – trusting me – just talked of his feelings, his desires, his hopes, in a very awkward way as if he could not keep them within himself any longer. This was courageous of him, given the prejudice, the intolerance, toward those of his orientation that existed then, not long after the repeal in England of the laws which made homosexual acts a criminal offence. His preference, his nature, made no difference to me – I just liked him for who he was, and I have fond memories of helping him, later on, plan and organize the grandly named *The Greek, Fudge, Rock, Blues and Boogie Party* by which he desired to celebrate the end of our schooldays when we two, as part of that plan and with some other assistance, brought a Mini into the College hall to form the centrepiece for the dance floor, and which party proved a great success. Over the years I often, wistfully, wondered what became of him, hoping that he had found someone to love who loved him in the gentle, sensitive, way he needed.

Another such personal experience was when I, the monk, became friends with another monk whose love and desires were for someone of the same gender but who, because of his belief in Catholicism, had forsaken that personal love for another. I thus came to know of his prior interior struggles; of how his monastic vows helped him and of the expiation he saught in prayer when such feelings, in however small a way, came back to – in his words – torment him. And I must admit I admired the strength of his faith, the vigour of his determination, and perhaps most of all his humility, placing as he did a pure faith, inexpressible in words, before his own feelings, before his own thoughts, before his needs, before his very life. And, over the years, I wondered whether those feelings, those needs, had finally left him – perhaps so, for I have intermittently followed his career as a priest, knowing of his progression within the institution that is the Catholic Church. Perhaps he is also happy, or at least has found and is living the type of supra-personal happiness, that inner numinous peace, that I personally if only occasionally apprehended and felt during my time as a monk.

In terms, therefore, of how those whose love is for someone of the same gender relate to or believe in such religions as consider such love 'unnatural', my fallible view derived from my own experience and from my mutable understanding is that it is a personal matter based on the importance of personal love to us as human beings and the unimportance of gender in matters of love. That, ultimately, it is a question of ontology, of how we personally answer the question regarding the nature of our existence as human beings. Of whether, for example, we believe such obedience is required in order for us to attain a promised after-life (be it in Heaven or Jannah or elsewhere) or required in order to enable us to attain enlightenment, nirvana, or be reborn to progress toward that posited state of being. Or whether we accept – as I am inclined to – a paganus, more metaphysical, answer: of ourselves as simply a temporary and conscious presencing of Life, an affective nexus between Life-before-us and

Life-after-us and which temporary and conscious presencing afford us the opportunity of aiding or of negating the evolution and the future presencings of Life; which Life is vast as the Cosmos, and which Life we can aid by a loyal personal love, regardless of the gender of the person we love. For I personally find love to be more numinous – and more spiritual when loyally shared – more life-affirming, than any dogma, than any ideology, than any organized religion which demands we abandon such personal love for obedience to some interpretation of some faith.

Q. I've read the extracts from your *The Physics of Acausal Energy* that have been published. When do you intend to publish the rest, and what experiments have you conducted or are conducting in connection with the theory?

The experiments, such as they were given various other commitments, were undertaken in the 1990′s when I was fortunate enough to have an electronics workshop with space to conduct such experiments. One of my hobbies during that and the previous decade was repairing scientific instruments and electronic equipment of the kind used in schools and universities, and in the 1990′s I occasionally did sub-contract work of a part-time nature for a firm (HSI) specializing in such repairs. I also repaired some physics and electronic equipment for an independent school, which repairs included their numerous old Radford Labpacks (a superb piece of kit) many of which no longer worked and all of which, when used under certain conditions, had a potentially serious fault – related to their high voltage DC output – which required fixing.

One field of experimental enquiry I pursued in the late 1990′s concerned trying to ascertain whether it was possible to usefully measure some physical property of a living organism (of a macro or micro type). One such physical property I explored was electrical resistance, and thus involved measuring the resistance of an organism on the macro level (as for example in a growing plant) and on the micro level (as in plant tissue) and then trying to ascertain whether that resistance changed under various conditions, such as when in close proximity to another living organism of the same and of a different type, and if so, how does that resistance vary with respect to the size or type of organism and to the distance between them. Of course, to be scientific each experiment had to replicated, as exactly as possible, many times in order to ascertain if there were any consistent, reproducible, results.

That set of experiments was never fully completed, due to a change in priorities following my arrest – and the seven hour search of my home – in early 1998 by Detectives from Scotland Yard. Which arrest formed part of what turned out to be a three year long international investigation into my political (and alleged paramilitary and terrorist) activities.

In respect of the theory, I was working on going beyond my original idea of using tensor analysis to describe an acausal space, a description based on equations involving a tensor with nine non-zero symmetric components. Which original idea was of trying to describe acausal space in terms of something either akin to a Riemannian metric or which posited a new type of metric describable in such conventional terms. In effect, I was therefore albeit in a stumbling way trying to develope a a new mathematical formulation to represent a-causal time and which formulation obviously could not involve (except possibly as a limiting case) equations involving some function (such as a differential) of the causal time of physics. However, I never got very far in developing this new formulation mostly because I lacked the mathematical skill and my feeble attempts to try and develope such new skills as would be required were, as with my experiments, interrupted by my arrest and by subsequent developments, such as my conversion to Islam later in 1998 and the travels in the Muslim world which followed.

The extracts you refer to were made around 1993, with copies sent to a few friends as well as – if my ageing memory is correct – being published some years later on JRW's then 'geocities' DM website. As for the complete first draft of *The Physics of Acausal Energy*, it was completed in late 1997 as *wpd files on several floppy disks, and which disks were seized – along with my computers, other disks, documents, letters, and data CD's – during that 1998 dawn raid on my home. All these items were kept by the police and not returned to me until the Summer of 2001. In the intervening years a change of life-style and domicile, together with various travels and the breakdown of my marriage, combined to make me leave all such material (together with my favourite bespoke Tweed overcoat, a split cane fly-fishing rod, an exquisite moon-dial wristwatch, five notebooks containing my commentary of The Agamemnon, and other belongings) in storage in a shed in the garden of my former home where still lived my soon-to-be former spouse and her family, with my intention being to collect those belongings on my return from a trip to the Middle East. However, I never saw these belongings – nor my former spouse – again, and was told all those belongings had been disposed of. Thus, those extracts are all that remain of *The Physics of Acausal Energy*. I corrected, by hand, a print-out of those extracts in the Summer of 2002 following some months dwelling upon the ideas therein while living as I did that Summer in a tent in the Lake District, posting my revisions to a friend who circulated a few copies. Not long after, I moved to live and work on a farm, and for years had neither the time nor the desire to further pursue that theory or those experiments, until around 2009 when I endeavoured to reproduce what I remembered of the rest of the text of *The Physics of Acausal Energy*. But I soon realized that not only was I writing a new text – and which new text would be incomplete without reproducing and continuing the experiments and developing the new mathematics required – but also that I was no longer interested in the physical, the experimental, and the

mathematical, aspects of the theory. For I felt those aspects belonged to a different me, to the decades of my former self, and that it would moreover be better if someone who was interested, with better mathematical skills than I, took up the challenge. Thus, I issued a 'revised version' of those (2002 corrected) 1993 extracts, and left it at that.

My interest in the theory now, such as it is, is purely a metaphysical one, as part of my philosophy of pathei-mathos.

Q. You've published your translation of the first part of the Corpus Hermeticum and the beginning of the Gospel of John, translations which strike me as iconoclastic. Why did you translate those works in particular and in the way you did, and when are you going to publish your translation of the rest of those works? Do you intend to translate more of authors such as Sophocles and Aeschylus and finish your translation of The Odyssey?

My interest in translating the Gospel of John dates back to my time as a Catholic monk, and discussions there regarding the meaning of terms such as λόγος. It was those discussions that led me to read, for the first time and there in the monastery, the Latin text of the Corpus Hermeticum by Marsilius Ficinus. In respect of the Corpus Hermeticum, I have translated what I personally find is the most interesting part, the Poimander tractate, and presently have no interest in translating the rest. In respect of the Gospel of John, I am albeit somewhat slowly continuing to work on it, and do hope – θεοί and Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύες permitting – to complete and publish my translation of the whole Gospel together with notes and commentary, although completion and publication are still several years away.

In respect of the other works you mention, the answer is that I have no current intention of translating any more such literature, not even the Homer. Those translations of mine were germane to a certain period of my life, a period of some four years of domestic happiness, a shared love, of no involvement with politics or with activism of any kind; years full of exuberance and an arrogant belief in my abilities. A period of my life somewhat reflected in how I then approached the work of translation – exuberantly, confidently, and somewhat arrogantly. Thus the English style and the intuition I used then are the style and the intuition I used then. In addition, months before each translation I would immerse myself in the world of the author; reading in Greek all of the works of the author, and scholarly commentaries on them, I could obtain (which thanks to the Classics Bookshop, Thornton's Bookshop, and Blackwell's, in Oxford, were usually all of them); and reading as many other ancient Greek works as possible including Hesiod, Herodotus, Thucydides, Euripides, etcetera. Thus that ancient world became, in many ways and during that time, more real than

the modern world around me; an apprehension aided by being mostly free of daytime commitments and having a quiet study lined with bookcases replete with ancient texts; so that when I began the translation it just seemed to flow naturally.

Where I to translate those works again, or even attempt to revise them, my approach now would be very pedantic, very measured, very slow, as it was with the Poimandres tractate. In all probability, this would result in much being changed; something which became very apparent when last year I re-read The Odyssey again and then my translation of Books 1-3. Those translations of mine thus belong to that time of my life, over twenty years ago. [3]

Notes

[1] Sophocles, *Ichneutae*, 369-370. "If what is of the gods amuses you, be assured that lamentation will follow your mirth."

[2] Even the Homeric hymn to the goddess Demeter is no paean to the muliebral virtues, to the freedom, to the equality, and to the importance of women. Instead, a certain masculine view of women pervades; for the primary role of women is to marry and bear children -

> ἀλλ᾽ ὑμῖν μὲν πάντες Ὀλύμπια δώματ᾽ ἔχοντες
> δοῖεν κουριδίους ἄνδρας, καὶ τέκνα τεκέσθαι,
> ὡς ἐθέλουσι τοκῆες: ἐμὲ δ᾽ αὖτ᾽ οἰκτείρατε, κοῦραι -

with Demeter herself – Δημήτηρ' ὕκομον σεμν ν θεάν, as described in a fragment of another hymn – expected to be subservient to the male Zeus: ὣς ἔφατ᾽ οὐδ᾽ ἀπίθησε θεὰ Διὸς ἀγγελιάων.

[3] Post Scriptum: That happy domestic time during which I undertook those translations ended with the tragic death of Sue in April 1993. In the following months and in her memory I managed to complete my translation of the Agamemnon, begun toward the end of 1992 and interrupted by her illness. It would be another seventeen years before I began translating ancient Greek texts again, with some of the fragments attributed to Heraclitus.

°°°

1. What portion of your peregrinations have you learned the most from, via πάθει μάθος, and what did you learn? Having learned these things, is there a portion of your life you would change given the opportunity and if so what portion and how would you change it?

On reflexion, I feel I have learnt most from four things. First, and perhaps the most significant in terms of pathei-mathos, was the suicide of my fiancée in 2006. This revealed just how selfish and arrogant and harsh I was and had been; how disconnected I was from empathy, compassion, and humility; and just how illusive my understanding of myself was.

Second, I have learned the value, the importance, of personal love. Of how and why a loyal love between two human beings is the most beautiful, the most numinous, thing of all.

Third, I learnt much from my time as a Christian monk, for I always remember those occasions when I felt something quietly joyous and innocent. As when, for example, I recall singing Gregorian chant in choir and which singing often connected me to what JS Bach so often so well expressed by his music; that is, connected me to what – in essence – Christianity (the allegory of the life and crucifixion of Christ) and especially monasticism manifested: an intimation of some-thing sacred causing us to know beyond words what 'the good' really means, and which knowing touches us if only for an instant with a very personal humility and compassion.

Fourth, I learnt much from my first few years as a Muslim, before I adhered to a harsh interpretation of Islam. A learning from being invited into the homes of Muslim families; sharing meals with them; praying with them; learning Muslim Adab. Attending Namaz at my local Mosque, and feeling – understanding – what their faith meant to them and what Islam really meant, and manifested, as a practical way of living (it, in my view, manifests something good, numinous). A learning from travelling in Muslim lands as a Muslim, and the kindness and the generosity shown, the many invitations to homes (I was once, albeit briefly, engaged to a Muslim lady in Egypt). These experiences purged me of every last vestige of racial prejudice, of believing – as I had for decades as a National Socialist – that 'Aryans' were superior, and Western 'civilization' the most advanced. These experiences revealed to me the irrelevancy of ethnicity, the irrelevancy of nationalism and of many other things I had believed in or had taken for granted.

In truth, however, all this learning amounts to one simple thing: my peregrinations taught me what being human means and can mean, and thus perhaps (and I hope) have made me a better human being.

As for doing or not doing something in my past given what I have learned – and assuming it was possible to so go back and so change one's life – there are so many things I would change that I would not be able to decide 'when' – on what date, what occasion – to begin. Back to my school-days in the Far East before I stupidly became a nazi? Back to the monastery, to stay there and so not cause the subsequent suffering I caused because of my selfishness and because of my

return to political extremism (my NS writings; Combat 18; the NSM; Copeland) and because of my subsequent adherence to a harsh interpretation of some religion? Back to my first marriage to the time before my selfishness and betrayal caused such suffering to my wife? Back to when I first met Sue so that I might somehow try and prolong her life beyond the four short years we spent together and thus before she so tragically died of cancer? Back to that remorseful day in late May 2006 when I selfishly, so very selfishly, left Frances alone because I wanted to return to the peace of the farm because that farm had for many years nurtured my soul; and thus, instead of that leaving, stay with her there on that day and subsequent days so that she did not, could not, in her lonely despair take her own life?

So many mistakes, errors; so much selfishness, arrogance, harshness, and extremism, and for so many decades, that I cannot choose just one portion to change. But if I really had to choose – and could choose – one very specific moment, it would be to not leave Frances alone on that now so remorseful day.

As I wrote a few months ago in respect of my past:

> "In a very personal sense, my philosophy of pathei-mathos is expiative, as are my writings concerning extremism, such as my *Understanding and Rejecting Extremism: A Very Strange Peregrination* published last year. Also expiative is my reclusiveness. But such things – as is only just and fitting – do little to offset the deep sadness felt, except in fleeting moments."

2. In the matter of honour, it seems to me that "having honour" is the natural consequence of a certain type of Φύσις and that empathy and intuition are ready guides to honourable behaviour for a person of such Φύσις. What is the point of describing honour further in codes and rules and aren't such codes simply abstractions? Can a person change their Φύσις with regard to honour (the dis-honourable becoming honourable) in your opinion, and if so how? If not, why not?

The concept, and the question, of honour is perhaps the most constant thing in my life, from teenage years in the Far East learning a Martial Art with its unwritten code of personal conduct, through my NS decades, to my Muslim years, to my 'numinous way' and thence to my philosophy of pathei-mathos. What has changed is my interpretation of honour. Until recently, it was always, for me, an idea and an ideal; that is, an abstraction. Furthermore, an ideal is often codified, or expressed, by means of the written word – I certainly tried to codify honour during my NS decades – and codifications are usually the view of one person, and thus fallible, and often open to interpretation.

A recent interpretation of mine in respect of honour was in my philosophy of pathei-mathos:

> "The personal virtue of honour, and the cultivation of wu-wei, are –

> together – a practical, a living, manifestation of our understanding and appreciation of the numinous; of how to live, to behave, as empathy intimates we can or should in order to avoid committing the folly, the error, of *ὕβρις*, in order not to cause suffering, and in order to re-present, to acquire, *ἁρμονίη.*
>
> For personal honour is essentially a presencing, a grounding, of *ψυχή* – of Life, of our *φύσις* – occurring when the insight (the knowing) of a developed empathy inclines us toward a compassion that is, of necessity, balanced by *σωφρονεῖν* and in accord with *δίκη."*

That is, my understanding now is that, like empathy, honour can only be personal; an expression of our own φύσις; and a person either has this 'faculty of honour' or they do not. If they do not, can that faculty be developed, cultivated? Can honour be learnt? I admit I do not know, as I no longer presume to suggest any answers. I do know, however, that my current understanding is only my fallible understanding based on my limited knowledge.

3. What, would you say, differentiates the sort of ideation, the sort of "naming of things", that conceals Φύσις from that which uncovers Φύσις and would you say that employing that form of ideation is useful to presencing ἀρετή and Δίκα, and if so in what way/how?

My fallible view now is that it is a question of personal empathy and personal humility. That it is those personal qualities, in the-immediacy-of-the-moment, that can and wordlessly, sans all ideations, reveal φύσις: that can reveal the nature of our being, the nature of other beings, and how all beings relate to Being.

By the nature of empathy and humility, this revealing cannot be abstracted out from that personal knowing nor from the-immediacy-of-the-moment of the revealing.

Furthermore, and according to my limited understanding and knowledge, I am not expressing anything new here. Indeed, I feel (and I use the word 'feel' intentionally) that I am only re-expressing what I intuitively (and possibly incorrectly) understood nearly half a century ago about Taoism when I lived in the Far East and was taught that ancient philosophy by someone who was also trying to instruct me in a particular Martial Art.

4. If you have the time for one more question then I would ask if you consider your Numinous Way a subversive philosophy (as some of your fans do) and if so if that was intentional and why?

What I previously called the 'numinous way' has, since 2011, been substantially revised by me with much excised, and was replaced by my philosophy of pathei-mathos (which I am even now in the process of revising). That 'numinous way'

was slowly developed over a period of many years, beginning around 2002 while I was still a Muslim and during a period of questioning the Muslim Way of Life and all other Ways of Life and manifestations of spirituality. That 'numinous way' was basically just a collection of my personal answers – and my revisions of those answers – to certain philosophical questions I pondered on, with those answers based on, or derived from, my own experiences, my own intuitions and my own limited knowledge.

Thus, and for a while, it represented my weltanschauung, and therefore had no subversive intent whatsoever. Furthermore, it was asking certain philosophical questions, trying to answer them, and the trauma of, and the pathei-mathos resulting from, the suicide of my fiancée in 2006 that took me away from Islam and irretrievably changed not only my perception of myself but also my own way of life so that I now live reclusively and concern myself only with such unworldly philosophical speculations as interest me.

Towards Understanding The Acausal

In essence, what I have termed the acausal is not a generalization – a concept – deriving from a collocation of assumed, ideated, or observed Phainómenon, but instead is just a useful term used to distinguish a particular perceiveration from other perceiverations. This particular perceiveration is the wordless knowing which empathy can reveal and which a personal πάθει μάθος often inclines us toward: a revealing of the φύσις (physis) of some beings, of the non-causal connexions which exist between living beings, and of how we humans - as beings possessed of consciousness - are not only an affective connexion to other living beings but also can consciously decide to cease to harm other living beings.

For convenience, this revealing has been termed acausal-knowing to distinguish it from the causal-knowing that results from observing Phainómenon.

Hitherto, the φύσις of beings and Being has most usually been apprehended, and understood, in one of three ways or by varied combinations of those three ways. The first such perceiveration is that deriving from our known physical senses – by Phainómenon – and by what has been posited on the basis of Phainómenon, which has often meant the manufacture, by we human beings, of categories and abstract forms which beings (including living beings) are assigned to on the basis of some feature that has been outwardly observed or which has been assumed to be possessed by some beings or collocation of beings.

The second such perceiveration derives from positing a 'primal cause' - often denoted by God, or a god or the gods, but sometimes denoted by some mechanism, or some apparently inscrutable means, such as 'karma' or 'fate' - and then understanding beings (especially living beings) in terms of that cause: for example as subject to, and/or as determined or influenced by or dependant on, that primal cause.

The third such perceiveration derives from positing a human faculty of reason and certain rules of reasoning whereby it is possible to dispassionately examine collocations of words and symbols which relate, or which are said to relate, to what is correct (valid, true) or incorrect (invalid, false) and which collocations are considered to be - or which are regarded by their proponents as representative of - either knowledge or as a type of, a guide to, knowing.

All three of these perceiverations, in essence, involve denotatum, with our

being, for example, understood in relation to some-thing we or others have posited and then named and, importantly, consider or believe applies or can apply (i) to those who, by virtue of the assumption of ipseity, are not-us, and (ii) beyond the finite, the living, personal moment of the perceiveration.

Thus, in the case of Phainómenon we have, in assessing and trying to understand our own φύσις as a human being, assumed ipseity - a separation from others - as well as having assigned ourselves (or been assigned by others) to some supra-personal category on the basis of such things as place of birth, skin colour, occupation (or lack of one), familial origin or status (or wealth or religion), some-thing termed 'intelligence', physical ability (or the lack thereof), our natural attraction to those of a different, or the same, gender; and so on.

In the case of a primal cause, we have again assumed ipseity because implicit in such a primal cause is a causal progression of individuals: from what-we-are (or are said to have been created for or born as) to what-we-can-be if we follow the correct way or praxis as described or revealed, for example, by a religious prophet, teacher, group or by some authority. Thus, in Buddhism there is the supra-personal Noble Eightfold Way which it is said can lead to the cessation of dukkha and thus to nibbana; while in Christianity there are the supra-personal teachings of Jesus of Nazareth as recorded in the gospels, a following of which it is said can lead the individual to eternal life in samayim/οὐρανός/caelum - the Kingdom of Heaven.

In the case of the perceiveration termed reason, there is again denotatum because of the assumptions - codified in certain supra-personal rules - whereby what is denoted by 'true' and what is denoted by 'false' may be ascertained and which 'truth' or falsity is also by that very denotatum supra-personal and 'valid/invalid' beyond the finite, the living, personal moment.

However, and in contrast to those three perceiverations, acausal-knowing is a direct and personal - an individual - revealing of beings and Being which does not depend on denoting or naming or causality or the assumption of a primal cause, and which knowing, being individual in φύσις and concerned with living beings, cannot be abstracted out from the living personal moment of the perceiveration. Thus, such a perceiveration - in respect of other human beings - does not and cannot involve and does not and cannot lead to any of the following: (i) any personal claim regarding possessing 'the truth' about some-thing; (ii) no 'correct way or praxis' or dogma or ideology which are assumed or believed to be applicable to anyone else; (iii) no understanding of or assumption of knowledge about others on the basis of assigning those others to some category or to some abstract form. Instead, there is only an intuition of the moment concerning one's own φύσις and thus a wordless individual revealing of - a numinous knowing concerning - one's own being and of one's

own relation to Being and to other living beings.

This particular revealing of beings and Being therefore means that our faculty of empathy – or more correctly, a developed faculty of human empathy – should perhaps be added to the five Aristotelian essentials [1], and which now six essentials can enable us to come to know both the reality external to ourselves and the reality of ourselves (our φύσις), as individuals. That is, it is the combination of causal-knowing and acausal-knowing that can incline us toward a knowing of Reality and thus which manifests thoughtful-reasoning, a reasoned or balanced judgement (σωφρονεῖν).

The nature of living-beings that empathy reveals is of Being coming-into-being through beings and manifest in the φύσις of those beings, and of the acausal connexions between all living-beings, sentient and otherwise, and this leads us to the understanding that our own self-identity, our separateness, and even our assumed uniqueness in causal Time and causal Space, are causal presumptions. That is, a product of Phainómenon, of only causal-knowing. Since such causal-knowing is incomplete, lacking as it does acausal-knowing, it would not seem to be a sound foundation to use in the matter of making ethical judgements, for such judgements should take into consideration what empathy reveals about Being and beings [2].

Acausal Postulations

It is possible, and certainly interesting although not necessary and possibly fallacious, to make some postulations regarding the nature of the acausal; that is, regarding the nature and extent and cause of the 'acausal connexions' between living beings that acausal-knowing reveals.

Such speculations are possibly fallacious because - while they may seem reasonable assumptions about the acausal - they (i) almost certainly impose assumed causal forms upon that-which, being acausal, might be and most probably is formless, and (ii) will of necessity involve denotatum and representation by some form of mathematics (either currently existing or yet to be developed).

Among the speculations that I have personally made in the past are the following. Of conceptualizing 'the acausal' as a continuum of acausal Space and acausal Time, in contrast to the causal geometrical Space and linear causal Time of the causal and four-dimensional continuum of Phainómenon familiar to us through sciences such as physics, chemistry, and astronomy. Such a speculation lead me to further postulate that this 'acausal continuum' could simply be 'extra dimensions' beyond four-dimensional causal space-time (a causal space-time currently conceptualized by mathematical models such as the

one involving a Riemannian metric) with the cosmos therefore being an n-dimensional space-time of both causal and acausal dimensions where n (the number of dimensions) is greater than four but less than or equal to infinity, with the extra 'acausal' dimensions then offering an explanation for the difference in φύσις between living beings and ordinary matter. Which lead to another postulate regarding the existence of 'acausal energy' different from the causal energy known from sciences such as physics, and which 'acausal energy' is assumed to be what animates physical matter, imparting to that matter what we observe as life [3], with such animation not the result of some cause-and-effect (or even some assumed acausal effect) but rather the state of such matter being alive – a living-being (a biological organism) as distinct from a non-living being (ordinary physical matter). Living beings are therefore a nexus - nexions - between the acausal aspect (or dimensions) and the causal aspect (or four causal dimensions) of n-dimensional space-time. A further speculation is that of assuming that such acausal energy is a possibly observable attribute of a living-being having the hitherto causally-observed attributes of life. This then leads to the postulation of such acausal energy having certain attributes [4], and of some or all of these attributes possibly being observable by the development of observational/experimental techniques perhaps partly based on acausal energy, and of such acausal energy therefore being manifest or capable of being manifest, as energy *sans* beings, in the causal continuum, with such acausal energy forming the basis for an 'acausal technology' as distinct from our current causal technology of electronics, and machines, powered by electrical energy and/or involving the flow of things such as electrons.

Regarding these speculations about 'acausal energy', there is the analogy of the discovery of electricity. Static electricity was known for many centuries, but not really understood until the concept of positive and negative charges was postulated. Later, instruments such as the gold-leaf electroscope were invented for detecting and measuring such charges, followed by the invention of other instruments, such as frictional machines and the Leyden jar, to produce and accumulate, or store, electric charges, and to produce small 'galvanic currents' or electricity. Then the experimental scientist Faraday showed that 'galvanic currents', magnetism and static charges were all related, and developed what we now call an electro-magnetic generator to produce electricity. Thus, from such simple experimental beginnings, our world and our lives have been transformed by machines and equipment using electricity, and by the electronics developed from electricity. One might therefore speculate that the experimental discovery of the 'acausal energy' that animates living beings making them 'alive' and different from ordinary matter, might similarly transform our lives.

Conclusion

Such speculations aside, all that the acausal-knowing which empathy currently reveals to us is: (i) of a personal and wordless knowing of other living-beings and of ourselves in the immediacy-of-the-moment, and (ii) of how the acausal itself is not some 'essence' behind or beyond the causal and beyond causal forms, since such an 'essence' is but itself a postulated ideation.

Or, expressed somewhat differently, our acausal-knowing is simply a revealing of the matrix of nexions which are living-beings, and thus of The Cosmic Perspective: of an acceptance of ourselves as but one fragile fallible microcosmic nexion only temporarily presenced on one planet orbiting one star in one Galaxy in a Cosmos of billions of Galaxies. This is the essence of *wu-wei* - a knowing, a feeling, of Being; a knowing, a feeling, of the numinous. It is also the same kind of wordless understanding hinted in that ancient wisdom termed Tao, and yet which even then, as now, could not and cannot be described by or contained within that one, or any, particular term, such as 'the acausal' or 'gnosis'.

2011
(Revised September 2014)

Notes

[1] These Aristotelian essentials are: (i) Reality (existence) exists independently of us and our consciousness, and thus independent of our senses; (ii) our limited understanding of this independent 'external world' depends for the most part upon our senses – that is, on what we can see, hear or touch; that is, on what we can observe or come to know via our senses; (iii) logical argument, or reason, is perhaps the most important means to knowledge and understanding of and about this 'external world'; (iv) the cosmos (existence) is, of itself, a reasoned order subject to rational laws.

[2] I briefly touched on the question of empathy in relation to ethics in my 2013 essay *Questions of Good, Evil, Honour, and God - Some Personal Musings*.

[3] Currently, we observe or assume life by the following seven attributes: a living organism respires; it moves; it grows or changes; it excretes waste; it is sensitive to, or aware of, its environment; it can reproduce itself, and it can nourish itself.

[4] Some of the attributes of acausal energy, expressed in terms of acausal mass

(analogous to causal mass/energy) might be the following:

(1) An acausal object, or mass, can change without any external force acting upon it – that is, the change is implicit *in* that acausal matter, by virtue of its inherent acausal charge.

(2) The rate of change of an acausal object, or mass, is proportional to its acausal charge.

(3) The change of an acausal object can continue until all its acausal charge has been dissipated.

(4) Acausal charge is always conserved.

(5) An acausal object, or mass, is acted upon by all other acausal matter in the cosmos.

(6) Each acausal object in the cosmos attracts or repels every other acausal object in the physical cosmos with a magnitude which is proportional to the product of the acausal charges of those objects, and inversely proportional to the distance between them as measured in causal space.

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Such Respectful Wordful Offerings As This

Selected Essays Of David Myatt

Edited by Rachael Stirling

Volume One

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"I am still learning, and still striving - and so often failing - each day to live as I feel I should,
as an honourable, compassionate, tolerant, person wordlessly aware of
and appreciative of the numinous."
David Myatt, 2017

Editorial Preface

This compilation of essays arose out of some enquiries sent or forwarded to us following our re-publication of *Some Questions For DWM, 2017* and of Ms Stirling's article - titled *Swan Song Of A Mystic* - commenting on those questions and answers. Included here are all of the Myatt texts enquired about, plus a few others for context including those 2017 'questions and answers' and *Swan Song Of A Mystic*. We also include an essay - *Self Dramatization, Sentimentalist, Or Chronicler Of Pathei Mathos?* - which takes a critical look at Myatt's post-2010 writings.

Most of the Myatt texts are extracts from David Myatt's correspondence with friends or academics or enquirers, often in response to particular questions asked. All the items included here were published by him under the liberal Creative Commons Attribution-NoDerivatives License which allows for copying and re-publication. All of the translations, quotations, and footnotes are by Myatt.

The texts date from between 2010 and 2017 and are not in any particular order, chronological, by subject, or otherwise. Given the date range there is inevitably some overlap of content and/or of quotations. Considering the development of his weltanschauung between the aforementioned dates, readers may notice how some of his views have evolved; and why - as he noted in one of the more recent texts here - there will be no more personal writings from him

> "because I have become ever more aware of the consequences of words, of my own fallibility; of the depth of my uncertitude of knowing; of how words - including mine - can and often do obscure the wordless empathic essence; and especially aware of how such essays can be, and in my case seem to have been, manifestations of vanity and occasionally of hubris, [with their being] a renewed acceptance of such greater solitude as will hopefully prevent me from any further pontifications public and private, with my translations, slowly proceeding as they are, becoming my only occasional vainful presence in the outer world, for such translations are somewhat other-worldly, and neutral at least in respect of opinions about matters which I now accept are beyond my purview, with my much self-vaunted 'diverse experience over decades' no longer seeming to me to be a viable excuse for inflicting my presumptions and intimations on others."

The title of the compilation is taken from Myatt's translation of the Cantio Arcana of tractate XIII of the Corpus Hermeticum and which 'Esoteric Song' we include here.

Three Wyrd Sisters
2017 ev

Bright Berries, One Winter

Winter, three days before that celebration that marks a certain birth.

Et hoc vobis signum: Inveniétis infántem pannis involútum, et pósitum in præsépio.
Et súbito facta est cum Angelo multitúdo milítiæ cæléstis, laudántium Deum, et dicéntium:
Glória in altíssimis Deo, et in terra pax homíinibus bonæ voluntátis.

Outside, snow, and a cold wind below a clouded sky - and, there, that partly snow-covered bush of bright berries which hungry Thrushes eat to perhaps keep themselves alive. So many Thrushes, in one place: nine, eleven, gathering on the bare if snowy branches of a nearby taller tree, to descend down to feed, three, five, four, at a time.

Inside, musick - reproduced by some modern means. Musick over five centuries old, bringing such a strange melding of feeling, dreams, memory, and thought. Musick, by Dunstable - *Preco preheminencie*, perhaps one of the most beautiful pieces ever written, bringing thus deep personal feelings.

Now, I cannot seem to help the tears that seep slowly forth (again) from closing eyes, as - far beyond such bounds as causal Time keeps us moving - I am replete, overflowed by memories from such lifeful strange lives as have lived me, here:

> ... there, as she my Sue lay so softly breathing in her bed, my hand to her hand, to watch her sleep to seep hour-long-slowly there past the ending of her life...
>
> There, as another love from another life that lived me ran, freshly seeping forth from train, along that crowded platform to leap to welcoming arms while people stared, some smiling, and the warmth of bodies touching announced the ending of our exile, of that month of her travelling...
>
> There, one monk - with such profusion of faith as so infused me then - who knelt, kneels, after Compline in that lovely Chapel before carved centuries-old statue of the Blessed Virgin Mary, feeling such peace as led me back in such respectful reposeful silence to that my cell to sleep dreamless, content...
>
> Before other lives came to so sadly betake that boyish man away, back to his addiction to such suffering-causing abstractions as would, decades, later, almost break him as she - my Frances of eighteen months together - so then suffused with such tragic fullsome sadness-regret-despair that her slim delicate fingers, no longer to tenderly warmly touch her lover's face, became transformed: a means to betake her, alone lonely, past the ending of her life after I had so selfishly left her that one MayMorn...

So many tears, each some memory seeping sadly joyfully poignantly forth even as so many wait, waiting, ready to heave forth; dormant, seeds needing to bring

hence new life as each new Spring becomes some youthful ageing deedful wordful presencing of this one life which is my life until such Time as this emanation also passes beyond that fated Ending who lies in wait to take us all.

Thus am I humbled, once more, by such knowing feeling of the burden made from my so heavy past; so many errors, mistakes. So many to humble me here, now, by such profusion as becomes prehension of centuries past and passing, bringing as such a passing does such gifts of they now long beyond life's ending who crafted from faith, feeling, experience, living, love, those so rich presents replete with meaning; presenting thus to us if only for a moment - fleeting as Thrush there feeding - that knowing of ourselves as beings who by empathy, life, gifts, and love, can cease to be some cause of suffering.

For no longer is there such a need - never was there such a need - to cause such suffering as we, especially I, have caused. For are not we thinking thoughtful beings - possessed of the numinous will to love?

But my words, my words - so unlike such musick - fail: such finite insubstantial things; such a weak conduit for that flowing of wordless feeling that, as such musick, betakes us far out beyond our causal selves to where we are, can be, should be, must be, the non-interfering beauty of a moment; a sublime life seeking only to so gently express that so gentle love that so much faith has sometimes so vainly so tried to capture, express, and manifest; as when that boyish man as monk past Compline knelt in gentleness to feel to become such peace, such a human happiness, as so many others have felt centuries past and present, one moment flowing so numinously to another.

No need, no Time - before this one weakful emanation ends, in ending - to berate, condemn, such love, need and faith as may betake so many in just three days to celebrate such birth as touched, touches, them, and others still. So much good, gentleness, there, and from; and so much suffering, caused, while the centuries past, leeching, meshed one suffering to another.

Does the numinous, presencing, there, now outweigh such suffering, caused - as I, my past, might must outweigh what wordful presents Fate begifts me, now?

I do not know: only see the emanations, nexing, melding: a bush of berries to keep life alive through Winter. Our choice, our need - here, now; as the Thrushes there have no choice, now, as mid-Winter came to bleaken with snowy cold that world that is their world.

For it is for us, surely, to treasure such gifts, given - to feel then be the gift, given.

David Myatt
22 December 2010

The Leaves Are Showering Down

The leaves, having lost most of their green, are showering down in the breeze that, Autumnal-cold, sways the tops of the trees here where the well-trodden almost straight path leads up from the small sea-cliffs, across a narrow local road, and toward an ancient settlement abandoned so very long ago that only a few undulations and mounds remain on the summit of this hill.

Sufficient daylight now to sit on what remains of a fallen tree and type, on a wondrous modern device, such words as this, recalling as I do that

> If you came this way,
> Taking any route, starting from anywhere,
> At any time or at any season,
> It would always be the same: you would have to put off
> Sense and notion. You are not here to verify,
> Instruct yourself, or inform curiosity
> Or carry report. You are here to kneel
> Where prayer has been valid. [1]

For there is certainly a reverence here, within me, as the trees - many far older than I - prepare for their Winter sleep and where a sense of aeonic continuity is felt then known: how many humans would have gathered three millennia ago on such a hill as this to mark - perhaps with bonfire, offerings to their gods, a wordless prayer - the ending of one earthly-season and the beginning of another?

Such continuity, such passing ages; such a knowing of how this hill, that sea, this land - how even many of the trees - will outlive me; combining to bring that perspective which, or so it seems to me, is the root of human humility, burgeoning forth as such humility has (at least according to my fallible understanding) in so many religions and spiritual ways millennia following millennia.

Prayer was - is - valid here. Whatever the gods, the goddesses, the god; however the numen was sensed to be so presenced:

> ἐν τῷ κόσμῳ ἦν καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω [2]

So I send this, these words: for there is life within me yet, despite various rumours to the contrary; a solitary life, as is my wish, devoted as it is now and will be, for however long it is gifted to remain, with a gentle desire to complete my translation of the Gospel of John: a meagre offering [3], an expiatory prayer born of an oath I bound myself with on learning of Francine's untimely death

ten years ago last May.

As for such rumours, whatever their source, whatever their intent, I am rather reminded of what Sophocles wrote more than two thousand years ago now:

> τὸν ἐναγῆ φίλον μήποτ᾽ ἐν αἰτίᾳ σὺν ἀφανεῖ λόγῳ σ᾽ ἄτιμον βαλεῖν
> [4]

But, as the Sun begins to shed its light within the trees, cold hands and feet remind me to betake myself away to where books await such reading as marks another translating day.

David Myatt
November 5th, 2016

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[1] TS Eliot, Little Gidding

[2] Κατά Ιωάννην, 1:10. "He who was of the world with the world presenced in him but whose own did not recognize him."

[3] http://www.davidmyatt.info/gospel-john.html [accessed August 2017]

[4] Oedipus Tyrannus, vv.655-6. "When a comrade is under oath, you should never accuse him because of unproved rumours and brand him as being without honour."

Perhaps Words Are The Problem

Of the many metaphysical things I have pondered upon in the last five or so years, one is the enigma of words. More specifically, of how nomen - a name, a term, a designation - can not only apparently bring-into-being abstractions (and their categories) but also prescribe both our thinking and our actions, with such abstractions and such prescription so often being used by us, we mortals, to persuade, to entreat, to manipulate, to control, not only ourselves but through us others of our human kind. Whence how denotatum can and so often does distance, distract, us from the essence - the physis - that empathy and its wordless (acausal) knowing can reveal and has for a certain mortals so often in past millennia revealed.

For we seem somehow addicted to talk, to chatter - spoken and written - just as we assume, we believe, so often on the basis of nomina that we expand our pretension of knowing beyond the local horizon of a very personal wordless empathy breeding thus, encouraging thus, such hubris as has so marked our

species for perhaps five thousand years. With such hubris - such certitude of knowing - being the genesis of such suffering as we have so often inflicted on others and, sometimes, even upon ourselves.

Would that we could, as a sentient species, dispense with nomen, nomina, and thus communicate with others - and with ourselves - empathically and thus acquire the habit of acausal wordless knowing. There would then be no need for the politics of propaganda and the rhetoric of persuasion; no need - no ability - to lie or pretend to others. For we would be known - wordlessly revealed - for who and what we really are. And what a different world that would be where no lie, no deception, would work and where guilt could never be concealed.

For some, a few mortals, such a wordless knowing is already, and has been for centuries, the numinous reality, born as such a personal reality is either via their pathei-mathos or via their innate physis. Which is perhaps why such others often secrete, or desire to secrete, themselves away: an isolated or secluded family - rural, or island - living, perhaps, and perhaps why Cistercians, some mystics, some artists, and others of a similar numinous kind, have saught to dwell, to live, in reclusive or communal silence.

There is - or so there seems to me to be according to my admittedly, fallible, uncertitude of knowing - a presencing of the essence of almost all religions here in such a knowing of the value, the mysterium, of silence. Of that which we so often in our hubris forget, have forgotten, or never known: that wordless, that empathic, that so very personal acausal knowing, that personal grief and personal suffering - that the personal awareness of the numinous - so often engenders, so often breeds, as has been so recounted for millennia in our human culture of pathei-mathos.

Given this culture - so accessible now through institutions of learning, through printed books, through art, memoirs, and music, and via this medium of this our digital age - shall we, can we, learn and apply the learning of that culture to significantly change our lives, thus somehow avoiding that periodicity of suffering which for millennia our hubris, our certainty of knowing born of nomen and nomina and the resultant abstractions, has inflicted and continues to inflict upon us?

I do so wish I had an answer. But for now, all I can do is dwell in hope of us en masse so evolving that such empathy, such wordless knowing, has become the norm.

David Myatt
2016

A Non-Terrestrial View

Several times, in the last decade or so, I have - when considering certain current events, and social change, and the activities, policies, and speeches, of certain politicians - often asked myself a particular question: What impression or what conclusions would a non-terran (a hypothetical visiting alien from another star-system) have of or draw from those events, such social change, and those politicians? And what, therefore, would be the conclusions that such a non-terran would make regarding our nature, our human character, as a species?

Which answers seemed to me to depend on what criteria - ethical, experiential, ontological, and otherwise - such a non-terran might employ. Would, for instance, the home-world of such a non-terran be a place of relative peace and prosperity which, having endured millennia of conflict and war, had evolved beyond conflict and war and had also ended poverty? Would, for instance, such a non-terran view matters dispassionately, having evolved such that they are always able to control - or have developed beyond - such strong personal emotions as now, as for all of our human history, so often still seem to overwhelm we humans leading us and having led us to be selfish, to lie, to cheat, to manipulate, to use violence - and sometimes kill - in order to fulfil a personal desire?

The criteria I now (post-2011) apply to this hypothetical scenario are those derived from my own experience, and from reflecting over several years upon that experience, which criteria are of course subjective, personal, and it is thus no coincidence that they now are reflected in my philosophy of pathei-mathos. Thus the ethics I assume such an interstellar space-faring sentient non-terran might adhere to are based on honour and the apprehension of suffering and hubris that empathy provides; just as the ontology derives from a numinous awareness of how causal and fallible and transient every sentient life is in respect of the vastness of the cosmos (spatially and in terms of aeons of causal time), with such ethics and ontology a natural consequence of such a culture whose genesis is that pathei-mathos - ancestral, individual, societal - that derives from millennia of suffering, conflict, war, poverty, and oppression.

Furthermore, my reflexion on the past fifty years of human space exploration leads me to further conclude that we as a species - and perhaps every sentient species - can only venture forth, en masse, to explore and colonize new worlds when certain social and political conditions exist: when we, when perhaps every sentient species, have matured sufficiently to be able to, as individuals, control ourselves (without any internal or external coercion deriving from laws or from some belief be such belief ideological, political, or religious) and thus when we

use reason and empathy as our raison d'etre and not our emotions, our desires, our egoism or some -ism or some -ology or some faith that we accept or believe in or need. For despite the technology making such space exploration and colonization now feasible for us (if only currently within our solar system) we lack the political will, the social desire, the trans-national cooperation, the vision, to realize it even given that our own habitable planet is slowly undergoing a transformation for the worse wrought by ourselves. All we have - decades after the landings on the Moon - are a few individuals inhabiting and only for a while just one Earth-orbiting space station and a few small-scale, theorized, human landings on Mars a decade or more in the future. For instead of such a vision of a new frontier which frontier a multitude of families can settle and which can be the genesis of new cultures and new human societies, all we have had in the past fifty years is more of the same: regional wars and armed conflicts; invasions, violent coups and revolutions; violent protests, the killing and imprisonment and torture of protestors and dissenters; political propaganda for this political cause or that; exploitation of resources and of other humans; terrorism, murder, rape, theft, and greed.

How then would my hypothetical space-faring alien judge us as a species, and how would such a non-terran view such squabbles - political, social, ideological, religious, and be they violent or non-violent - and such poverty, inequality, corruption, and oppression, as still seem to so bedevil almost all societies currently existing on planet Earth?

In addition, how would we as individuals - and how would our governments - interact with, and treat, such an alien were such an alien, visiting Earth incognito, to be discovered? Would we treat such an alien with respect, with honour: as a non-threatening ambassador from another world? Would any current government on Earth willingly and openly and world-wide acknowledge the existence of such extra-terrestrial life and allow Earth ambassadors from any country, and scientists, and the media, full and open access to such an alien sentient being? I have my own personal intuition regarding answers to such questions.

But, remaining undiscovered, what would our visiting alien observer report regarding Earth and ourselves on their return to their own planet? Again, I have my own personal intuition regarding answers to such questions. Which answers could well be that we are an aggressive, still rather primitive and very violent, species best avoided until such time as we might outwardly demonstrate - through perhaps having numerous peaceful, cooperating, colonies on other worlds - that we have culturally and personally, in moral terms, advanced.

Which rather - to me at least - places certain current events, social change by -isms, by -ologies through disruption and violence and via revolution, and the activities, policies, and speeches, of certain politicians, and armed conflicts, into what I intuit is a necessary cosmic, non-terran, perspective. Which perspective is of us as a species still evolving; as having the potential and now the means to

further and to consciously, and as individuals, to so evolve.

Will we do this? And how? Again, my answer - fallible as it is, repeated by me as it hereby is, and born as it is from my own pathei-mathos - is that it could well begin with us as individuals consciously deciding to change through cultivating empathy and viewing ourselves and our world in the perspective of the cosmos. Which perspective is of our smallness, our fallibility, our mortality, and of our appreciation of the numinous and thus of the need to avoid the error of hubris; an error which we mortals, millennia following millennia, have always made and which even now - even with our ancestral world-wide culture of pathei-mathos - we still commit day after day, year after year, and century after century, enshrined as such hubris seems to be in so many politicians; in -isms and -ologies; in disruptive and violent social change and revolutions; in armed conflicts, and in our very physis as human individuals: an apparently unchanged physis which so motivates so many of us to still be egoistic, to lie, to cheat, to steal, to murder, to manipulate, to be violent, and to often be motived by avarice, pride, jealousy, and a selfish sexual desire.

As someone, over one and half-thousand years ago, wrote regarding human beings:

> τοῖς δὲ ἀνοήτοις καὶ κακοῖς καὶ πονηροῖς καὶ φθονεροῖς καὶ πλεονέκταις καὶ φονεῦσι καὶ ἀσεβέσι πόρρωθέν εἰμι, τῷ τιμωρῷ ἐκχωρήσας δαίμονι, ὅστις τὴν ὀξύτητα τοῦ πυρὸς προσβάλλων θρώσκει αὐτὸν αἰσθητικῶς καὶ μᾶλλον ἐπὶ τὰς ἀνομίας αὐτὸν ὁπλίζει, ἵνα τύχῃ πλείονος τιμωρίας, καὶ οὐ παύεται ἐπ´ ὀρέξεις ἁπλέ τους τὴν ἐπιθυμίαν ἔχων, ἀκορέστως σκοτομαχῶν, καὶ τοῦ τον βασανίζει, καὶ ἐπ´ αὐτὸν πῦρ ἐπὶ τὸ πλεῖον αὐξάνει
>
> "I keep myself distant from the unreasonable, the rotten, the malicious, the jealous, the greedy, the bloodthirsty, the hubriatic, instead, giving them up to the avenging daemon, who assigns to them the sharpness of fire, who visibly assails them, and who equips them for more lawlessness so that they happen upon even more vengeance. For they cannot control their excessive yearnings, are always in the darkness - which tests them - and thus increase that fire even more." [1]

Which is basically the same understanding that Aeschylus revealed in his Oresteia trilogy many centuries before: the wisdom of pathei-mathos and the numinous pagan allegory of Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύες [2], and which wisdom was also described by Milton over a millennia later by means of another allegory:

> The infernal Serpent; he it was, whose guile,
> Stirred up with envy and revenge, deceived
> The mother of mankind.

David Myatt
2015

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[1] *Poemandres*, 23. Corpus Hermeticum. Translated by David Myatt in *Poemandres, A Translation and Commentary*. 2014.

[2] Aeschylus (attributed), Prometheus Bound, 515-6

> τίς οὖν ἀνάγκης ἐστὶν οἰακοστρόφος.
> Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύες
>
> Who then compels to steer us?
> Trimorphed Moirai with their ever-heedful Furies

Musings On Suffering, Human Nature,
And The Culture of Pathei-Mathos

Part I

In respect of the question whether I am optimistic about our future as a species, I vacillate between optimism and pessimism, knowing from experience that the world contains people who do good things [1], people who do bad things, and people who when influenced or led or swayed by some-thing or someone can veer either way; and given that it seems as if in each generation there are those – many – who have not learned or who cannot learn from the pathei-mathos of previous generations, from the collective human πάθει μάθος – a culture of pathei-mathos thousands of years old – which reveals to us the beauty, the numinosity, of personal love, humility, and compassion, and the tragic lamentable unnecessary suffering caused by hubris, dishonour, selfishness, inconsiderance, intolerance, prejudice, hatred, war, extremism, and ideologies [2]. A world-wide suffering so evident, today, for example in the treatment of and the violence (by men) toward women; in the continuing armed conflicts – regional and local, over some-thing – that displace tens of thousands of people and cause destruction, injury, and hundreds of thousands of deaths; and in the killing of innocent people [3] by those who adhere to a harsh interpretation of some religion or some political ideology.

Do good people, world-wide, outweigh bad ones? My experiences and travels incline me to believe they do, although it seems as if the damage the bad ones do, the suffering they cause, sometimes and for a while outweighs the good that others do. But does the good done, in societies world-wide, now outweigh the bad done, especially such large-scale suffering as is caused by despots, corruption, armed conflict, and repressive regimes? Probably, at least in some societies. And yet even in such societies where, for example, education is widespread, there always seem to be selfish, dishonourable, inconsiderate, people; and also people such as the extremist I was with my hubriatic certitude-of-knowing inciting or causing hatred and violence and intolerance and glorifying war and kampf and trying to justify killing in the name of some abstraction or some belief or some cause or some ideology. People mostly, it seems, immune to and/or intolerant of the learning of the culture of pathei-mathos; a learning available to us in literature, music, Art, memoirs, in the aural and written recollections of those who endured or who witnessed hatred, violence, intolerance, conflict, war, and killing, and a learning also available in the spiritual message of those who taught humility, goodness, love, and tolerance. Immune or intolerant people who apparently can only change – or who could only possibly change for the better – only when they themselves are afflicted by such vicissitudes, such personal misfortune and suffering, as is the genesis of their own pathei-mathos.

Thus, and for example, in Europe there is a specific pathei-mathos that the years before the Second World War, and especially that war, wrought. A collective learning regarding intolerance, persecution, repression, hatred, injustice; a collective learning regarding the mass and the deliberate slaughter of people on account of their perceived or believed difference; and a learning, by a new generation, of the destruction, the suffering, the brutality, the horror, of a war where wrakeful machines and mass manufactured weapons played a significant role. Yet this specific pathei-mathos, containing the traumatic experiences of millions of people and forming as it now does an important part of the culture of pathei-mathos, has not prevented a resurgence in Europe of intolerance, prejudice, and a hatred based on perceived or believed difference; as witness my own doleful and suffering-causing decades of supporting and propagating the intolerance, the prejudice, the hatred, the violence, implicit in National-Socialism, and as witness the tens of thousands of others – perhaps the hundreds of thousands – in Europe who now support political organizations and movements which, while they are not overtly or even covertly National-Socialist, nevertheless seem to me to represent and propagate and encourage intolerance, and prejudice, and often the same type of hatred based on a perceived or a believed difference, be this difference a perceived ethnicity or a 'foreign religion' or a 'foreign culture' or a love for someone of the same gender. For it really seems as if the founders, the members, and the supporters, of such organizations and movements are, as I was for decades, immune to and/or intolerant of the learning that the culture of pathei-mathos makes accessible.

All this, while sad, is perhaps the result of our basic human nature; for we

are jumelle, and not only because we are "deathful of body yet deathless the inner mortal" [4] but also because it seems to me that what is good and bad resides in us all [5], nascent or alive or as part of our personal past, and that it is just so easy, so tempting, so enjoyable, sometimes, to indulge in, to do, what is bad, and often harder for us to do what is right. Furthermore, we do seem to have a tendency – or perhaps a need – to ascribe what is bad to being 'out there', in something abstract or in others while neglecting or not perceiving our own faults and mistakes and while asserting or believing that we, and those similar to us or who we are in agreement with, are right and thus have the 'correct', the righteous, answers. Thus it is often easier to find what is bad 'out there' rather than within ourselves; easier to hate than to love, especially as a hatred of impersonal others sometimes affords us a reassuring sense of identity and a sense of being 'better' than those others.

Will it therefore require another thousand, or two thousand, or three thousand years – or more or less millennia – before we human beings en masse, world-wide, are empathic, tolerant, kind, and honourable? Is such a basic change in our nature even possible? Certainly there are some – and not only ideologues of one kind or another – who would argue and who have argued that such a change is not desirable. And is such a change in our nature contingent, as I incline to believe, upon the fair allocation of world resources and solving problems such as hunger and poverty and preventing preventable diseases? Furthermore, how can or could or should such a basic change be brought about – through an organized religion or religions, or through individual governments and their laws and their social and political and economic and educational policies, or through a collocation of governments, world-wide; or through individuals reforming themselves and personally educating others by means of, for example, the common culture of pathei-mathos which all humans share and which all human societies have contributed to for thousands of years? Which leads us on to questions regarding dogma, faith, and dissent; and to questions regarding government and compulsion and 'crime and punishment' and whether or not 'the needs of the many outweigh the needs of the few'; and also to questions regarding the efficacy of the reforming, spiritual, personal way given that spiritual ways teaching love, tolerance, humility, and compassion – and virtuous as they are, and alleviating and preventing suffering as they surely have – have not after several thousand years effected such a change in humans en masse.

I have to admit that I have no definitive or satisfactory answers to all these, and similar, questions; although my own pathei-mathos – and my lamentable four-decade long experience as an extremist, an ideologue, and as a selfish opinionated inconsiderate person – incline me to prefer the reforming, spiritual, personal way since I feel that such an approach, involving as it does a personal study of, a personal transmission of, the culture of pathei-mathos – and a personal knowing and a living of the humility that the culture of pathei-mathos teaches – is a way that does not cause nor contribute to the suffering that still so blights this world. A personal preference for such a numinous way

even though I am aware of three things: of my past propensity to be wrong and thus of the necessary fallible nature of my answers; of the limited nature and thus the long time-scale (of many millennia) that such a way implies; and that it is possible, albeit improbable except in Science Fiction, that good people of honourable intentions may some day find a non-suffering-causing way by which governments or society or perhaps some new form of governance may in some manner bring about that change, en masse, in our human nature required to evolve us into individuals of empathy, compassion, and honour, who thus have something akin to a 'prime directive' to guide them in their dealings with those who are different, in whatever way, from ourselves.

Part II

Were I to daydream about some future time when such a galactic 'prime directive' exists, directing we spacefaring humans not to interfere in the internal affairs of non-terrans who are different, in whatever way, from ourselves, then I would be inclined to speculate that unless we by then have fundamentally and irretrievably changed ourselves for the better then it would not be long before some human or some human authority, somewhere, manufactured some sly excuse to order to try and justify ignoring it. For that is what we have done, among ourselves, for thousands of years; making then breaking some treaty or other; making some excuse to plunder resources; having some legal institution change some existing law or make some new law to give us the 'right' to do what it is we want to do; or manufacture some new legislative or governing body in order to 'legalize' what we do or have already done. Always using a plethora of words – and, latterly, legalese – to persuade others, and often ourselves, that what we do or are about to do or have already done is justified, justifiable, necessary, or right.

Perhaps the future excuse to so interfere contrary to a prime directive would be the familiar one of 'our security'; perhaps it would be an economic one of needing to exploit 'their' resources; perhaps it would be one regarding the threat of 'terrorism'; perhaps it would be the ancient human one, hallowed by so much blood, of 'our' assumed superiority, of 'their system' being 'repressive' or 'undemocratic' or of they – those 'others' – being 'backward' or 'uncivilized' and in need of being enlightened and 're-educated' by our 'progressive' ideas. Or, more probable, it would be some new standard or some new fashionable political or social or even religious dogma by which we commend ourselves on our progress and which we use, consciously or otherwise, to judge others by.

The current reality is that even if we had or soon established a terran 'prime directive' directing we humans not to interfere in the internal affairs of other humans here on Earth who are different, in whatever way, from ourselves, it is fairly certain it "would not be long before some human or some human authority, somewhere, manufactured some sly excuse to order to try and justify ignoring it…"

Which mention of a terran 'prime directive' leads to two of the other questions which cause me to vacillate between optimism and pessimism in regard to our future as a species. The question of increasing population, and the question of the finite resources of this Earth. Which suggests to me, as some others, that – especially as the majority of people now live in urban areas – a noble option is for us, as a species, to cooperate and betake ourselves to colonize our Moon, then Mars, and seek to develope such technology as would take us beyond our Solar System. For if we do not do this then the result would most probably be, at some future time, increasing conflict over land and resources, mass migrations (probably resulting in more conflict) and such governments or authorities as then exist forced by economic circumstance to adopt policies to reduce or limit their own population. Global problems probably exasperated still further by the detrimental changes that available evidence indicates could possibly result from what has been termed 'climate change' [6].

But is the beginning of this noble option of space colonization viable in the near future? Possibly not, given that a country such as America, for instance, while having the resources and the space expertise and the technology necessary – and the means to develope existing space technology – currently (2013) allocates only 0.5% of its federal budget to NASA while allocating over 20% to military expenditure [7].

Which leads we human beings, with our jumelle character, confined to this small planet we call Earth, possibly continuing as we have, for millennia, continued: a quarrelsome species, often engaged (like primates) in minor territorial disputes; in our majority unempathic; often inconsiderate, often prejudiced (even though we like to believe otherwise); often inclined to place our self-interest and our pleasure first; often prone to being manipulated or to manipulating others; often addicted to the slyness of words spoken and written and heard and read; often believing 'we' are better than 'them'; and fighting, raping, hating, killing, invading here, interfering there. And beset by the problems wrought by increasing population, by dwindling resources, by mass migrations, by continuing armed conflicts (regional, local, supranational, over some-thing) and possibly also affected by the effects of climate change.

Yet also, sometimes despite ourselves, we are beings capable of – and have shown over millennia – compassion, kindness, gentleness, tolerance, love, fairness, reason, and a valourous self-sacrifice that is and has been inspirational. But perhaps above all we have, in our majority, exuded and kept and replenished the virtue of hope; hoping, dreaming, of better times, a better future, sometime, somewhere – and not, as it happens, for ourselves but for our children and their children and the future generations yet to be born. And it is this hope that changes us, and has changed us, for the better, as our human culture of pathei-mathos so eloquently, so numinously, and so tragically, reveals.

Thus the question seems to be whether we still have hope enough,

dreams enough, nobility enough, and can find some way to change ourselves, to thus bring a better – a more fairer, more just, more compassionate – future into-being without causing or contributing to the suffering which so blights, and which has so blighted, our existence on Earth.

Personally, I am inclined to believe that the way we need, the hope, the dream, we need is that of setting forth to colonize our Moon, then Mars, and then the worlds beyond our Solar System, guided by a prime directive.

David Myatt
2013

Notes

[1] I understand 'the good' as what alleviates or does not cause suffering; what is compassionate; what is honourable; what is reasoned and balanced. Honour being here, and elsewhere in my recent writings, understood as the instinct for and an adherence to what is fair, dignified, and valourous.

[2] I have expanded, a little, on what I mean by 'the culture of pathei-mathos' in my tract *Questions of Good, Evil, Honour, and God*.

[3] As defined by my 'philosophy of pathei-mathos', I understand innocence as "an attribute of those who, being personally unknown to us, are therefore unjudged us by and who thus are given the benefit of the doubt. For this presumption of innocence of others – until direct personal experience, and individual and empathic knowing of them, prove otherwise – is the fair, the reasoned, the numinous, the human, thing to do. Empathy and πάθει μάθος incline us toward treating other human beings as we ourselves would wish to be treated; that is they incline us toward fairness, toward self-restraint, toward being well-mannered, and toward an appreciation and understanding of innocence."

[4] Pœmandres (Corpus Hermeticum), 15 – διὰ τοῦτο παρὰ πάντα τὰ ἐπὶ γῆς ζῷα διπλοῦς ἐστιν ὁ ἄνθρωπος

As I noted in my translation of and commentary on the Pœmandres tract, "Jumelle. For διπλοῦς. The much underused and descriptive English word jumelle – from the Latin gemellus – describes some-thing made in, or composed of, two parts, and is therefore most suitable here, more so than common words such as 'double' or twofold."

[5] qv. Sophocles, Antigone, v.334, vv.365-366

> πολλὰ τὰ δεινὰ κοὐδὲν ἀνθρώπου δεινότερον πέλει…
> σοφόν τι τὸ μηχανόεν τέχνας ὑπὲρ ἐλπίδ᾽ ἔχων
> τοτὲ μὲν κακόν, ἄλλοτ᾽ ἐπ᾽ ἐσθλὸν ἕρπει

There exists much that is strange, yet nothing
Has more strangeness than a human being...
Beyond his own hopes, his cunning
In inventive arts – he who arrives
Now with dishonour, then with chivalry

[6] Many people have a view about 'climate change' – for or against – for a variety of reasons. My own view is that the scientific evidence available at the moment seems to indicate that there is a change resulting from human activity and that this change could possibility be detrimental, in certain ways, to us and to the other life with which we share this planet. The expressions 'seems to indicate' and 'could possibly be' are necessary given that this view of mine might need to be, and should be, reassessed if and when new evidence or facts become available.

Also, there remains the possibility that some or even most of this climate change may be caused, or has in the past been caused, by extra-terrestrial factors we currently do not fully understand, such as the natural movement, the journey, of our solar system through the spiral arms of our galaxy [qv, for instance, Filipović, Horner, Crawford, Tothill. Mass Extinction And The Structure Of The Milky Way, Serbian Astronomical Journal. September 2013].

[7] According to figures in the Fiscal Year 2014 Budget of the U.S. Government, the maximum ever allocated to NASA was 4%, during the Apollo programme.

Blue Reflected Starlight

As it departed toward the vastness of interstellar space, the Voyager 1 interplanetary spacecraft in 1990(ce) transmitted an image of Earth from a distance of over four billion miles; the most distant image of Earth we human beings have ever seen. The Earth, our home, was a bluish dot; a mere Cosmic speck among the indefinity, visible only because of reflected starlight and - in the solar panorama imaged by Voyager on that February day - of no observed importance. One speck in one galaxy in a vast Cosmos of billions upon billions of galaxies, and one speck that would most probably appear, to a non-terran, less interesting than the rings of Saturn, just visible from such a distance.

Yet we human beings, en masse, continue to live in a manner which not only belies our Cosmic insignificance but which militates against the empathy, the humility, that such a Cosmic perspective can and does engender. Thus do we individually, as well as collectively, have pride in our lives, our deeds, our 'accomplishments', just as we continue to exploit not only other human beings but the Earth itself: and exploit for pleasure, or profit, or from some desire or because of some cause or some faith or some ideology or some ideation we believe in or support. Either believing or asserting, in our hubris, that we 'know'

- that we 'understand' - what we are doing, or reckless of consequences because unable or unwilling to control our desires; unable or unwilling to control ourselves or our addiction to some cause or some faith or some ideology or some ideation.

Thus does the suffering we here inflict on other life - human and otherwise - continue. Thus does our human-wrought destruction continue, as if we are in thrall consciously or otherwise to the ideation that our planet, and its life including other humans, are some kind of 'resource', a means to supply our needs or a way to satiate our desires. So easy, so very easy, to injure, hate, and kill. So easy, so very easy, to satiate the desire to be in control. So very easy to place ourselves first; even easier to have our feelings, our desires, subsume, overcome, whatever consideration we might give, or previously had given, to others and to other life. So easy, so very easy, to make excuses - consciously or otherwise - to ourselves, and to others, for what we have done or what we are about to do; for always there is the excuse of self-interest or self-preservation, or the excuse of desires or some cause or some faith or some ideology or some ideation. So easy, so very easy, to spew forth words.

It is as if we terrans, en masse, have forgotten, keep forgetting, or have never discovered the wisdom that what involves too many words - and especially what involves or requires speeches, rhetoric, propaganda, dogma - is what obscures empathy and thus the numinosity that empathy reveals; the numinosity presented to us by the pathei-mathos of our human past; manifest to us - and living now - in the way of living of those whose personal pathei-mathos - whose personal experience of suffering, death, destruction, hate, violence, of too many killings - has forever changed them. The numinous revelation of kindness, of humility, of gentleness, of love, of compassion; of being able to restrain, control, ourselves; of being able to comprehend our small, insignificant, place in the indefinity of the Cosmos, bringing as this comprehension does an understanding of the importance, the numinosity, that is a shared and loyal love between two people: and revealing as this does the Cosmic unimportance of such wars and conflicts and such brutality as have blighted our terran history.

As I know from my outré experience of life - especially my forty years of extremism, hubris, and selfishness; my terms of imprisonment, my experience with gangs, with people of bad intentions and with those of good intentions - it really is as if we terran men have, en masse, learnt nothing from the past four or five thousand years. For the uncomfortable truth is that we, we men, are and have been the ones causing, needing, participating in, those wars and conflicts. We - not women - are the cause of most of the suffering, death, destruction, hate, violence, brutality, and killing, that has occurred and which is still occurring, thousand year upon thousand year; just as we are the ones who seek to be - or who often need to be - prideful and 'in control'; and the ones who through greed or alleged need or because of some ideation have saught to exploit not only other human beings but the Earth itself. We are also masters of

deception; of the lie. Cunning with our excuses, cunning in persuasion, and skilled at inciting hatred and violence. And yet we men have also shown ourselves to be, over thousands of years, valourous; capable of noble, selfless, deeds. Capable of doing what is fair and restraining ourselves from doing what is unethical. Capable of a great and a gentle love.

This paradoxy continues to perplex me. And I have no answers as to how we might change, reform, this paradoxical *φύσις* of ours, and so - perhaps - balance the suffering-causing masculous with the empathic muliebral and yet somehow in some way retain that which is the genesis of the valourous. And if we cannot do this, if we cannot somehow reform ourselves, can we terrans as a species survive, and do we deserve to?

Are we, we men here on this planet, capable of restraining and reforming ourselves, en masse, such that we allow ourselves, and are given, no excuses of whatever kind from whatever source for our thousand year upon thousand year of violence against women? Are we capable of such a reformation of our kind that such reprehensible violence against women by cowardly men becomes only historical fact?

Are we, here on this planet, capable of restraining and reforming ourselves, en masse, such that we allow ourselves no excuses of whatever kind from whatever source for wars, armed conflicts, brutality against perceived or stated 'enemies', and murderous intervention? Such a reformation of ourselves that wars, armed conflicts, such brutality, and such interventions, become only historical fact?

Or are we fated, under Sun, to squabble and bicker and hate and kill and destroy and exploit this planet and its life until we, a failed species, leave only dead detritic traces of our hubris?

Or will we, or some of us, betake ourselves away to colonize faraway non-terran places, taking with us our unreformed paradoxical *φύσις* to perchance again despoil, destroy, as some of our kind once betook themselves away to forever change parts of this speck of blue reflected starlight which gave us this fortunity of Life?

Yet again I admit I have no answers.

David Myatt
2012

The above text is part of a letter, sent in November 2012, to a personal correspondent in response to her reply to an earlier letter of mine, part of which earlier letter - titled *A Slowful Learning, Perhaps* - is included below.

A Slowful Learning, Perhaps

"And what the dead had no speech for, when living,
They can tell you, being dead: the communication
Of the dead is tongued with fire beyond the language of the living." [1]

Perhaps it is incumbent upon us to now celebrate, remember, transcribe, only the kind, the gentle, the loving, the compassionate, the happy, and the personal, things - and those who have done them - and not the many things that have caused suffering, death, destruction, and inflicted violence on others. For, so often it seems, we human beings have and have had for millennia a somewhat barbaric propensity to celebrate, to remember, to transcribe, our seeming triumphs of personal pride and of victory over others - be such others some declared enemy or some designated foe - always or almost always forgetting the suffering, the deaths, the destruction, that such a seeming, and always transient, victory over others has always involved, and always or almost always forgetting the suffering, the hurt, the unhappiness, that our selfish prideful desire to triumph, to succeed, causes in someone or some many somewhere.

For millennia so many have been fixated on either our selves - our pride, our success, our needs, our desires - or on the pride, the success, the needs, the security, the prosperity, we have assigned to or we accepted as a necessary part of some ideal, some entity, some supra-personal abstraction.

Thus, anciently, in the name of some Pharaoh or some Caesar, or some King, or some Chief, or some leader, or some religious faith, or on behalf of some interpretation of some religious faith, we sallied forth to war or to battle, causing suffering, death, destruction, and doing violence, to others. Invading here; invading there. Attacking here; interfering there. Defending this, or defending that. Destroying this, or destroying that.

Thus, latterly, in the name of some country, or some nation, or some political ideal, or some cause, or on behalf of some-thing supra-personal we believed in, we sallied for to war or did deeds that caused suffering, death, destruction, and inflicted violence on others. Defending this, or attacking that. Invading here; or colonizing there. Dreaming of or determined to find glory. Always, always, using the excuse that our cause, our ideal, our country, our nation, our security, our prosperity, our 'way of life', our 'destiny', hallowed our deeds; believing that such suffering, death, destruction as we caused, and the violence we inflicted on others, were somehow justified because 'we' were right and 'they' our foes, were wrong or in some way not as 'civilized' or as 'just' as us since 'their cause' or their 'way of life' or way of doing things was, according to us, reprehensible.

Whose voice now tells the story of all or even most of those who suffered and those who died in conflicts four thousand years ago? Three thousand, two thousand, years ago?

It is as if we, as a sentient species, have learnt nothing from the past four thousand years. Nothing from the accumulated pathei-mathos of those who did such deeds or who experienced such deeds or who suffered because of such deeds. Learnt nothing from four thousand years of the human culture that such pathei-mathos created and which to us is manifest - remembered, celebrated, transcribed - in Art, literature, memoirs, music, poetry, myths, legends, and often in the ethos of a numinous ancestral awareness or in those sometimes mystical allegories that formed the basis for a spiritual way of life.

All we have done is to either (i) change the names of that which or those whom we are loyal to and for which or for whom we fight, kill, and are prepared to die for, or (ii) given names to such new causes as we have invented in order to give us some identity or some excuse to fight, endure, triumph, preen, or die for. Pharaoh, Caesar, Pope, Defender of the Faith, President, General, Prime Minister; Rome, Motherland, Fatherland, The British Empire, Our Great Nation, North, South, our democratic way of life. It makes little difference; the same loyalty; the same swaggering; the same hubris; the same desire, or the same obligation or coercion, to participate and fight.

How many human beings, for instance, have been killed in the last hundred years in wars and conflicts? Wars and conflicts hallowed, or justified, by someone or some many somewhere. One hundred million dead? More? How many more hundreds of millions have suffered because of such modern wars and conflicts?

It is almost as if we - somehow flawed - need something beyond our personal lives to vivify us; to excite us; to test ourselves; to identify with. As if we cannot escape the barbarian who lies in wait, within; ready to subsume us once again so that we sally forth on behalf of some cause, some leader, or some ideal, or some abstraction, or as part of some crusade. As if we human beings, as Sophocles intimated over two thousand years ago, are indeed, by nature, and have remained sometimes honourable and sometimes dishonourable beings [2], able to sometimes be rational, thinking, beings, but also unable to escape our desire, our need, our propensity, to not only be barbaric but to try to justify to ourselves and to others our need for, and even our enjoyment of, such barbarity.

Or perhaps the stark truth is that it is we men who are flawed or incomplete and who thus need to change. As if we, we men, have not yet evolved enough to be able to temper, to balance, our harsh masculous nature with the muliebral; a balance which would see us become almost a new species; one which has, having finally sloughed off the suffering-causing hubriatic patriarchal attitudes of the past, learnt from the pathei-mathos of our ancestors, from the pathei-

mathos of our human culture, born and grown and nurtured as our human culture was, has been, and is by over four thousand years of human-caused suffering. A learning from and of the muliebral, for the wyrdful thread which runs through, which binds, our human pathei-mathos is a muliebral one: the thread of kindness, of gentleness, of love, of compassion; of empathy; of the personal over and above the supra-personal.

A learning that reveals to us a quite simple truth; that what is wrong is causing or contributing to suffering, and that, with (at least in my admittedly fallible opinion) one exception and one exception only [3] we cannot now (again, at least in my admittedly fallible opinion) morally justify intentionally causing or contributing to the suffering of any living being.

How many more centuries - or millennia - will we need? To learn, to change, to cease to cause such suffering as we have for so many millennia caused.

My own life - of four decades of suffering-causing extremism and personal selfishness - is, most certainly, just one more example of our manful capacity to be stupid and hubriatic. To fail to learn from the pathei-mathos of human culture, even though I personally had the advantages of a living in diverse cultures and of a 'classical education', and thus was taught or became familiar with the insights of Lao Tzu, of Siddhartha Gautama, of Jesus of Nazareth, of Sappho, Sophocles, Aeschylus, Cicero, Livy, Marcus Aurelius, Dante Alighieri, Jane Austen, Charles Dickens, TS Eliot, EM Forster, and so many others; and even though I had the opportunity to discover, to participate in, and thus felt, the numinosity, the learning, inherent in so many other things, from plainchant to Byrd, Dowland, Palestrina, Tallis, to JS Bach and beyond. And yet, despite all these advantages, all these chances to learn, to evolve, I remained hubriatic; selfish, arrogant, in thrall to ideations, and like so many men somewhat addicted to the joy, to the pleasures, of kampf, placing pursuit of that pleasure, or some cause, or some ideation, or my own needs, before loved ones, family, friends. Only learning, only finally and personally learning, after a death too far.

Is that then to be our human tragedy? That most of us cannot or will not learn - that we cannot change - until we, personally, have suffered enough or have encountered, or experienced, or caused, one death too many?

David Myatt
November 2012

Notes

[1] TS Eliot, *Little Gidding*

[2] As Sophocles expressed it:

> πολλὰ τὰ δεινὰ κοὐδὲν ἀνθρώπου δεινότερον πέλει…

σοφόν τι τὸ μηχανόεν τέχνας ὑπὲρ ἐλπίδ᾽ ἔχων
τοτὲ μὲν κακόν, ἄλλοτ᾽ ἐπ᾽ ἐσθλὸν ἕρπει

There exists much that is strange, yet nothing
Has more strangeness than a human being…
Beyond his own hopes, his cunning
In inventive arts – he who arrives
Now with dishonour, then with chivalry

Antigone, v.334, vv.365-366

[3] The one exception is personal honour; the valourous use of force in a personal situation. As mentioned in *The Way of Pathei-Mathos - A Philosophical Compendiary:*

" [The] balancing of compassion – of the need not to cause suffering – by *σωφρονεῖν* and *δίκη* is perhaps most obvious on that particular occasion when it may be judged necessary to cause suffering to another human being. That is, in honourable self-defence. For it is natural – part of our reasoned, fair, just, human nature – to defend ourselves when attacked and (in the immediacy of the personal moment) to valorously, with chivalry, act in defence of someone close-by who is unfairly attacked or dishonourably threatened or is being bullied by others, and to thus employ, if our personal judgement of the circumstances deem it necessary, lethal force.

This use of force is, importantly, crucially, restricted – by the individual nature of our judgement, and by the individual nature of our authority – to such personal situations of immediate self-defence and of valorous defence of others, and cannot be extended beyond that, for to so extend it, or attempt to extend it beyond the immediacy of the personal moment of an existing physical threat, is an arrogant presumption – an act of *ὕβρις* – which negates the fair, the human, presumption of innocence of those we do not personally know, we have no empathic knowledge of, and who present no direct, immediate, personal, threat to us or to others nearby us.

Such personal self-defence and such valorous defence of another in a personal situation are in effect a means to restore the natural balance which the unfair, the dishonourable, behaviour of others upsets. That is, such defence fairly, justly, and naturally in the immediacy of the moment corrects their error of *ὕβρις* resulting from their bad (their rotten) *φύσις*; a rotten character evident in their lack of the virtue, the skill, of *σωφρονεῖν*. For had they possessed that virtue, and if their character was not bad, they would not have undertaken such a dishonourable attack."

Toward Humility – A Brief Personal View

The more I reflect on religion – and on my experience of various religions and those who believe in them – the more I incline toward the view that most if not all of what have sometimes been referred to as 'the major religions' – Christianity, Islam, Judaism, Hinduism, Sikhism – manifest (each in their own particular way) and enhance (or can enhance) our humanity, and thus enshrine a means for us to be compassionate and tolerant and receptive to humility. For it seems to me there is, to paraphrase an expression of George Fox used by The Religious Society of Friends, 'that of the numinous' in every person, and that answering to 'that of the numinous' can and has taken various manifestations over millennia with all such manifestations deserving of respect since there is an underlying unity, a similar spiritual essence – a similar discovery and knowing and appreciation of the numinous, a similar understanding of the error of hubris – beyond those different outer manifestations and the different terms and expressions and allegories used to elucidate 'that of the numinous'.

Thus it would be improper and erroneous of me to conclude that a particular religion has influenced more people in a good way – is 'better' – than another religion or all other religions. Especially as – and again in my admittedly fallible view – the bad done, the suffering caused, by those 'in the name of' some religion or by adherents of some religion, most probably are caused by or are a consequence of our errors, our faults, our propensity as human beings to be hubriatic, to sometimes or often do or sanction what is dishonourable, inhuman, or just plain selfish.

As for Buddhism, I tend to view it – like Taoism – as a Way of Life rather than as a religion [2] and even if considered a religion then most probably it is a noble exception considering how, unlike many religions, it has seldom if ever been associated with people and tyrants who followed it doing dishonourable, inhuman, extremist, deeds in its name. Certainly Buddhism – and Taoism and many others Ways – have not (so far as I know) been used by fallible hubriatic humans to try to justify wars, invasions, persecution, killing, intolerance, and the mistreatment of those deemed to be heretics and apostates.

The discovery and knowing and thus the appreciation of the numinous by individuals, in a life-changing and thus often reformatory way, is frequently the result of pathei-mathos, and which pathei-mathos can incline individuals toward their own uncertitude of knowing and thus toward a certain personal humility. A personal humility which I personally believe manifests – which is – the essence of the numinous and thus the essence of our humanity, of our nature as human beings capable of reason, compassion, love, honour, and gentleness; human beings who have the ability to choose not to commit the error of hubris; the

ability not to do what is harsh, dishonourable, hateful, violent; the ability to refrain from inflicting suffering on other humans and other living beings; the ability to be empathic and thus appreciate the connexion we are to all Life, to ψυχή.

In my own case, as I mentioned in *Just My Fallible Views, Again*:

> "Being with – living with – Muslims (both Sunni and Shia) taught me humility [3], the ignorance of my past political beliefs, and how the Muslim way of life can be and certainly has been (on balance) an influence for good, just as Christianity (on balance) is and has been, and just as Judaism is and has been […]
>
> Hence I find myself in the curious position of now possibly understanding and appreciating the wordless raison d'etat of Catholic monasticism, manifest as this is in a personal humility; a humility that during my time as a monk my then still hubriatic self could not endure for long. Which recent understanding and appreciation led me for a short while at least, and only a few years ago, to wistfully if unrealistically yearn to return to that particular secluded way of life. And unrealistic because for all that understanding, appreciation, and yearning, I no longer had the type of faith that was required, the type of Christian faith I did have when I had lived that monastic way of life. A lack of faith I really discovered and felt when I went, during that not-too-long-ago period of yearning, to stay once again and for a while in a monastery […]
>
> Also, although I no longer consider myself a Muslim, I retain a great respect for that particular Way of Life, as I do for several other Ways I have personal experience of, such as Christianity, Buddhism, and Taoism. And a respect for two basic reasons. First, because I feel that those (and many other Ways and religions, for example Judaism and Hinduism) have been and are a means to remind us of the numinous, of the error of hubris, of the need for a certain personal humility. For they all, diverse as they appear to be, can enable us to glimpse or feel or know that supra-personal perspective which inclines us or can incline us toward living a more moral life, expressed as such a life often is in personal virtues such as compassion, self-restraint, honesty, modesty. Second, because I am acutely aware of how fallible I am, that I could be wrong, that I have been wrong in the past, and that my answers to certain philosophical, theological, and moral questions (as evident for example in my philosophy of pathei-mathos) are only my own often tentative and certainly fallible answers."

For me personally, humility is also an acknowledgement of a particular and important intuition regarding the self, regarding our perception of ourselves. Of how – when as individuals via pathei-mathos or otherwise we experience and

then appreciate the numinous – we are not (as we often like to believe) in control of our lives, but instead are subject to supra-personal forces that have often, in the past as now, been variously termed or described as God, the gods, Fate, karma, Allah, wyrd, the cosmic perspective, the acausal, destiny, Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύες, and so on. Of how such a belief of personally being in control, or of being capable of so being in control, of our lives, is mere egoism at best and, at worst, hubris; an egoism and a hubris that, whether we know or not – and mostly we with our egoism and our hubris do not know – are both the genesis of suffering and the raison d'etat behind our perpetuation of suffering.

David Myatt
September 2012

Notes

[1] Humility is used here, in a spiritual context, to refer to that gentleness, that modest demeanour, that understanding, which derives from an appreciation of the numinous and also from one's own admitted uncertainty of knowing and one's acknowledgement of past mistakes. An uncertainty of knowing, an acknowledgement of mistakes, that often derive from πάθει μάθος.

Humility is thus the natural human balance that offsets the unbalance of hubris (ὕβρις) – the balance that offsets the unbalance of pride and arrogance, and the balance that offsets the unbalance of that certainty of knowing which is one basis for extremism, for extremist beliefs, for fanaticism and intolerance. That is, humility is a manifestation of the natural balance of Life; a restoration of ἁρμονίη, of δίκη, of σωφρονεῖν – of those qualities and virtues – that hubris and extremism, that ἔρις and πόλεμος, undermine, distance us from, and replace.

[2] My experience of various religions – and of other elucidations of 'that of the numinous' – has led me to conclude that it is possible to make a distinction between a religion and a Way of Life. One of the differences being that a religion requires and manifests a codified ritual and doctrine and a certain expectation of conformity in terms of doctrine and ritual, as well as a certain organization beyond the local community level resulting in particular individuals assuming or being appointed to positions of authority in matters relating to that religion. In contrast, Ways are more diverse and more an expression of a spiritual ethos, of a customary, and often localized, way of doing certain spiritual things, with there generally being little or no organization beyond the community level and no individuals assuming – or being appointed by some organization – to positions of authority in matters relating to that ethos.

Religions thus tend to develope an organized regulatory and supra-local hierarchy which oversees and appoints those, such as priests or religious teachers, regarded as proficient in spiritual matters and in matters of doctrine

and ritual, whereas adherents of Ways tend to locally and informally and communally, and out of respect and a personal knowing, accept certain individuals as having a detailed knowledge and an understanding of the ethos and the practices of that Way.

[3] In terms of my own pathei-mathos, the culture of Islam – manifest in Adab, in Namaz, and in a reliance on only Allah, and a culture lived, experienced, by me over a period of some nine years – was not only a new revelation of the numinous but also a grounding in practical humility. The very performance of Namaz requires and cultivates an attitude of personal humility, most obvious in Sajdah, the prostration to and in the presence of Allah, Ar-Rahman, Ar-Raheem; a personal humility encouraged by Adab, and shared in Jummah Namaz in a Masjid and during Ramadan.

A Catholic Still, In Spirit?

Perhaps I remain, partially at least, a Catholic in spirit – in my heart – though not, most of the time, in words and deeds. For while I intellectually and empathically disagree with the teachings of the Catholic Church on many matters – such as homosexuality, contraception, and on divorcées who have remarried being excluded from Holy Communion (unless they have resorted to a Papal Annulment) – I still find myself in my inner weakness not only sometimes frequenting the Lady Chapel of my nearest RC Church – lighting a candle, kneeling, and in reverent silent contemplative prayer remembering, in the felt presence of The Blessed Virgin Mary, those now dead loved ones such as my mother and father and Sue and Francis, and those other women hurt by my selfishness – but also traveling several times a year to where Gregorian chant is sung and where the Tridentine Mass is celebrated, bringing as such Latin chant and such a Latin Mass still do, in me, a renewed awareness of the numinous and a renewal of such humility as I strive – and sometimes still so often fail – to remember and feel.

There seems to me no intricate and difficult interior problem here derived from my somewhat paganus way of pathei-mathos, for that way is essentially – for me, even born as it is from my own pathei-mathos – rather intellectual, a perceiveration, lacking as it does something outward, practical, supra-personal, and communal, to presence the numinous and thus affect one's very being in a spiritual way. So I seem to now exist – and have for several years existed – between two worlds: apparently emotionally needing something practical, living, and spiritual beyond myself and my intellectualism, and yet knowing in a rather unemotional manner that it is the way of pathei-mathos, and not Catholicism, which is my weltanschauung.

No intricate and difficult interior problem, no inner dichotomy, because I know the many flaws in my weltanschauung and in myself; and one cannot

intellectually create some-thing – manufacture some-thing devoid of ψυχή – to presence the numinous. For it seems to me that such a presencing has to evolve, organically, over causal time, because it has been wordlessly presenced in other mortals and then kept alive because also felt by some of a newer generation. Will – can – such a presencing of the numinous arise from that way of pathei-mathos? Most probably not, intellectual and so very personal as it is.

So the need for some inner, numinous, sustenance remains; for fulfilling as a lot of classical music – such as the Cantatas of JS Bach – is and are, and fulfilling as walks alone in wild and rural Nature are, I sense a yearning in me for something more: some wordless intimation of the Divine which betakes me so far away from my still egoistic self that I am both awed and humbled again, as I often was in Winter wandering a darkened cloister as a monk in that quiet contemplative time between Matins and Lauds.

David Myatt
2015

Some Personal Perceiverations

Being, Death, Becoming

In the course of the past forty-five years or so of my adult life, I seem to have arrived at an unplanned destination so far removed and so different from where I started it is almost as if I have found not only another world but also another person. As if the I, the youthful self, who existed at the beginning of my journey, has vanished, died, to be mysteriously replaced by another being. For how did that young, that violent, that fanatical, that thuggish, that racist, neo-nazi become transformed into this aged man of the greying hair for whom the most important thing is a loyal love shared between two human beings and who now quietly, peacefully, preaches personal virtues such as empathy, gentleness, compassion, and *εὐταξία,* and who understands racism for the inhumanity it is?

No, it was not several terms of imprisonment for violence that led to the death of that egotistical arrogant self; nor even nearly two years as a Christian monk. Not even a year spent working in a hospital as a student nurse in those days, long-gone, when such training was mostly practical. Nor even being arrested on suspicion of conspiracy to murder with the prospect of years, possibly decades, in jail.

No, not that conversion to Islam and the almost eight years lived after that. Nor even the forthsithe of the first of two loved ones suddenly unexpectedly taken from me: her death no end then of that, my so selfish vainglorious self.

No, it was none of those, and similar things, in isolation. For that selfish self

lived on. Slightly changed, but never changed enough. A self though increasingly divided and struggling within with certain moral dilemmas never divided enough, never struggling enough, since always always a fateful thread unwoven from abstractions began to bind, repair, restore.

For decades, no satori, no enlightenment, engulfed, overwhelmed. No one moment, no one defining event, to change, transform one forever as understanding suddenly dawned. Instead, it was the steady accumulation of experience; the accumulation of personal mistakes, of personal folly year following year, of moral dilemma following moral dilemma; a slow learning – a very slow learning – drip drip dripping away at my surety, my arrogance, my beliefs, as sea-water surging drips away at seemingly stronger rock.

No, no satori – until a second forthsithing came to shock, shake, betake, me; her death a potion to that self but six warm Summers ago. But even then, the poisoned dying self lingered on: three more Winters until a new Spring burst forth with healing Sun so that his dying finally became his death and brought forth a new individual replete, complete, with sorrow.

Sorrow and Love

Following the suicide of my fiancée in 2006, one of the first practical things I instinctively did – I was moved, felt almost compelled, to do – was travel to visit the nearest Catholic Church and, in remembrance of her, light a candle in the Lady Chapel before the statue of the Blessed Virgin Mary.

This instinctive heart-felt act following such a personal tragedy afterwards rather surprised me, an act perhaps brought forth by my upbringing as a Catholic and my time as a monk. Surprised me, for I was still then, nominally at least, a Muslim, and so in theory should have made dua to Allah or travelled to the nearest Mosque. Thus began an intense interior process of reflexion which was to last some three years, and which was to lead to me developing, refining, my philosophy of The Numinous Way and thus to turning away from the way of al-Islam, away from all causal abstractions.

Part of the personal understanding so developed was that, in respect of other spiritual ways, there was for me a tolerance, a respect; a knowing that my own answers are just my own fallible answers, and that, as I wrote last year:

> "…any Way or religion which manifests, which expresses, which guides individuals toward, the numinous humility we human beings need is good, and should not be stridently condemned. For such personal humility – that which prevents us from committing hubris, whatever the raison d'être, the theology, the philosophy – is a presencing of the numinous. Indeed, one might write and say that it is a personal humility – whatever the source – that expresses our true developed (that is, rational and empathic) human nature and which nature such Ways or religions or mythological allegories remind us

of." *Soli Deo Gloria*

Furthermore:

> Þeȝ sume men bo þurȝut gode,
> an þurȝut clene on hore mode,
> ho[m] longeþ honne noþeles.
> Þat boþ her, [w]o is hom þes:
> vor þeȝ hi bon hom solue iborȝe,
> hi ne soþ her nowiȝt bote sorwe.
> Vor oþer men hi wepeþ sore,
> an for hom biddeþ Cristes ore.
>
> *The Owl and The Nightingale,* c. 1275 ce [1]
>
> Though some men be thoroughly good
> An thoroughly clean of heart
> How longeth they nonetheless
> They be not here
> For though their soul be saved
> They seeth nought but grieving here:
> For they for men's sorrows weep
> And for themself biddeth Christ have mercy

For there was, and remains, a deep sorrow within me; born from a knowing of inexcusable personal mistakes made, inexcusable suffering caused, of fortunities lost; a sorrow deepened by a knowing, a feeling, a learning, of how important, how human, a personal love is. Indeed, that love is the most important, the most human, the most numinous, virtue of all.

The Infortunity of Abstractions

The fateful sorrow-causing thread which ran through and which, for nearly four decades, bound and blighted my adult life is the thread of idealism born of the belief that in order to achieve some posited, imagined, 'ideal', generalized, and future, state of affairs, certain sacrifices have to made by people in the present 'for the greater good' – sacrifices of their happiness, their love, even of their lives. And not sacrifices for one's self, one's loved ones, one's family – but 'for the greater good', with this 'greater good' being described, championed, by politicians, by 'statesmen', by leaders, by 'representatives of the people', or even in former times by potentates, religious leaders, and military commanders.

A 'greater good' variously described and named. For many, it is their 'nation'; for others, 'patriotic/religious/political duty'; for others, it is 'their people' or their 'race'. For others still, it is called 'freedom', or 'democracy', or 'justice' or even, in former times, 'destiny' or God or 'Empire'. The names change, are even sometimes interchangeable, but the thread of love-destroying idealism remains.

Thus, in the name of such things one justifies the use of deadly force and

violence so that one goes to war, or supports war; or supports violent revolution. One kills, or supports killing. In the name of such things one justifies a war, an invasion, a revolution, violence, the killing of 'the enemy'. All in the hope that the world of tomorrow will be better than the world of today. A hope alive, kept alive, while thousands, tens of thousands, hundreds of thousands, millions, of human beings are killed, injured, and suffer, century upon century, millennia after millennia.

For decades this idealism, this hope, such justification, that thread, gave life, vigour, to the selfish person I was: violent, inciting, propagandistic, fanatical, preacher of revolution, war. But now that thread has, wyrdfully, thankfully, been broken at the cost perhaps of a beautiful life, her death a constant painful reminder that, for me, such love-destroying idealism is:

> "…fundamentally wrong and inhuman. That is, it is a manufactured abstraction, a great cause of suffering, and that nothing – no idealism, no cause, no ideal, no dogma, no perceived duty – is worth or justifies the suffering of any living-being, sentient or otherwise. That it is empathy, compassion and a personal love which are human, the essence of our humanity: not some abstract notion of duty; not some idealism. That it is the impersonal interference in the affairs of others – based on some cause, some belief, some dogma, some perceived duty, some ideology, some creed, some ideal, some manufactured abstraction – which causes and greatly contributes to suffering, and which moves us far away from empathy and compassion and thus diverts us from our humanity and from changing ourselves, in a quiet way, into a more evolved, a more empathic and more compassionate, human being." *A Change of Perspective* (2010)

Now, all I – touched by sorrow – can do now is gently, quietly, reclusively, strive to capture, recapture, a little something of the world of love.

> The moment of sublime knowing
> As clouds part above the Bay
> And the heat of Summer dries the spots of rain
> Still falling:
> I am, here, now, where dark clouds of thunder
> Have given way to blue
> Such that the tide, turning,
> Begins to break my vow of distance
> Down.
>
> A women, there, whose dog, disobeying,
> Splashes sea with sand until new interest
> Takes him where
> This bearded man of greying hair
> No longer reeks

With sadness.
Instead:
The smile of joy when Sun of Summer
Presents again this Paradise of Earth
For I am only tears, falling

David Myatt
February 2012

Notes

[1] vv.879-886. The text is that of the Cotton Caligula MS in the British Library as transcribed by JWH Atkins in *The Owl and the Nightingale*, Cambridge University Press, 1922. The attempted rendering into modern English is by DWM.

Twenty Years Ago, Today

Twenty years ago today, someone whom I loved who loved me died, too young and having harmed no one. Died, leaving me bereft, if only for a while. For too soon my return to those hubriatic, selfish, suffering-causing, and extremist, ways of my pasts. As if, despite the grief, the pain of loss, I personally had learned nothing, except in such moments of such remembering that did not, unfortunately, impact too much upon my practicalities of life; at least until another bereavement, thirteen years later, came to shock, shake, betake me far from my arrogant presumptions about myself, about life, to thus lead, to so slowly lead, to this day now, when I on a clear cold day sit yet again interiorly dwelling on what, if anything, is our human purpose of being here and why such bereavements, such early deaths, just seem so unjust, unfair.

For they - as so many - having harmed no one, died, while I - as so many - lived on to continue causing mayhem, chaos, suffering, and grief, no God it seemed to stay us or to slay us for our miscreant mischief. That, to me, is no deity of empathy and compassion; only one explanation to maybe betake our grief, our tears, our fears, away.

For even now - having perhaps at least in some ways, and partially, understood the errors of both my selfish and my extremist pasts - I cannot seem to accept that such a compassionate, empathic, deity would, could, sanction, allow, such a taking of such innocence and such infliction of suffering to continue. It makes no sense to me, since I now cannot, it seems, believe there is another life awaiting us where we, judicium divinum, are rewarded or condemned. I find no comfort there; no satisfying explanation for the suffering that afflicts so many now as in the past: as if that, such suffering, as was written once, many times, is some sort of casus belli for our life, to be endured until such time as such a

deity deems fit to end it.

> Man, that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay. In the midst of life we are in death. Of whom may we seek for succour, but of thee, O Lord...

Must we therefore be resigned to suffering, to misery, to injustices, to the iniquity, to the continuing iniquity, of selfish, hubriatic, individuals who bully, rape, scheme, subjugate, manipulate, injure, maim, and kill? Reassured by judicium divinum or - perhaps - hoping, trusting, in the pending justice of some judge, some government, or some State?

Am I still so arrogant, so unhumble, so unknowing, as to somehow desire such suffering to cease here, and now? Am I so wrong that I still feel the need for someone, some many, somewhere, to somehow in some way forestall, prevent, such deeds by such persons as may unjustly harm some others so that there is no waiting for the divine justice of a deity; no waiting for some Court somewhere to - possibly, and sometimes - requite a grievous wrong. No waiting for that promised idealistic idyllic future society when we humans, somehow - perhaps miraculously - changed in nature en masse, have ceased to so grievously, harmfully, selfishly, inflict ourselves on others.

My own and only fallible answer seems to be that of a personal honour. For each of us to gently try to carry that necessary harmony, that balance, of δίκη, wordlessly within; to thus restrain ourselves from causing harm while being able, prepared, in the immediacy of the moment, to personally, physically, restrain - prevent - others when we chance upon such harm being done. This, to me, is Life in its wholesome natural fullness - as lived, presenced, by the brief, mortal, consciously aware, emanations we are; mortal emanations capable of restraint, reason, culture, and reforming change; of learning from our pathei-mathos and that of others. My personal answer to personal questions, perplexion, and to grief and doubt. The answer which is to live in hope - even need - of a personal loyal love; to live with empathy, gentleness, humility, compassion, and yet with strength enough to do what should be done when, within the purvue of our personal space, we meet with one or many causing suffering and harm, no thought then for the fragility of our own mortal life or even for personal consequences beyond the ἁρμονίη we, in such honourable moments, are.

But is this possibly - probably - only a memory, only a fleeting memory, of the sadness-engendered hope felt in those long dark wakeful hours of last night?

David Myatt
2013

In Loving Remembrance of Sue, died 4th April 1993

Some Questions For DWM, 2017

Introductory Note: The following answers are replies to some of the questions submitted by two individuals through various third parties in 2017, which questions have been edited for publication, and are not in the order in which they were submitted.

°°°

° In your article entitled *One viator among so many*, you say:

> "My hubriatic error in those extremist decades was essentially two-fold: (i) to aspire to bring-into-being some-thing that would not and could not, in centennial terms (let alone in millennial or cosmic terms) endure; and (ii) to use violence and incite hatred, intolerance, and killing, in order to try and presence that causal some-thing…"

Throughout your extremist decades, did you ever have certain moments of doubts where you inwardly felt that something was wrong about the abstractions you were cherishing at the time? Some sort of powerful, inward interventions that could be compared to the dream P. Cornelius Scipio has about Africanus in the beautiful writing of Cicero?

Until the late 1990's the only doubts I had were those connected with strategy and tactics and my own role in establishing a new society based on National-Socialist principles. Thus even when I ceased to be politically active - such as during my time in a monastery in the 1970's, during periods as a vagabond, and during the first few years of my first marriage - I remained a National-Socialist and never once doubted that National-Socialism was something other than good, noble, and necessary just as I never doubted that the story of the Shoah was other than a fabrication.

The doubts which did arise in the late 1990's were engendered by personal experiences, such as many trips to Egypt, working long hours outdoors on a farm, my arrest in early 1998 by Police officers from Scotland Yard followed by regular visits to Charing Cross Police station, interviews there, as part of my bail conditions; and several conversations with a Special Branch officer seconded to the city near where I was then living.

°°°

° Considering the very active, diverse and even sometimes mystical life you've had, would it be right to assume that the Numinous Way/Philosophy of Pathei-Mathos is in some way the culmination of your being?

All that 'philosophy' seems to be to me now is a rather wordy and a rather

egoistic, vainful, attempt to present what I (rightly or wrongly) believed I had learned about myself and the world as a result of various experiences. Which is why I in my solitude (and as a retiree) now concentrate on and have for a few years concentrated on translating tractates of the Corpus Hermeticum and the Gospel of John, living each day as it passes and unconcerned about what my being - and my relation to Being - is now or may be or perhaps should be. It was either translation, or returning to life as a vagabond which is something I might yet do.

°°°

° In your article entitled *A Vagabond in Exile from the Gods*, you say:

> "For me, there is a knowing of how limited and fallible my knowledge and understanding are, combined with an intangible intimation of some-thing possibly existing which is so abstruse that any and all attempts - at least by me - to meld it into words, and thus form and confine it into some idea or ideas, would miss or distort its essence. An intimation of what terms such as 'acausal' and 'numinous' (and even θεός/θεοί) do little to describe, hinting as such terms do of externalities - of an 'out there' - whereas this some-thing is an intrinsic part of us, connecting us to all life, human, terran, and otherwise, and thus reveals our φύσις - our relation to beings and Being - behind the appearance that is our conception of our separate self. An intimation thus of our brief causality of mortal life being only one momentary microcosmic presencing of that-which we it seems have a faculty to apprehend, and a that-which which lives-on both before and after our brief moment of apprehended causal life."

You talk often about the fallibility of language in this text and many others such as *Perhaps words are the problem* and *The Love that needs no Words.* Such writings remind me of what Wittgenstein has once said: "Most human problems originate from us attempting to say the unsayable" [...]

Why do you believe human beings have this tendency to feel separate from everything instead of unified and why do you believe there is such an insisted importance for us as a species to manufacture abstractions? Also, you sometimes make use of the word 'categories' when it comes to language which tells me you studied Nelson Goodman and his theory of world making through language. Am I right in such assumption and if so, may I ask you what you thought of his research on language.

No, I have not studied the work of the person you mention with my use of the term 'categories' most probably deriving - if it derives from anything - from a study of various works by Plato and Aristotle and in particular the ἰδέᾳ/εἶδος of Plato and Aristotle's criticisms of it.

In respect of human beings having "a tendency to feel separate from everything" all I saught to express was my own fallible intimation of - not a belief in - our apparent human tendency toward ipseity and toward the manufacture of abstractions in an attempt to understand ourselves, others, and the external world. Which intimation of mine is not original, not new, with the genesis of my intimation my forty or so years as a practical and violent

extremist, as a propagandist, an ideologue, and a "theoretician of terror".

Does our human history and our personal experience reveal that the physis of we mortals is such that this tendency toward ipseity and the manufacture of abstractions is innate? My fallible intimation was that it does. Is the tendency that some mortals appear to have to balance ipseity and abstractions with wordless empathy also innate? Perhaps; but I really do not know although my intimation was that the tendency toward the balance that wordless empathy could engender was and is often found more in women than in men. What does - or would or perhaps should - this mean in terms of society and the cessation of suffering? Again, I do not know and have no answers, only more fallible intimations one of which is that even 'empathy' as I construe it, as well as descriptors [1] of mine such as masculous and muliebral, may of themselves be manufactured abstractions. If so, my weltanschauung (which I initially and somewhat hubriatically termed the 'philosophy' of pathei-mathos) is fundamentally flawed. So it is perhaps just as well that I now concern myself with translations.

°°°

° In your article entitled *A Learning From Physis* you say:

> "Thus it is that I find, through and because of such a recalling, that what I value now, what I feel and sense is most important, is a direct, personal, mutual love between two human beings – and that such love is far far more important, more real, more human, than any abstraction, than any idealism, than any so-called duty, than any dogma, than any cause, however "idealistic"; more important – far more important – than any ideology, than any and all -isms and -ologies be such -isms and such -ologies understood conventionally as political, or religious or social. For it is the desire to love, to be loved – and the desire to cease to cause suffering – which are important, which should be our priority, and which are the true measure of our own humanity."

[...]

In accordance with your own words, would you say that love has indeed all the metaphysical properties to vanquish abstractions or dilute them and that love provides an authentic 'empathical' mode of wordless communication between two beings?

An interesting question and my fallible intimation - derived from my own experience - is that the intuitive wordless knowing that is empathy is somewhat different from the personal emotion or the deep personal affection that the term 'love' often describes, although empathy can be (again in my experience) the genesis of, and supportive of, such personal love. But the emotion engendered by personal love can also cause suffering both of the person who loves and in regard to the one loved, especially if there is not a mutual, loyal, equality of love.

Empathy - assuming it is a descriptor and not an abstraction - is or seems to me

to be somewhat temperate and thus not involving the intense and very personal emotion toward another person that personal love often involves. Rather, it could be considered a different type of 'love' analogous - not identical - to how many people over millennia have described compassion as a kind of 'love' (or as loving-kindness) and how some others, and mystics especially, have described their love for certain religious figures such as Jesus of Nazareth, the Blessed Virgin Mary, and the Prophet Muhammad. For there seems to me in such a 'mystical' love a move away from ipseity, revealed as that moving away is - again, in my experience - by a certain personal humility.

°°°

° I always felt that the Numinous Way (the philosophy of Pathei-Mathos) was heavily inspired by what is most pure in ancient religious/esoteric texts. Good examples of this are: The Corpus Hermeticum, Somnium Scipionis, The Gospel of John, Oedipus Tyrannus, and Aeschylus - to name only a few. I recall reading in *Myngath* that you became accustomed to certain of these ancestral authors in your youth, and so I was wondering what made you drift toward abstractions anyway and ignore the 'lessons' - as stated in your article entitled "A slowful learning, perhaps"- about hubris which are contained in those ancient texts?

I can remember as a schoolboy in the Far East reading Thucydides (in Greek, with Liddell and Scott's Intermediate Lexicon to hand if required) while sitting in the shade near a beach on which the South China Sea ebbed and flowed. Many days later on the same beach - and interspersed with drinking bottles of a certain carbonated sugar-filled drink and swimming out to and back from where (if my ageing memory is correct) a 'shark net' was strategically placed - the book read was the Iliad, followed days later by the Odyssey, then by Herodotus.

While I did peruse the works of Plato and Aristotle, what I imbibed in those early years from such books of Ancient Hellas was nothing particularly philosophical but instead martial, and I could not but help admire those 'thinking warriors', those 'perspicacious inventive gentlemen' (περιφραδὴς ἀνήρ as Sophocles described them, cunning in inventive arts who arrive now with dishonour and then with honour, τι τὸ μηχανόεν τέχνας ὑπὲρ ἐλπίδ᾽ἔχων τοτὲ μὲν κακόν, ἄλλοτ᾽ ἐπ᾽ ἐσθλὸν ἕρπει) nurtured as I was then and had been for years by and in various colonies and outposts of what was still the British Empire. Thus it was natural that when, a short time later, I first learned about the Third Reich and about the loyalty of a soldier such as Otto Ernst Remer and the heroic actions of warriors such as Leon Degrelle I admired such men and intuited that something of the warrior ethos of ancient Hellas and Sparta may have manifested itself in our modern world.

In brief, I - in my arrant presumptive youthfulness - glossed over the deeper philosophical meanings, especially concerning hubris.

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° In Myngath, your poems and your letters, you share with us the terrible ordeal which you had to go through twice in your life; the loss of your companion. Would you say that Pathei-Mathos is sometimes the only antidote that can shatter abstractions and awaken once more what is truly important in life?

All I know is that it was a personal trauma that forced me to confront myself for who and what I was. In the hours following the tragic death of a loved one in 2006 I was so starkly reminded of the tragic death of another loved one some thirteen years before and how I felt in the hours, the days, after her death in 1993. I on that day in May in 2006 knew - starkly, gravely, bitterly, beyond words - that I had learned nothing meaningful in the intervening thirteen years. It was as if in those intervening years - when I pontificated, when I sallied hatefully violently forth on behalf of one abstraction after another and incited hatred, violence, and terrorism, and caused others to suffer and die - I had sullied, demeaned, the life, the suffering, the love, the death, of a woman (Sue) who had never harmed anyone in her whole life and who had loved me in a simple, genuine, unaffected, loyal way. I just intuitively understood that they - those two woman who died too young - were far better human beings than I was or could ever hope to be.

According to my limited knowledge and experience, pathei-mathos has over millennia and recently changed some others in a positive way (where by positive I mean toward being honourable and empathic), but as to whether it can change sufficient people to bring an end to or significantly reduce the suffering we humans continue to inflict upon each other, via abstractions, egoism, and otherwise, I do not know.

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° You talk often of space colonization and science-fiction and how such an idea was what fuelled certain of your abstractions when you were an impetuous young man. Reflecting on your youth and considering what you wrote in your article entitled *Education and Pathei-Mathos*, do you believe that it would be more sensible for us as a species to settle our disputes here and now and then seek to expand our presence on other planets?

I do rather vaguely recall pontificating a few years ago about whether we as a species should, given what I surmised was our suffering-causing physis, inflict ourselves on territories beyond Earth, and whether such an adventure might be the maturing experience we as a species require.

But it is all, at least on my part, speculation, founded on certain assumptions and intimations, which assumptions and intimations, given that they are mine, might well be - and probably are - wrong.

°°°

° If you could go back through time and talk to the younger version of yourself, what would you say to this daring and impetuous young man?

As a young man and as a young boy I was arrogant and rebellious, and adverse to taking advice. So perhaps whatever I would say to that young man - or that boy - he would either not understand or not appreciate. As I wrote to a correspondent in 2012 regarding encountering some young men who had political affiliations and views similar to the ones I had and held decades ago:

> "Would I, some forty years ago, have listened to some old man pontificating about his experiences, his life, his learning? I doubt it. For I then, as they now, had that certainty-of-knowing, that arrogance, that is one of the foundations of extremism, of whatever kind." [2]

°°°

° I know that you studied many different religious avenues throughout your life and immersed yourself in different cultures. Would you say that religion as a whole is an attempt at cosmic unity but is unfortunately tainted by the same problems when it comes to language and denotatum which creates a continual separation between a group and another which then cause conflicts and sufferings?

I feel that all I can - and should - do is to try to answer such a question based on my own personal experience. Which is that all mainstream religions seem to me to try and express a similar central insight regarding our mortal nature and our relation to the Cosmos and to Being, however Being is described, denoted. However, they also seem to manifest or to develope over centuries, and in varying degrees, the duality inherent in our physis - the duality of sometimes alleviating suffering and sometimes of causing suffering, directly or indirectly - and that partly because of how a particular religion is or comes to be interpreted (or misinterpreted) by we fallible mortals. Sometimes, for instance, people with good intentions, through their intervention or interference, cause or contribute to suffering.

In addition, their central insight is overwhelmingly embodied in words, in denotatum, often written down in some book or in some compilations as is the case for example with Christianity, Islam, Hinduism, and Buddhism. And words are subject to interpretation and misinterpretation, especially when translated from one language to another. Even when there is an extant aural tradition, as in Taoism and certain Buddhist traditions, by its nature the tradition has to be expressed through the medium of words which may or may not, depending on the teacher or master, convey something of its essence and which may or may not be a distortion, over centuries, of the original essence.

Of those religions which have methods which transcend words - such as the Christian contemplative (mystic) tradition, the Satori of Zen Buddhism, and the Dhikr of the Sufi - they by their nature represent only a minority of believers, with what is wordless revealed, to the individual, through those methods is

often, in my experience, wordfully conveyed - or is attempted to be conveyed - by the individual to experienced others so that the insight, the revealing, can be confirmed.

All of which led me to conclude that while mainstream religions seem on balance over centuries to have been and continue to be forces for good - striving as they do to place mortals into a Cosmic perspective - I personally no longer find them a satisfactory answer to the question of suffering or providefull of a satisfactory understanding of our mortal physis and thus of what may be required for us to consciously change ourselves for the better.

°°°

° In your articles, you often quote T.S Eliot beautiful segment:

> We shall not cease from exploration
> And the end of all our exploring
> Will be to arrive where we started
> And know the place for the first time.

Would you say this segment is extremely representative of what the Greek word Ἄνοδος means and would you say it is also very appropriate to describe the synthesis of your life when reflecting on your extremist past?

Those poetic words of TS Eliot certainly do, for me, express something of what I have discovered about myself after some forty years of diverse peregrinations. Which peregrinations do seem in retrospect to have similarities to what the term ἄνοδος describes and denotes in certain Hellenistic metaphysical traditions and in the Poemandres tractate of the Corpus Hermeticum even though my peregrinations were unplanned, the mostly wilful but sometimes unwilful journeyings and explorations of an arrant, selfish and arrogant, individual who certainly does not believe or assume that he, after decades, has achieved some sort of a 'synthesis'.

Instead, my supposition is of still being flawed, of still learning; of still striving - and so often failing - each day to live as I feel I should, as an honourable, compassionate, tolerant, person wordlessly aware of and appreciative of the numinous.

°°°

° […] Like most people, I went through certain saddening experiences in my life and was deeply hurt at some point or another. What would you say can cure this feeling of separation, of fear and of defensiveness that most people seem to harbor after going through Pathei-Mathos -

ultimately losing touch with who they authentically are? If your answer is correlative with the values found in the Numinous Way as you seem to suggest (love, compassion, tolerance, non-interference, humility), how then do you bear your reclusive expiation?

Naturally, I would suggest the tentative answers expressed by my weltanschauung: the answers of compassion, empathy, tolerance, humility, a personal and loyal and shared love, and of personal honour.

My somewhat eremitic way of life is a natural, a necessary, consequence of my past. Of knowing my past mistakes, the suffering caused, and how selfish and hubriatic I was for so many decades. As I wrote, in 2012, to the aforementioned correspondent,

> "I simply do not trust myself anymore not to cause suffering, not to make even more mistakes, not to show poor judgement again [...] I am not - by being reclusive - retreating from the world, just seeking not to inflict my error-prone self on the world, on others. An error-prone self, a person, I admit I now do not like very much. Which is why there is also no longer any desire, not even any secret desire, to share my life, in however small or complete a way, with anyone or even with others be they friends old or new."

°°°

° In several of your articles including in Myngath, you talk about the importance of φύσις and the species of time. Also, you talk about how you have an appreciation for rural communities and how these communities sometimes have a wordless appreciation of the cosmos and share an aural tradition which originated decades if not centuries ago [...]

Would you say that such a perspective is slowly being lost because of our modern way of living and that this lack of contact with the wordless, with nature, will cause more abstractions and thus, more suffering? If so, do you believe that such a rural way of living facilitates a journeying (both as an individual person and as a collectivity) toward Wu-Wei and a restoration of δίκη?

My fallible intimation - which yet again is nothing original or new - is that such a wordless perception of the Cosmos, and especially of Nature, is indeed being slowly lost for a variety of reasons. One reason seems to be an increasing dependence on technology and machines over and above crafts and work which require both a certain skill and the use of one's hands and hand-held tools, which crafts and work involve a certain careful, and slow, and often a toiling way of working. Another reason is a lack of direct, personal, and rural contact with Nature over the Seasons of many years, which rural closeness - through a working-there or a dwelling-there for years - reveals the natural rhythms of Nature and the Cosmos beyond, one of which rhythms is the process of balance, manifest as this sometimes is in good seasons, in bad seasons, and in birth, living, work, and death. Another reason is that for so many in the modern West there is no longer an ancestral culture of which one is a living, dwelling, part - a connexion between the past and the future and a connexion with a rural place

of dwelling - and which culture preserves the slowly learned wisdom of the past, manifest as that often is in aurally and personally learning what is right, what is wrong, and thus how one should behave in order to maintain the natural balance of life. Instead there are external influences, changeable, and changing, manufactured and disposable, often material and egoistical and hubriatic in ethos and increasingly being rapidly relayed through various types of readily accessible media.

Apart from a few years lived in two cities and a few years lived in towns, I have spent my childhood and adult life in rural areas, from Africa to the Far East, to the rural Shires of England. Some of my happiest memories are working with my hands, outdoors, on farms and as a gardener. So perhaps I have acquired a certain bias, perhaps even a prejudice against modern urbanized living.

°°°

° Heraclitus once said that: "Man is most nearly himself when he achieves the seriousness of a child at play." I enjoyed your translation of Heraclitus as I did enjoy all your other translations and I wanted to know what do you think of this quote at the point you are at in your life presently?

Since I cannot find anything resembling that quotation in the Greek texts that I have of the extant fragments attributed to Heraclitus, I am unable to comment on it in relation to Heraclitus.

The nearest I can find is fragment 52, with the text from *Fragmente der Vorsokratiker*, edited H. Diels, published in Berlin in 1903:

> αἰὼν παῖς ἐστι παίζων πεσσεύων· παιδὸς ἡ βασιληίη

With my translation (or rather interpretation of meaning) being,

> "For Aion, we are a game, pieces moved on some board: since, in this world of ours, we are but children."

Where I take the sense of βασίλειος metaphorically and poetically - not literally - and thus as referring to the 'dominion', the 'kingdom' we believe we mortals (in our hubris) 'royally inhabit' rather than literally meaning some sort of "royal or kingly power". A conventional translation - which in my opinion and like many translations of the fragments ignores the poetry and the humour found in the sayings attributed to Heraclitus - is, "Eternity is a child playing draughts, the kingly power is a child's."

In respect of this fragment, some of my insights are a poor echo of that particular ancient apprehension.

°°°

° In your essay *On Minutiae And The Art Of Revision* you wrote that "as someone with a rather paganus weltanschauung, brought-into-being by πάθει μάθος, but respectful still of other manifestations of the numinous, I strive to understand that Gospel [of John] in the cultural milieu of the ancient Roman Empire."

Would I be right in thinking that your philosophy of pathei-mathos is pagan in the Western tradition since you have written that your weltanschauung is the philosophy of pathei-mathos?

In many ways that philosophy does reflect the paganus tradition of the Greco-Roman world as described, for example, by the following paraphrase of Cicero which I included in the Introduction of my translation of tractate XII of the Corpus Hermeticum. Ancient European paganism, in its essence, involved:

> an apprehension of the complete unity (a cosmic order, κόσμος, mundus) beyond the apparent parts of that unity, together with the perceiveration that we mortals – albeit a mere and fallible part of the unity – have been gifted with our existence so that we may perceive and understand this unity, and, having so perceived, may ourselves seek to be whole, and thus become as balanced (perfectus), as harmonious, as the unity itself. [3]

However, the paganus tradition of my weltanschauung is also mystical and contemplative in the sense that there is a wordless appreciation of the numinous and an apprehension, through the wordless knowing of empathy, of Being and beings with this apprehension being personal, for by means of empathy my assumption is that we can:

> "understand both φύσις and Πόλεμος, and thus apprehend Being as Being, and the nature of beings - and in particular the nature of our being, as mortals. For empathy reveals to us the acausality of Being and thus how the process of abstraction, involving as it does an imposition of causality and separation upon beings (and the ideation implicit in opposites and dialectic), is a covering-up of Being." [4]

Furthermore, "the apparent parts of the unity" are expressed by descriptors such as masculous and muliebral, with that unity - The One, μονάς - not designated by terms such as theos (God, god) or theoi (gods) but rather metaphysically, as Being and the emanations/effluvia of Being such as ourselves, Nature, and the Cosmos itself.

° Would I be right in thinking that your philosophy - or weltanschauung as you prefer to call it - is indebted to hermeticism as described in the ancient Hermetica and if so is that why you have

translated many of those texts?

Yes, some aspects of some of the tractates of the Corpus Hermeticum have influenced my thinking, just as Aristotle, Aeschylus, Sophocles, Marcus Aurelius, and other classical and Hellenistic Greek and Latin writers have. I first read the Corpus Hermeticum - in the Latin of Marsilii Ficini - when a monk, with the Greek text - by Parthey [5] - being read some months later. When I came to re-read the tractates, sometime around 2011, I decided to begin translating those that interested me since I found existing translations unhelpful and somewhat misleading given their propensity to employ words such as God/god and 'good' and 'evil' and given the underlying assumption that many or most of those tractates were influenced by early Christianity rather than, as I had presumed when I first read them, of early Christianity probably being influenced by the diverse hermetic traditions which existed and flourished during the Hellenistic period.

°°°

° Since 2012 when you revised your 'numinous way' into the philosophy of pathei-mathos you have written several essays on diverse philosophical topics which expand on what you have published in books like *The Numinous Way of Pathei-Mathos*. I'm thinking here of new essays like *Perhaps Words Are The Problem* and *A Note On Greek Terms In The Philosophy Of Pathei-Mathos*. Do you intend to write more essays and to explain your philosophy in greater detail and if so are the new essays going to be published in a new collection?

In the past I have indeed written a lot about many things. But there has been too much writing, too much pontificating, about too many things, and my post-2011 writings are no exception. My only - quite feeble - excuse for the plenitude of such post-2011 writings is that they, through the act of writing and corresponding with others, were partly expiative but mostly aided (or seemed to me to aid) my understanding of myself particularly in relation to my extremist past and the religions I had personal and practical experience of. But in retrospect those post-2011 writings - including *Myngath* and works such as the book *The Numinous Way of Pathei-Mathos* - now just seem so vain.

Thus, as to whether I will write more metaphysical or even more personal essays, I have to be honest and reply with "no" even though I am aware that the 'philosophy' of pathei-mathos, as described in works such as *The Numinous Way of Pathei-Mathos* and scattered in numerous other essays is not expounded as clearly and precisely as it could and perhaps should be. And a "no" to further writings because I have become ever more aware of the consequences of words, of my own fallibility; of the depth of my uncertitude of knowing; of how words - including mine - can and often do obscure the wordless empathic essence; and especially aware of how such essays can be, and in my case seem to have been, manifestations of vanity and occasionally of hubris. Thus, these answers of mine to submitted questions will be the last.

In this respect, receiving and attempting to answer such questions as have been submitted this past year has been most helpful to me, another learning experience, providing a renewed acceptance of such greater solitude as will hopefully prevent me from any further pontifications public and private, with my translations, slowly proceeding as they are, becoming my only occasional vainful presence in the outer world, for such translations are somewhat other-worldly, and neutral at least in respect of opinions about matters which I now accept are beyond my purview, with my much self-vaunted 'diverse experience over decades' no longer seeming to me to be a viable excuse for inflicting my presumptions and intimations on others.

°°°

[1] A descriptor is defined, in *The Numinous Way of Pathei-Mathos*, as

> a word, a term, used to describe some-thing which exists and which is personally observed, or is discovered, by means of our senses (including the faculty of empathy). A descriptor differs from an ideation, category, or abstraction, in that a descriptor describes what-is as 'it' is observed, according to its physis (its nature) whereas an abstraction, for example, denotes what is presumed/assumed /idealized, past or present or future. A descriptor relies on, is derived from, describes, individual knowing and individual judgement; an abstraction relies on something abstract, impersonal, such as some opinion/knowing/judgement of others or some assumptions, theory, or hypothesis made by others.

[2] Extracts from the 2012 letters were published, in 2013, in the book *Understanding and Rejecting Extremism: A Very Strange Peregrination*.

[3] A paraphrase of what Cicero wrote on the subject, which was:

> "Neque enim est quicquam aliud praeter mundum quoi nihil absit quodque undique aptum atque perfectum expletumque sit omnibus suis numeris et partibus [...] ipse autem homo ortus est ad mundum contemplandum et imitandum – nullo modo perfectus, sed est quaedam particula perfecti." M. Tullius Cicero, *De Natura Deorum*, Liber Secundus, xiii, xiv, 37

[4] *The Abstraction of Change as Opposites and Dialectic*. Included in *The Numinous Way of Pathei-Mathos*. 2013.

[5] G. Parthey. *Poemander*. Berlin. 1854.

Cantio Arcana

Introductory Note

A (non-literal) translation of the ancient Esoteric Song from sections 17 and 18 of tractate XIII of the Corpus Hermeticum, entitled as that tractate is:

Ερμού του τρισμεγίστου προς τον υιόν Τάτ
εν όρει λόγος απόκρυφος περί παλιγγενεσίας και σιγής επαγγελίας

On A Mountain:
Hermes Trismegistus To His Son Thoth,
An Esoteric Discourse Concerning Palingenesis
And The Requirement of Silence

Given the content, the song is pagan and without any Christian influence, although it has been described by some scholars as 'gnostic' in nature. For reasons of readability - and because of the songful nature of the text - I have divided the translation into (somewhat arbitrary) verses.

The Greek text used is that of A.D. Nock & A-J. Festugiere, *Corpus Hermeticum*, Tome II, Third Edition, 1972, and the references to other tractates are to my respective translations and commentaries.

°°°

Text

πᾶσα φύσις κόσμου προσδεχέσθω τοῦ ὕμνου τὴν ἀκοήν. ἀνοίγηθι γῆ, ἀνοιγήτω μοι πᾶς μοχλὸς ἀβύσσου, τὰ δένδρα μὴ σείεσθε. ὑμνεῖν μέλλω τὸν τῆς κτίσεως κύριον, καὶ τὸ πᾶν καὶ τὸ ἕν. ἀνοίγητε οὐρανοί, ἄνεμοί τε στῆτε. ὁ κύκλος ὁ ἀθάνατος τοῦ θεοῦ, προσδεξάσθω μου τὸν λόγον· μέλλω γὰρ ὑμνεῖν τὸν κτίσαντα τὰ πάντα, τὸν πήξαντα τὴν γῆν καὶ οὐρανὸν κρεμάσαντα καὶ ἐπιτάξαντα ἐκ τοῦ ὠκεανοῦ τὸ γλυκὺ ὕδωρ εἰς τὴν οἰκουμένην καὶ ἀοίκητον ὑπάρχειν εἰς διατροφὴν καὶ κτίσιν πάντων τῶν ἀνθρώπων, τὸν ἐπιτάξαντα πῦρ φανῆναι εἰς πᾶσαν πρᾶξιν θεοῖς τε καὶ ἀνθρώποις. δῶμεν πάντες ὁμοῦ αὐτῷ τὴν εὐλογίαν, τῷ ἐπὶ τῶν οὐρανῶν μετεώρῳ, τῷ πάσης φύσεως κτίστῃ.

οὗτός ἐστιν ὁ τοῦ νοῦ ὀφθαλμός, καὶ δέξαιτο τῶν δυνάμεων μου τὴν εὐλογίαν. αἱ δυνάμεις αἱ ἐν ἐμοί, ὑμνεῖτε τὸ ἓν καὶ τὸ πᾶν· συνάσατε τῷ θελήματί μου πᾶσαι αἱ ἐν ἐμοὶ δυνάμεις. γνῶσις ἁγία, φωτισθεὶς ἀπὸ σοῦ, διὰ σοῦ τὸ νοητὸν φῶς ὑμνῶν χαίρω ἐν χαρᾷ νοῦ. πᾶσαι δυνάμεις ὑμνεῖτε σὺν ἐμοί. καὶ σύ μοι, ἐγκράτεια, ὕμνει. δικαιοσύνη μου, τὸ δίκαιον ὕμνει δι΄ ἐμοῦ. κοινωνία ἡ ἐμή, τὸ πᾶν ὕμνει δι΄ ἐμοῦ· ὕμνει ἀλήθεια τὴν ἀλήθειαν. τὸ ἀγαθόν, ἀγαθόν, ὕμνει· ζωὴ καὶ φῶς, ἀφ΄ ὑμῶν εἰς ὑμᾶς χωρεῖ ἡ εὐλογία. εὐχαριστῶ σοι, πάτερ, ἐνέργεια

τῶν δυνάμεων. εὐχαριστῶ σοι, θεέ, δύναμις τῶν ἐνεργειῶν μου· ὁ σὸς Λόγος δι΄ ἐμοῦ ὑμνεῖ σέ. δι΄ ἐμοῦ δέξαι τὸ πᾶν λόγῳ, λογικὴν θυσίαν.

Translation

Let every Physis of Kosmos favourably listen to this song.
Gaia: be open, so that every defence against the Abyss is opened for me;
Trees: do not incurvate;
For I now will sing for the Master Artisan,
For All That Exists, and for The One.

Open: you Celestial Ones; and you, The Winds, be calm.
Let the deathless clan of theos accept this, my logos.
For I shall sing of the maker of everything;
Of who established the Earth,
Of who affixed the Heavens,
Of who decreed that Oceanus should bring forth sweet water
To where was inhabited and where was uninhabited
To so sustain all mortals;
Of who decreed that Fire should bring light
To divinities and mortals for their every use.

Let us all join in fond celebration of who is far beyond the Heavens:
That artisan of every Physis.

May the one who is the eye of perceiveration accept this fond celebration
From my Arts.
Let those Arts within me sing for The One and for All That Exists
As I desire all those Arts within me to blend, together.

Numinous knowledge, from you a numinal understanding:
Through you, a song of apprehended phaos,
Delighted with delightful perceiverance.
Join me, all you Arts, in song.

You, mastery, sing; and you, respectful of custom,
Through me sing of such respect.
Sing, my companions, for All That Exists:
Honesty, through me, sing of being honest,
The noble, sing of nobility.

Phaos and Life: fond celebration spreads from us to you.

My gratitude, father: actuosity of those my Arts.
My gratitude, theos: Artisan of my actuosities;
Through me, the Logos is sung for you.

Through me, may All That Exists accept
Such respectful wordful offerings as this.

Commentary

every Physis of Kosmos. Among the presencings of the Kosmos described here by their physis are Earth, Trees, the Heavens, Air, and Water.

In respect of Kosmos and physis, qv. tractate XII:14,

> ἀνάγκη δὲ καὶ ἡ πρόνοια καὶ ἡ φύσις ὄργανά ἐστι τοῦ κόσμου
>
> Necessitas, forseeing, and physis, are implements of Kosmos

song. ὕμνος. Not a 'hymn' in the Christian sense (which the word hymn now so often imputes) but rather celebrating the numinous, and theos, in song, verse (ode), and chant.

Gaia. γῆ. Earth as elemental principle, hence the personification here since Earth is being directly, personally, invoked.

open. ἀνοίγνυμι. Cf. Papyri Graecae Magicae, XXXVI. 312ff. The term was often used in both mystic odes and in classical magicae incantations. The Latin *aperio* well expresses the sense, as in "aperire librum et septem signacula eius," (Jerome, Revelation V:5) and "et cum aperuisset sigillum secundum." (Jerome, Revelation VI:3)

μοχλός. Here, not a literal 'bolt' or 'lock' but what prevents (access to) or is a defence against something.

Abyss. ἀβύσσου. This is the emendation of Reitzenstein for the various readings of the MSS. Nock has ὄμβρου which does not make sense here, for why "open what prevents" rain? In respect of ἄβυσσος, qv. tractate III:1.

incurvate. This unusual English term is appropriate here to poetically suggest the sense of the Greek - σείω - which is to bend from side to side as if shaken by an earthquake, by a trembling of the Earth.

Master Artisan. κτίσεως κύριον. 'Founding Lord', or less poetically, Lord of Creation. Theos as creator-artisan is mentioned in Poemandres 9, with the term there, and in tractate IV:1, being δημιουργόν. Qv. also δύναμις δὲ τοῦ θεοῦ ὁ αἰών (the craft of theos: Aion) in tractate XI:3.

All That Exists. τὸ πᾶν. Qv. tractate XII: 22.

clan. κύκλος. Here signifying a particular group, or a particular assembly, of

people as in the English expression "the inner circle." Hence, "the clan of theos".

Sweet water. γλυκὺ ὕδωρ. The sweetness of water suitable to drink.

bring light to. In respect of φαίνω as 'bringing light', cf. Plato, Timaeus, 39b,

> φῶς ὁ θεὸς ἀνῆψεν ἐν τῇ πρὸς γῆν δευτέρᾳ τῶν περιόδων, ὃ δὴ νῦν κεκλήκαμεν ἥλιον, ἵνα ὅτι μάλιστα εἰς ἅπαντα φαίνοι τὸν οὐρανὸν
>
> theos ignited a light in that second circle from Earth, named now as Helios, so that it could bring light to all of the heavens

fond celebration. Regarding εὐλογία in a neutral way which does not impute the Christian sense of "praise the Lord", qv. Poemandres 22,

> παραγίνομαι αὐτὸς ἐγὼ ὁ Νοῦς τοῖς ὁσίοις καὶ ἀγαθοῖς καὶ καθαροῖς καὶ ἐλεήμοσι, τοῖς εὐσεβοῦσι, καὶ ἡ παρουσία μου γίνεται βοήθεια, καὶ εὐθὺς τὰ πάντα γνωρίζουσι καὶ τὸν πατέρα ἱλάσκονται ἀγαπητικῶς καὶ εὐχαριστοῦσιν εὐλογοῦντες καὶ ὑμνοῦντες τεταγμένως πρὸς αὐτὸν τῇ στοργῇ
>
> I, perceiveration, attend to those of respectful deeds, the honourable, the refined, the compassionate, those aware of the numinous; to whom my being is a help so that they soon acquire knowledge of the whole and are affectionately gracious toward the father, fondly celebrating in song his position.

perceiveration. νοῦς. As in the Poemandres tractate and other tractates.

my Arts. As at Poemandres 31 - which is also a traditional doxology (δοξολογία) to theos - the sense of δυνάμεων is not 'powers', forces (or something similar and equally at variance with such a laudation) but 'arts'; that is, particular abilities, qualities, and skills. Here, these abilities and skills - the craft - relate to esoteric song; to be able to be an effective laudator in respect of theos and "every Physis of Kosmos."

numinous. ἅγιος. As in the Poemandres tractate and other tractates.

knowledge. As at Poemandres 26, γνῶσις here could be transliterated as gnosis although I incline toward the view that such a transliteration might - given what the term gnosis now imputes, as for example in being a distinct 'spiritual way' - lead to incorrectly imposing modern meanings on the text.

numinal understanding. φωτίζω here implies an understanding given by a divinity, as for example in spiritual enlightenment, something that is not conveyed if a single word such as 'enlightened' is used as a translation. In order to express something of the Greek, I had used the term 'numinal understanding' with numinal implying 'divine' as at tractate III:1,

Δόξα πάντων ὁ θεὸς καὶ θεῖον καὶ φύσις θεία
The numen of all beings is theos: numinal, and of numinal physis.

phaos. As at Poemandres 4ff - and in other tractates - a transliteration of φῶς - using the the Homeric φάος, given that it (like physis) is a fundamental principle of Hermetic weltanschauungen and one which the overused English word 'light', with all its modern and Christian interpretations, does not satisfactorily express.

mastery. Implying mastery over one's self, cf. Chaucer, The Physician's Tale: "Bacus hadde of hir mouth right no maistrie." (v. 58)

respectful of custom. δίκαιος. Not 'righteous', which imposes abstract theological meanings (derived from the Old Testament) on the text, but rather 'respectful of custom', of dutifully doing one's duty (that is, being honourable) toward both the gods and other mortals.

Honesty. ἀλήθεια. Given that those who are urged to sing are personifications, this is not some abstract, disputable, 'truth' but as often elsewhere in classical literature, a revealing, a dis-covering, of what is real as opposed to what is apparent or outer appearance. In personal terms, being honest and truthful.

actuosity. ἐνέργεια. Qv. tractate XII:21. The English term actuosity derives from the classical Latin actuosus and expresses the Greek here better than the word 'energy' given the modern connotations of that word. The meaning is of (often vigorous) activity or occurrences either natural or which result from the actions of divinities or daimons. Here, there are the actuosities of theos and of the mortal who uses their arts, their skill, in laudation.

respectful wordful offerings. Qv. Poemandres 31. The difficult to translate Greek term λογικὴν θυσίαν implies an offering, and one which is both respectful and conveyed by means of words but which words are of themselves insufficient, inadequate, with the term 'wordful' suggesting such insufficiency.

Appendix I

A Note On Greek Terms In The Philosophy Of Pathei-Mathos

As I mentioned in the *A Philosophical Compendiary* chapter of my book *The Numinous Way of Pathei-Mathos*, my philosophy of pathei-mathos has connexions to the culture of ancient Greece, exemplified by the many Greek terms and phrases I use in an attempt to express certain philosophical concepts. Such use of such terms also serves to intimate that my philosophy has some connexion to the Graeco-Roman mystical, and paganus, traditions, one of which traditions is outlined in the Ιερός Λόγος tractate of the Corpus Hermeticum where it is written that

> "...every psyche - embodied in flesh - can
> By the mirificence of the circumferent deities coursing the heavens
> Apprehend the heavens, and honour, and physis presenced, and the works of theos;
> Can understand divine influence as wyrdful change
> And thus, regarding what is good and what is bad, discover all the arts of honour."
> [1]

Furthermore, I also - and perhaps (as you mention) somewhat confusingly - use certain Greek and Latin terms in a specific way, such that the meaning I assign to them is not necessarily identical to how they were understood in classical times or the same as the meaning ascribed to them in modern Greek and Latin lexicons. A few examples being συμπάθεια, δίκη, φύσις, ἁρμονίη, perfectus, ἅγιος, and σωφρονεῖν.

Thus I understand ἅγιος - qv. my translation of and commentary on the Pœmandres tractate of the Corpus Hermeticum - not as the conventional 'holy'/sacred but rather as implying the numinous/numinosity, for I incline toward the view that the English words holy and sacred have too many modern connotations, Christian and otherwise, whereas numinous/numinosity still have the advantage of being religiously neutral and thus can intimate what an ancient paganus tradition may well have intimated. Hence also why and for example I in that tractate chose to translate ἀρχέτυπον εἶδος as 'quidditas of semblance' [2] rather than use (as some other translators have) an expression that included the word 'archetype' since that word has modern connotations that detract from (that can falsify) the meaning of the original Greek.

Another example, from the many, is φύσις which I use contextually to refer to not only its Homeric and later Aristotelian sense - of personal character, Nature, and the unfolding/change of being, respectively [3] - but also to what I have philosophically described as the unity (the being/Being) beyond the division of

our φύσις, as individual mortals, into masculous and muliebral and a division we have made via abstractions (including 'forms'; the ἰδέᾳ/εἶδος of Plato) and denotatum.

Yet another example is σωφρονεῖν which I use - in preference to σωφρονέω/σωφροσύνη - as a synonym for "a fair and balanced personal, individual, judgement" (that is, thoughtful reasoning, or wisdom) whereas in classical and Hellenic terms the expression should be τὸ σωφρονεῖν/εἰς τὸ σωφρονεῖν which imply 'to be discreet (Ag. 1425), being moderate, having good judgement', and so on. Here, as with Δίκα (in preference to δίκη) I have used a form or variant of a specific Greek word in order to suggest a modern philosophical meaning (or principle) and differentiate it from the conventional lexicographic meaning. But it would perhaps, with the hindsight of some years, have been better to avoid confusion and instead given and then used transliterations - sophronein, Dika - as I did (following the example of Jung) with ἐναντιοδρομίας/enantiodromia. That is, using the transliterations as Anglicized terms, as I do with my usage of πάθει μάθος - especially when the transliteration is employed - for such Anglicized terms do not follow the correct Greek grammatical (inflective) usage, with my writings thus employing expressions such as "a pathei-mathos", "that pathei-mathos", "which pathei-mathos", "our accumulated pathei-mathos", "my pathei-mathos", and of course "the philosophy of pathei-mathos".

In other words, my usage of some Greek terms - and the meaning I assign to some others - is somewhat idiosyncratic, often philosophical; and although I have endeavoured to explain my usage and meaning in essays and commentaries, obviously this has not always been successful or as pedantic as it perhaps should have been.

Thus when I, some years ago now, first published my translation of fragment 1 of Heraclitus - without commentary - it led to a Greek scholar, then in Oxford, to ask about my seeming neglect of ἀεὶ. In correspondence I explained my usage, later incorporating part of that correspondence into a brief commentary which I appended to the translation, writing in the commentary that "in my view, *tend to* captures the poetic sense of ἀεὶ here. That is, the literal - the bland, strident - 'always' is discarded in favour of a more Heraclitean expression of human beings having an apparently rather irreconcilable tendency - both now and as in the past - to ignore (or forget or not understand) certain things, even after matters have been explained to them (they have heard the explanation) and even after they have discovered certain truths for themselves." [4]

Therefore, and as I mentioned in the introduction to my *Poemandres*, some may well consider the words of Diogenes Laertius about Plato - *Lives of Eminent Philosophers* 3.1 (64) - apposite in relation to my idiosyncratic use of some Greek terms:

> χρῆται δὲ ὁ Πλάτων ἐνίοτε αὐτῷ καὶ ἐπὶ τοῦ κακοῦ: ἔστι δ᾽ ὅτε καὶ

ἐπὶ τοῦ μικροῦ. πολλάκις δὲ καὶ διαφέρουσιν ὀνόμασιν ἐπὶ τοῦ αὐτοῦ σημαινομένου χρῆται.

David Myatt
2015

[1] My translation, from *Ιερός Λόγος: An Esoteric Mythos. A Translation Of And A Commentary On The Third Tractate Of The Corpus Hermeticum*. 2015.

[2] Quidditas being 11th/12th century post-classical Latin, from whence derived the scholastic term 'quiddity'.

[3] *Towards Understanding Physis*. The essay in included in *Sarigthersa: Some Recent Essays*. 2015.

[4] "Although this naming and expression [which I explain] exists, human beings tend to ignore it, both before and after they have become aware of it. Yet even though, regarding such naming and expression, I have revealed details of how Physis has been cleaved asunder, some human beings are inexperienced concerning it, fumbling about with words and deeds, just as other human beings, be they interested or just forgetful, are unaware of what they have done."

The translation - together with the Greek text and a brief commentary - is included as an appendix to *Towards Understanding Physis*.

Appendix II

On Translating Ancient Greek

Given that I have numerous times over the past ten or so years been asked by various individuals (including Greek scholars) about my Greek translations, and given that it seems some of my translations (such as parts of the Corpus Hermeticum) are regarded as "iconoclastic and controversial", it seems fitting to provide a rather more detailed explanation of my methodology over and above my few, short, previous remarks.

When studying New Testament Greek while a monk in a Christian monastery in the 1970s - and being already familiar (from schooldays and later studies including at that monastery) with Homer's Greek and the way that Aeschylus often omitted 'the article' and invented new words to express his meaning - I began to wonder, in respect of translations, about what I have since termed 'retrospective re-interpretation'. As I mentioned in my essay *Some Examples*

Regarding Translation and Questions of Interpretation, included as an Appendix to my Poemandres translation and commentary:

> "I incline toward the view that in translations into English it is often best to avoid words that impose or seem to impose a meaning on an ancient text especially if the sense that an English word now imputes is the result of centuries of assumptions or opinions or influences and thus has acquired a modern meaning, or an interpretation, somewhat at variance with the culture, the milieu, of the time when the text that is being translated was written. Especially so in the matter of religious or spiritual texts where so many people rely or seem to rely on the translations, the interpretations, of others and where certain interpretations seem to have become fixed.
>
> Thus, it may be helpful if one can suggest, however controversial or iconoclastic they may seem in their time, reasoned alternatives for certain words important for a specific and a general understanding of a particular text, and helpful because such alternatives might enable a new appreciation of such a text, as if for instance one is reading it for the first time with the joy of discovery.
>
> For example, one of the prevalent English words used in translations of the New Testament, and one of the words now commonly associated with revealed religions such as Christianity and Islam, is sin. A word which now imputes and for centuries has imputed a particular and at times somewhat strident if not harsh moral attitude, with sinners starkly contrasted with the righteous and the saved, and with sin, what is evil, what is perverse, to be shunned and shudderingly avoided."

I then proceeded to give various quotations and argued that the original sense of the English word 'sin' was

> "the sense of doing what was wrong, of committing an error, of making a mistake, of being at fault; at most of overstepping the bounds, of transgressing limits imposed by others, and thus being 'guilty' of such an infraction, a sense which the suggested etymology of the word syn implies: from the Latin sons, sontis."

Hence why in translating John 8.7 I eschewed the much overused and now often pejorative word sin:

> So, as they continued to ask [for an answer] he straightened himself, saying to them: Let he who has never made a mistake [Αναμαρτητος] throw the first stone at her.
>
> ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς· ὁ

ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτὴν βαλέτω λίθον.

While such a translation may well be controversial, to me it imparts something important regarding the teachings, and the life, of Jesus of Nazareth: something quite human, something rather different from a stern preacher preaching about 'sin'; something which to me seems to express what the Beatitudes express, and something which individuals such as Julian of Norwich, George Fox and William Pen many centuries later tried to say and write about Christianity and about the teachings and the life of Jesus of Nazareth.

This seeking after meaning beyond what a particular English word now often denoted - in common usage or otherwise - I applied to my translations of some fragments of Heraclitus, to my translations of three tractates of the Corpus Hermeticum, and am applying to my on-going (as of 2016) translation of and commentary on the Gospel of John. I also used this principle, albeit then in a mostly intuitive way, when undertaking my translations, decades before, of Sophocles and Aeschylus.

Thus I saught to try and understand - to apprehend, both intuitively and by scholarly means - what the author was expressing or saught to express all those centuries ago; which necessitated understanding the milieu, the ethos, the culture, of the time and the place where the author lived. My approach was therefore more than strictly grammatical; more than lexicographical.

Why is why, in the Hermetic tractates the translation of such words as ἀγαθός and εὐσεβέω and θεός were considered in the necessary context. [1]

What, for example, did θεός mean and imply in the Hellenic times that the texts were written? My view is that to translate as 'god' is to miss the variety of possible meanings, since 'god' to so many people in the West imparts the sense of, if not the God of Christianity, then of 'the one deity' of neo-pythagoreanism and gnosticism. This then leads and has led to speculation as whether God and 'the one deity' are the same and whether the texts are neo-pythagorean and/or gnostic and/or possibly influenced by early Christianity. The texts under consideration, however, are unclear as to exactly what and who θεός is, especially given (i) that in the Poemandres tractate θεός is described as being both male and female (ἀρρενόθηλυς) and (ii) that 'archetypes'/deities from classical Greek culture are mentioned, from Psyche to Hermes, and (iii) that Poemandres is described as 'changing their form/appearance' (shapeshifting) in the manner of Greek divinities such as Athena in The Odyssey and Demeter in mythological poems and legends, and (iv) the mention of 'daimons'. This θεός might thus refer to a deity in a classical sense, with the texts describing a mysticism that is essentially a development of existing and past Greek ideas.

To translate θεός as god is therefore, in my view, not helpful given that 'god' is not, in our milieu, a neutral world and therefore tends to impose a certain meaning on the text. In contrast, the transliteration 'theos' is neutral and also

aids the curiosity of the reader who might well then ask: what and who, here, is theos?

In regard to εὐσεβέω, is what is meant what we understand by terms such as reverent and pious? Again, given the influence of Christianity over the past two millennia, what such terms now so often denote is redolent of that religion so that such words are not neutral in respect of understanding the spirituality of such ancient Greek texts. Hence why my choice was for an expression: 'awareness of the numinous', which expression encompasses - or seems to me to encompass - an essential aspect of all spirituality, from ancient Greece to Greco-Roman times to Christianity and beyond. There is therefore, yet again, no retrospective re-interpretation of the text resulting from a poor choice of English words.

In considering ἀγαθός my basic guide was ἀγαθός contrasted with κακός in ancient Greece and Greco-Roman times with the sense being not some abstract god-given 'what is good' and 'what is evil', nor of some impersonal idea of 'good' contrasted with some other impersonal idea of 'evil', but rather the difference between good (noble) and bad (rotten) individuals, and which difference (according to so many authors of those times) was revealed, became known, through the deeds done by individuals. An interesting passage illustrating ἀγαθός contrasted with κακός occurs in section eight of the fourth tractate of the Corpus Hermeticum:

> τούτων δὲ οὕτως ἐχόντων, ὦ Τάτ, τὰ μὲν παρὰ τοῦ θεοῦ ἡμῖν τε ὑπῆρξε καὶ ὑπάρξει· τὰ δὲ ἀφ' ἡμῶν ἀκολουθησάτω καὶ μὴ ὑστερήσατω· ἐπεὶ ὁ μὲν θεὸς ἀναίτιος, ἡμεῖς δὲ αἴτιοι τῶν κακῶν, ταῦτα προκρίνοντες τῶν ἀγαθῶν

Nearly all past translations have opted to use the English words 'good' and 'evil', as did John Everard and G.R.S. Mead whose respective translations are,

> These things being so, O Tat, that things have been, and are so plenteously ministered to us from God; let them proceed also from us, without any scarcity or sparing. For God is innocent or guiltless, but we are the causes of Evil, preferring them before the Good.

> This being so, O Tat, what comes from God hath been and will be ours; but that which is dependent on ourselves, let this pressonward and have no delay; for 'tis not God, 'tis we who are the cause of evil things, preferring them to good.

A more recent translation is that of Brian Copenhaver,

> Since this is so, Tat, what proceeds from god has been and will be available to us. May what comes to us be suited to it and not deficient.

> And the evils for which we are responsible, who chose them instead of good things, are no responsibility of god's.

In contrast, I interpret as,

> Because of this, then - Thoth - what is from theos can be and has been ours
> So let what accompanies us be that now instead of later.
> For it is we who select dishonour rather than honour
> With theos blameless in this.

Which interpretation emphasises the personal origin of what is done and why what is bad, in personal terms, is - as the author of the text later writes, αὕτη διαφορὰ τοῦ ὁμοίου πρὸς τὸ ἀνόμοιον, καὶ τῷ ἀνομοίῳ ὑστέρημα πρὸς τὸ ὅμοιον - a privation of what is good:

This is the distinction between what is akin and what is different With what is different having a privation of what is akin. Which contrast between personal honour (a nobility of character) and dishonour (a doing of rotten deeds) is rather different from abstract "evil things", and well expresses an important aspect of the ethos of ancient Greece and of Greco-Roman culture; an aspect well-expressed by Sophocles:

πόλεμος οὐδέν᾽ ἄνδρ᾽ ἑκὼν αἱρεῖ πονηρόν ἀλλὰ τοὺς χρηστοὺς ἀεί battle does not willingly take cowards, but - as of old - the honourable Philoctetes, v.437
This interpretation of ἀγαθός - in the personal terms of such an ethos, rather than as some abstract existent external to the individual as posited by Plato, ἡ τοῦ ἀγαθοῦ ἰδέα - is why the author of text also writes,

> ὁρᾷς, ὦ τέκνον, πόσα ἡμᾶς δεῖ σώματα διεξελθεῖν, καὶ πόσους χοροὺς δαιμόνων καὶ συνέχειαν καὶ δρόμους ἀστέρων ἵνα πρὸς τὸν ἕνα καὶ μόνον σπεύσωμεν; ἀδιάβατον γὰρ τὸ ἀγαθὸν καὶ ἀπέραντον καὶ ἀτελές, αὐτῷ δὲ καὶ ἄναρχον, ἡμῖν δὲ δοκοῦν ἀρχὴν ἔχειν τὴν γνῶσιν. οὐκ αὐτοῦ οὖν ἀρχὴ γίνεται ἡ γνῶσις
>
> Do you, my son, apprehend how many celestial bodies we have to traverse -
> How many groups of Daimons and sequential constellations -
> So that we hasten to the Monas.
> For the honourable is unpassable, without limit, and unending
> Even though to us its origin appears to be the knowledge.
> But even though such knowledge is not the origin of it
> It yields to us the origin of our knowing. [2]

For Plato's explanation requires a questioning, a philosophical search for ἀληθεία, a type of anados, resulting in a knowing of 'the good', ἡ τοῦ ἀγαθοῦ ἰδέα, and which knowing - which knowledge - is the source, the origin, of all

other knowing. Here, the opposite is clearly stated: that such knowledge of 'the good', of what is honourable, is not 'the knowledge' - the conclusion of our anados - but instead only the source of what we know about ourselves and about others.

This understanding of 'the good', of ἀγαθός, is indeed somewhat controversial - the opposite of what Plato et al theorized and what some seem to have assumed regarding the Corpus Hermeticum - but one which presents an alternative (a somewhat paganus) understanding of such hermeticism as is described in the three tractates under consideration. And an interesting alternative that, to my knowledge, has been long neglected, given the various and the numerous assumptions made regarding the meaning of certain Greek words in texts such as the Corpus Hermeticum. [3]

David Myatt
2016

[1] In order to elucidate my methodology I for brevity only consider here three Greek terms.

[2] As I noted in my commentary on tractate IV:

> Reading ἀδιάβατον, which implies that what is honourable is always there, always around, always noticeable when it is presenced by someone. In other words - given the following καὶ ἀπέραντον καὶ ἀτελές - there are always some mortals who will (qv. sections 5 and 8) select honour rather than dishonour: who will (as described in section 4) "receive the perceiveration," having won that prize gifted by theos [...]
>
> The expression ἡμῖν δὲ δοκοῦν ἀρχὴν ἔχειν τὴν γνῶσιν is interesting given that it refers to 'the knowledge', which some have construed to refer to the gnosis of certain pagan weltanschauungen. However, since what this particular knowledge is, is not specified, to translate as 'the Gnosis' would be to impose a particular and modern interpretation on the text given what the term gnosticism now denotes. All that can be adduced from the text is that this particular knowledge may refer to and be the knowledge imparted in the text itself: the knowledge that Hermes is here imparting to Thoth.

[3] In respect of ἀγαθός, qv. Appendix III, *Concerning ἀγαθός and νοῦς in the Corpus Hermeticum*.

Appendix III

Concerning ἀγαθός and νοῦς in the Corpus Hermeticum

Three of the many Greek terms of interest in respect of understanding the varied weltanschauungen outlined in the texts that comprise the Corpus Hermeticum are ἀγαθός and νοῦς and θεός, with conventional translations of these terms as 'good' and 'Mind' and 'god' (or God) imparting the sense of reading somewhat declamatory sermons about god/God and 'the good' familiar from over a thousand years of persons preaching about Christianity interspersed with definitive philosophical statements about 'Mind', as if a "transcendent intelligence, rationality," or a "Mental or psychic faculty" or both, or something similar, is meant or implied.

Thus the beginning of tractate VI - τὸ ἀγαθόν, ὦ ᾽Ασκληπιέ, ἐν οὐδενί ἐστιν, εἰ μὴ ἐν μόνῳ τῷ θεῷ, μᾶλλον δὲ τὸ ἀγαθὸν αὐτός ἐστιν ὁ θεὸς ἀεί - and dealing as it does with both ἀγαθός and θεός, has been translated, by Mead, as "Good, O Asclepius, is in none else save God alone; nay, rather, Good is God Himself eternally," [1] and by Copenhaver as "The good, Asclepius, is in nothing except in god alone, or rather god himself is always the good." [2]

In respect of νοῦς, a typical example is from Poemandres 12 - ὁ δὲ πάντων πατὴρ ὁ Νοῦς, ὢν ζωὴ καὶ φῶς, ἀπεκύησεν ῞Ανθρωπον αὐτῷ ἴσον, οὗ ἠράσθη ὡς ἰδίου τόκου· περικαλλὴς γάρ, τὴν τοῦ πατρὸς εἰκόνα ἔχων· ὄντως γὰρ καὶ ὁ θεὸς ἠράσθη τῆς ἰδίας μορφῆς, παρέδωκε τὰ ἑαυτοῦ πάντα δημιουργήματα. The beginning of this is translated by Mead as "But All-Father Mind, being Life and Light, did bring forth Man co-equal to Himself, with whom He fell in love, as being His own child for he was beautiful beyond compare," and by Copenhaver as "Mind, the father of all, who is life and light, gave birth to a man like himself whom he loved as his own child. The man was most fair: he had the father's image."

Similarly, in respect of Poemandres 22 - παραγίνομαι αὐτὸς ἐγὼ ὁ Νοῦς τοῖς ὁσίοις καὶ ἀγαθοῖς καὶ καθαροῖς καὶ ἐλεήμοσι, τοῖς εὐσεβοῦσι, καὶ ἡ παρουσία μου γίνεται βοήθεια, καὶ εὐθὺς τὰ πάντα γνωρίζουσι καὶ τὸν πατέρα ἱλάσκονται ἀγαπητικῶς καὶ εὐχαριστοῦσιν εὐλογοῦντες καὶ ὑμνοῦντες τεταγμένως πρὸς αὐτὸν τῇ στοργῇ - which is translated by Mead as "I, Mind, myself am present with holy men and good, the pure and merciful, men who live piously. [To such] my presence doth become an aid, and straightway they gain gnosis of all things, and win the Father's love by their pure lives, and give Him thanks, invoking on Him blessings, and chanting hymns, intent on Him with ardent love," and by Copenhaver as "I myself, the mind, am present to the blessed and good and pure and merciful - to the reverent - and my presence becomes a help; they quickly recognize everything, and they propitiate the father lovingly and give thanks, praising and singing hymns affectionately and

in the order appropriate to him."

As explained in various places in my commentary on tractates I, III, IV, VIII, and XI, and in two appendices [3], I incline toward the view that - given what such English terms as 'the good', Mind, and god now impute, often as a result of two thousand years of Christianity and post-Renaissance, and modern, philosophy - such translations tend to impose particular and modern interpretations on the texts and thus do not present to the reader the ancient ethos that forms the basis of the varied weltanschauungen outlined in the texts of the Corpus Hermeticum.

To avoid such impositions, and in an endeavour to express at least something of that ancient (and in my view non-Christian) ethos, I have - for reasons explained in the relevant sections of my commentary - transliterated θεὸς as theos [4], νοῦς as perceiveration, or according to context, perceiverance; and ἀγαθός as, according to context, nobility, noble, or honourable [5]. Which is why my reading of the Greek of the three examples above provides the reader with a somewhat different impression of the texts:

> ° Asclepius, the noble exists in no-thing: only in theos alone; indeed, theos is, of himself and always, what is noble. [6]
>
> ° Perceiveration, as Life and phaos, father of all, brought forth in his own likeness a most beautiful mortal who, being his child, he loved.
>
> ° I, perceiveration, attend to those of respectful deeds, the honourable, the refined, the compassionate, those aware of the numinous; to whom my being is a help so that they soon acquire knowledge of the whole and are affectionately gracious toward the father, fondly celebrating in song his position.

But, as I noted in respect of ἀγαθός in the *On Ethos And Interpretation* appendix, whether these particular insights of mine are valid, others will have to decide. But they - and my translations of the tractates in general - certainly, at least in my fallible opinion, convey an impression about ancient Hermeticism which is rather different from that conveyed by other translations.

David Myatt
March 2017

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Notes

[1] G.R.S Mead. *Thrice-Greatest Hermes*. Theosophical Society (London). 1906.

[2] B. Copenhaver. *Hermetica*. Cambridge University Press. 1992

[3] My translation of and commentary on tractates I, III, IV, and XI - and the two appendices - is available in pdf format at https://davidmyatt.wordpress.com/2017/03/08/corpus-hermeticum-i-iii-iv-xi/

My translation of and commentary on tractate VIII is available in pdf format at https://davidmyatt.wordpress.com/2017/03/20/corpus-hermeticum-viii/

[4] To be pedantic, when θεὸς is mentioned in the texts it often literally refers to 'the' theos so that at the beginning of tractate VI, for example, the reference is to 'the theos' rather than to 'god'.

[5] In respect of 'the good' - τὸ ἀγαθόν - as 'honourable', qv. Seneca, *Ad Lucilium Epistulae Morales*, LXXI, 4, "summum bonum est quod honestum est. Et quod magis admireris: unum bonum est, quod honestum est, cetera falsa et adulterina bona sunt."

[6] The suggestion seems to be that 'the theos' is the origin, the archetype, of what is noble, and that only through and because of theos can what is noble be presenced and recognized for what it is, and often recognized by those who are, or that which is, an eikon of theos. Hence why in tractate IV it is said that "the eikon will guide you,"; why in tractate XI that "Kosmos is the eikon of theos, Kosmos [the eikon] of Aion, the Sun [the eikon] of Aion, and the Sun [the eikon] of mortals," and why in the same tractate it is said that "there is nothing that cannot be an eikon of theos," and why in Poemandres 31 theos is said to "engender all physis as eikon."

As I noted in my commentary - qv. especially the mention of Maximus of Constantinople in respect of Poemandres 31 - I have transliterated εἰκὼν.

Appendix IV

Cicero On Summum Bonum

In *De Finibus Bonorum et Malorum* Marcus Tullius Cicero, in criticizing Epicurus and others, presents his view of Summum Bonum, a term normally translated as 'the supreme good'. According to Cicero, honestum (honourable conduct) is the foundation of Summum Bonum which itself can be discerned by careful consideration (*ratio*) in conjunction with that knowing (*scientia*) of what is divine and what is mortal that has been described as wisdom (sapientia).

> aequam igitur pronuntiabit sententiam ratio adhibita primum divinarum humanarumque rerum scientia, quae potest appellari rite sapientia, deinde adiunctis virtutibus, quas ratio rerum omnium

> dominas, tu voluptatum satellites et ministras esse voluisti. (II, 37)

He then writes that honestum does not depend on any personal benefit (omni utilitate) that may result or be expected but instead can be discerned by means of consensus among the whole community in combination with the example afforded by the honourable actions and motives of the finest of individuals.

> Honestum igitur id intellegimus, quod tale est, ut detracta omni utilitate sine ullis praemiis fructibusve per se ipsum possit iure laudari. quod quale sit, non tam definitione, qua sum usus, intellegi potest, quamquam aliquantum potest, quam communi omnium iudicio et optimi cuiusque studiis atque factis, qui permulta ob eam unam causam faciunt, quia decet, quia rectum, quia honestum est, etsi nullum consecuturum emolumentum vident. (II, 45f)

In effect, Summum Bonum – what the Greeks termed τὸ ἀγαθὸν – depends on certain personal qualities such as a careful consideration of a matter; on a personal knowing of what is divine and what is mortal; on the example of personal noble deeds and motives, and on a communal consensus.

There is therefore nothing morally abstract or dogmatic about Cicero's understanding of Summum Bonum which so well expresses, as does Seneca [1], the Greco-Roman view, with a perhaps more apt translation of the term Summum Bonum thus being "the highest nobility".

David Myatt
2017

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[1] "summum bonum est quod honestum est; et quod magis admireris: unum bonum est, quod honestum est, cetera falsa et adulterina bona sunt". Ad Lucilium Epistulae Morales, LXXI, 4

Appendix IV

Swan Song Of A Mystic?
by Rachael Stirling

The latest effusion from Mr David Myatt, titled *Some Questions For DWM 2017*, is interesting for a variety of reasons not least of which is that it is permeated – as is his philosophy of pathei-mathos – with references to the classical culture of ancient Greece and Rome. It is also – perhaps unintentionally – revealing about Myatt's character providing as it does facts about his life and how he now views his philosophy of pathei-mathos, which philosophy he has previously described as his weltanschauung, his own outlook on life.

The overall impression is of a man steeped in Western culture who is still ineluctably part of that culture but who – even though already withdrawn from the world – desires as a mystic might to cut what few ties still bind him to the world of vanity and materialism.

The Philosophy of Pathei Mathos

One of these ties appears to be his philosophy of pathei-mathos. This is a philosophy which is not only clearly pagan and part of the Western philosophical tradition but also one which provides we Westerners with a cultured – a philosophical – paganism relevant to the modern world which is completely different from and even at odds with what has been termed both "contemporary paganism" and "neopaganism" with its invented rituals and ceremonies, its belief in and revival of ancient deities, and its lack of philosophical rigour. In effect, Myatt has continued, refined, and evolved the Western paganism – the ancient, the classical, paganism – evident in the works Homer, Hesiod, Aeschylus, Cicero, the Corpus Hermeticum, and Marcus Aurelius, stripping away the old idea of gods and goddesses and replacing them with a modern mysticism centred around philosophical concepts such as Being and physis {2}, and virtues such as personal honour, pathei mathos, and empathy. Such a philosophical approach also conveniently does away – sans polemics – with conventional religions such as Christianity. {3}

Why then – given this gift to those seeking a Western alternative to the likes of Christianity who are unable to take "contemporary paganism" and "neopaganism" seriously – does Myatt in his latest effusion seem, as some have commented, to reject his own pagan philosophy? For among other things he writes,

> "All that 'philosophy' seems to be to me now is a rather wordy and a rather egoistic, vainful, attempt to present what I (rightly or wrongly) believed I had learned about myself and the world as a result of various experiences."

My own view is that he is not rejecting that philosophy, only moving on, as a composer of musical works – finding themselves unsatisfied with their creations – moves on to other things, to new compositions. In other words, Myatt is only re-expressing what he said some years ago, which was that the philosophy of pathei-mathos was

> "simply my own weltanschauung, a weltanschauung developed over some years as a result of my own pathei-mathos. Thus, and despite whatever veracity it may or may not possess, it is only the personal insight of one very fallible individual." {4}

In Myatt's case he is simply moving on to concentrate on translations, and to live as his conscience dictates, or rather as his own pathei mathos informs him he should, which is life as a modern recluse and a learned mystic.

That he is not rejecting his own philosophy but instead is just not going to write anymore about it – or as he says, is not going to "pontificate" about it anymore – is evident in two of his replies. For in one reply he writes "I would suggest the tentative answers expressed by my weltanschauung," while in another that such philosophical essays "can be, and in my case seem to have been, manifestations of vanity."

But whether he will really write no more philosophical essays remains to be seen for there have been many writers, artists and musicians who, having forsworn their craft, nevertheless return to it at some stage.

A Western Heritage

In his latest effusion Myatt acknowledges his Western heritage, writing that as a schoolboy he read in Greek the likes of Thucydides, Homer, Plato, Aristotle, and Herodotus, and in a rather remarkable admission that what he

> "imbibed in those early years from such books of Ancient Hellas was nothing particularly philosophical but instead martial, and I could not but help admire those 'thinking warriors', those 'perspicacious inventive gentlemen' (περιφραδὴς ἀνήρ as Sophocles described them, cunning in inventive arts who arrive now with dishonour and then with honour, τι τὸ μηχανόεν τέχνας ὑπὲρ ἐλπίδ᾽ ἔχων τοτὲ μὲν κακόν, ἄλλοτ᾽ ἐπ᾽ ἐσθλὸν ἕρπει) nurtured as I was then and had been for years by and in various colonies and outposts of what was still the British Empire. Thus it was natural that when, a short time later, I first learned about the Third Reich and about the loyalty of a soldier such as Otto Ernst Remer and the heroic actions of warriors such as Leon Degrelle I admired such men and intuited that something of the warrior ethos of ancient Hellas and Sparta may have manifested itself in our modern world."

He also admits that

> "some aspects of some of the tractates of the Corpus Hermeticum have influenced my thinking, just as Aristotle, Aeschylus, Sophocles, Marcus Aurelius, and other classical and Hellenistic Greek and Latin writers have."

That he does not mention any non-Western literature I find indicative.

Thus it is my view that Myatt – despite some of his past peregrinations or perhaps because of some of those peregrinations – is still rooted in and still contributing to the ethos of the West, a fact evident in his philosophy of pathei-mathos and also in his on-going translations of texts from the Corpus Hermeticum and his on-going translation of the Gospel of John, both of which are important for understanding the past and the current ethos of the West itself particularly as Myatt notes, in one of his replies, that his presumption is

"of early Christianity probably being influenced by the diverse hermetic traditions which existed and flourished during the Hellenistic period."

This rootedness in the culture of the West is also evident in another of his replies, with Myatt lamenting that

> "for so many in the modern West there is no longer an ancestral culture of which one is a living, dwelling, part – a connexion between the past and the future and a connexion with a rural place of dwelling – and which culture preserves the slowly learned wisdom of the past."

Like a few others, my view is that his philosophy of pathei-mathos as well as his translations provide some of the links we need to reconnect ourselves with our Western ancestral culture.

Rachael Stirling
August 2017

{1} In one of his replies Myatt writes that in his philosophy

> "the apparent parts of the unity are expressed by descriptors such as masculous and muliebral, with that unity – The One, μονάς – not designated by terms such as theos (God, god) or theoi (gods) but rather metaphysically, as Being and the emanations/effluvia of Being such as ourselves, Nature, and the Cosmos itself."

{2} A detailed analysis of Myatt's philosophy is given in the 2016 book *The Mystic Philosophy Of David Myatt*.

{3} *The Way Of Pathei-Mathos – A Précis*. The essay is in the 2014 compilation titled *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*.

Appendix VI

Self-Dramatization, Sentimentalist, Or Chronicler Of Pathei Mathos?

Overview: Personal Effusions

Many of David Myatt's post-2006 writings are intensely personal. In particular, the letters - or extracts from private letters - which he has published are full of personal feelings, such as in the following examples; the first from his *The Joy-bringing Sky-blue*, written in 2006, and the second from his *One Error-Prone Self* written in 2012, with both included in his 2013 book

Understanding and Rejecting Extremism.

> « So I am haunted, here and again, where again the Swallows gather as they gather at this time of year: chirping to each other and preparing in some weeks to leave. Thus do they skim the fields, catching, eating, their food as
> the cycle of natural life upwardly repeats and a cooling breeze dims a little of the humid heat of the day, here in a greening part of a still-living England. Haunted, here and again – amid such joyful growing warmth – with, by, because of, her death; with by, because of, the multiplicity of my multitudes of suffering-causing and so stupid mistakes. »

> « There is a certain inner emptiness, and often, and bearing grief and sadness, when alone indoors. Inner vacant sometimes colding spaces which perhaps a belief in God - or the gods - might fill, and which certainly a partner or prayer or both would warm and dissipate. Yet this certain inner emptiness, such sadness, I sense is perhaps is as it should be for me, as part expiation for the varied harm my varied pasts - in this one life - have caused [.....] But I have no chanted, sung, or contemplative Opus Dei to try, in monastic peace and with hope and faith, to balance - Soli Deo Honor et Gloria - the unwise deeds of so many; nor any longer a desire or need to interfere in the lives of others. So there is for me only the living of each moment as it passes: no aim, no goal. »

The overall impression is of reading someone's private diary, with there being so many published emotive and personal effusions over so many years naturally leading us to ask pertinent questions about Myatt himself. Why publish what many people will undoubtedly dismiss - or already have dismissed - as either mawkish or as self-dramatization or as both, and do such published personal effusions detract from both his translations and his philosophy of pathei mathos? There is also, of course, given his extremist past and given particular allegations about him and the Occult, the obvious question of whether the feelings expressed in these outpourings are genuine particularly as Myatt appears to have ready-made answers to such questions. Such as this, from his *Some Questions For DWM 2017*,

> « My only - quite feeble - excuse for the plenitude of such post-2011 writings is that they, through the act of writing and corresponding with others, were partly expiative but mostly aided (or seemed to me to aid) my understanding of myself particularly in relation to my extremist past and the religions I had personal and practical experience of. »

Or this, from his earlier *Some Questions For DWM 2014*,

> « My writings, post-2011, were and are really dialogues: interiorly

with myself and externally with a few friends or the occasional person who has contacted me and expressed an interest. They are just my attempts to answer particular philosophical and metaphysical questions which interest or perplex me; attempts to understand myself and my extremist past (and thus understand extremism itself), and attempts to express what I believe I have, via pathei-mathos, come to understand and appreciate. Thus, I make no claims regarding the worth or the importance of these personal and philosophical musings, with such dialogues, musings, and correspondence published mostly because expiatory but also because (being honest) of vanity in the hope that some of them may possibly, just possibly, be of some interest to a few individuals interested in such philosophical and metaphysical questions or interested in understanding extremism and its causes. But if no one takes them seriously, it does not matter, for they have assisted me in understanding myself, in recognizing and acknowledging my past mistakes and the suffering I have caused, and aided my move from extremism toward developing a mystical and personal weltanschauung imbued with a muliebral ethos. »

An Assessment

The sheer quantity of material - amounting to hundreds of published letters and essays dating from 2006 to 2017 - is a good starting point. Arranging them into date order, beginning with his *The Scent of Meadow Grass* {1} written in 2006 "four days on from Fran's death" and ending with his *Some Questions For DWM 2017*, they tell a particular personal story. A story which includes works such as *Religion, Empathy, and Pathei-Mathos: Essays and Letters Regarding Spirituality, Humility, and A Learning From Grief* {2} and, of course, his 'autobiography' - his apologia - titled *Myngath* {3}.

The personal story that is told by this material is that of an arrogant, violent, fanatic who spent thirty years as a neo-nazi activist, ideologue, and propagandist, followed by ten years as a radical Muslim preaching Jihad and who publicly supported al-Qaida, Hamas, and 'suicide attacks'. Which - with his various terms of imprisonment for violence, his leadership of a gang of thieves, his terrorist manual which inspired the London nail- bomber, followed by his conversion to Islam - is itself an interesting if strange story had it ended with him, for example, in prison as a Muslim for such offences as 'inviting support for a proscribed organisation', or 'possessing a document containing information likely to be useful to a person committing or preparing an act of terrorism' or 'inciting terrorism overseas'.

But the story did not end with his Muslim years. He suffered a personal tragedy, the unexpected suicide in 2006 of his fiancée and which tragedy maybe for the

first time in his life grounded him in the realities of human suffering and grief. According to his post-2006 personal writings {4} it was this singular event which caused him to reflect upon his extremist past and upon him own character.

In a long letter dated March 2010 and to which letter he gave the title *One More Foolish Failure* Myatt wrote

> « I am such a fool; such a failure, in evolutionary terms, in the perspective of the Cosmos. Here I am, entering the sixth decade of my life, having spent the last forty years seeking experience and wisdom and having, in that time, made so many errors, mistakes, and been the cause of much suffering, personal and otherwise. How then can I be deemed wise? How - when I have leant, from sorrowful experience, from my own pathei-mathos, from the personal tragedy of the dying and the death of two loved ones, and yet have always always, until now, returned to pursuing suffering-causing abstractions and unethical goals?
>
> There is no excuse for this failure of mine, year following year - although of course I have always made excuses for myself, as failures often do. Wordy, moral-sounding, inexcusable excuses almost always of the unethical "the end justifies the means" kind.
>
> No excuses - because from sorrow, from personal tragedy, I felt, dis-covered, the unethical nature of all abstractions, be they deemed political, religious, or social. And yet I always seemed, until a month ago, to gravitate back toward them, as if there was some basic flaw in my personal nature, my character, that allowed or even caused such a return, such a stupid forgetting of lessons learnt [.....]
>
> Thus is there the same old haunting question - of how long will it be before I in my addiction forget The Numen, yet again, and so return to the suffering-causing habits of so many previous years? For now, I can only hope against hope that I have strength enough, memories enough, humility enough, to keep me where I know I should belong: infused, suffused, with the world of the numinous, enabling thus such an empathic living as can make us and keep us as ethical, compassionate, human beings; one sign toward the higher human type we surely have the potential to become. » {5}

It seems from subsequent writings that it was such feelings, such personal reflections, which spurred him to refine his then still incomplete 'numinous way' into what became his 'philosophy of pathei-mathos' {6} and in which philosophy personal humility plays a central role {7}. Which is probably why he wrote that

> « any Way or religion which manifests, which expresses, which guides

> individuals toward, the numinous humility we human beings need is good, and should not be stridently condemned. For such personal humility – that which prevents us from committing hubris, whatever the raison d'être, the theology, the philosophy – is a presencing of the numinous. Indeed, one might write and say that it is a personal humility – whatever the source – that expresses our true developed (that is, rational and empathic) human nature. » {8}

Myatt's story thus ends with this philosophy; with him - post-2012 - emphasizing again and again the virtues of humility, personal love, compassion, tolerance, and personal honour, and being emphatic that his philosophy involves a personal, a mystical, approach to life and therefore is neither political nor involves any religious dogmatism and presents only his answers to particular questions, writing in 2012 that

> « All I have are some personal and fallible answers to certain philosophical, personal, ethical, and theological, questions. No certainty about anything except about my own uncertainty of knowing and about the mistakes, the errors, of my past. » {9}

Two years later he wrote that

> « In a very personal sense, my philosophy of pathei-mathos is expiative. » {10}

Which theme of a personal expiation runs through all his post-2010 writings.

A Personal Conclusion

My assessment, based on the personal material Myatt has published since 2006, is that there is a definite narrative and that this narrative is emotionally, personally, and philosophically consistent. That these writings are not mawkish and certainly not the self-dramatization of someone seeking to draw attention to themselves. That they are in fact documenting the interior, the personal, struggles of someone trying to reform - to radically change - themselves following a personal tragedy; someone using such writings, and in particular their publication, as acts of both self-learning and expiation, with it being plausible that he used such publication as a reminder to both others and himself so that he could never again return to the selfishness and extremism of his past.

For documenting such a struggle - from neo-nazi to modern mystic - Myatt should be commended with his post-2006 personal writings and his philosophy of pathei mathos a contribution to what Myatt has termed our 'human culture of pathei-mathos' which he defined in his 2014 essay *Education And The Culture Of Pathei-Mathos* {11} as

> « the accumulated pathei-mathos of individuals, world-wide, over

> thousands of years, as (i) described in memoirs, aural stories, and historical accounts; as (ii) have inspired particular works of literature or poetry or drama; as (iii) expressed via non-verbal mediums such as music and Art, and as (iv) manifest in more recent times by art-forms such as films and documentaries. »

Yet, and to paraphrase Myatt, it is not important if his post-2010 personal writings are not taken seriously by others since they enabled him to understand himself, acknowledge his mistakes, and reform himself.

J.B.
2017

{1} Included in the book *Understanding and Rejecting Extremism: A Very Strange Peregrination*. 2013. ISBN 978-1484854266
{2} Published in 2013. ISBN 978-1484097984. When publishing his letters or extracts therefrom Myatt often provides a title for individual letters.
{3} Published in 2013. ISBN 978-1484110744
{4} For example see the section titled *A Personal Tragedy* in *Myngath*, and also his collection of essays titled *Meditations on Extremism, Remorse, and The Numinosity of Love* published in 2016.
{5} The letter, too long to quote in full here, is worth reading in its entirely. It is included in *Meditations on Extremism, Remorse, and The Numinosity of Love*, and can be read on-line at https://davidmyatt.wordpress.com/one-more-foolish-failure/ [Accessed October 2017]
{6} See his 2012 essay *The Development of the Numinous Way,* included as an appendix in both *Myngath* and *Meditations on Extremism, Remorse, and The Numinosity of Love*.
{7} The role of humility in Myatt's philosophy is mentioned in Part Two of *An Overview of David Myatt's Philosophy of Pathei-Mathos* by R. Parker included in the book *The Mystic Philosophy Of David Myatt* published in 2015, ISBN 978-1523930135.
{8} *Soli Deo Gloria*, written in 2011. Can be read on-line at https://davidmyatt.wordpress.com/soli-deo-gloria/ [Accessed October 2017]
{9} From the 2012 letter - titled *Politics, Pathei-Mathos, and My Extremist Past* - included in Part Three of *Understanding and Rejecting Extremism.*
{10} *Some Questions For DWM 2014*.
{11} The essay is included in his book *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*, published in 2014. ISBN 978-1502396105

cc David Wulstan Myatt 2011-2017 & T.W.S. 2017

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All translations by David Myatt

Religion, Empathy, and Pathei-Mathos

Spirituality, Humility, and A Learning From Grief

David Myatt

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Prefatory Note

This compilation is of some letters and essays of mine written during the past two years (2012 - 2013) dealing with questions of religion, redemption, expiation, humility, and spirituality in general, and thus compliments both the collection of my writings about the philosophy of pathei-mathos in *The Numinous Way of Pathei-Mathos* and my autobiography *Myngath*.

All translations, and interpretations of the meaning of texts (Quranic, poetic and otherwise), are mine, and, in the interests of clarity, I have included a glossary of terms and Greek words - taken from *The Numinous Way of Pathei-Mathos* - given that (i) I tend to use certain Greek words to express my meaning, and (ii) I often have a particular philosophical interpretation or understanding of certain English terms.

David Myatt
2013

In Loving Remembrance of Sue, died 4th April 1993
In Loving Remembrance of Frances, died 29th May 2006

°°°

I
Numinous Expiation

One of the many problems regarding 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. For, in the person of empathy, of compassion, of honour, a knowledge and understanding of dishonour done, of the suffering one has caused - perhaps before one became such a person of compassion, honour, and empathy - is almost invariably the genesis of strong personal feelings such as remorse, grief, and sorrow. The type of strong feelings that Christopher Marlowe has Iarbus, King of Gaetulia, voice at the end of the play *The Tragedie of Dido Queene of Carthage,* written c.1587:

> Cursed Iarbas, die to expiate
> The grief that tires upon thine inward soul.

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.

One motivation, in the case of pagan religions and ways, for a person to seek expiation is fear of *wrake*; fear of the retribution or of the misfortune, that - from the gods - might befall them or their descendants in this life. Similarly, for those acceptive of an all-knowing, all-seeing supreme deity - or even of the Buddhist mechanism of karma - there is also fear of wrake; fear of the punishment, the retribution, the misfortune, that might await them in the next life; or, in the case of Buddhism, the type of life that might result when next they are reborn.

As the Owl explains in the mediæval English religious allegory *The Owl and the Nightingale*,

> ich wat þar schal beo niþ & wrake
>
> I can see when there shall be strife and retribution [1]

All such religious mechanisms of expiation, whatever the theology and regardless of the motivation of the individual in seeking such expiation, are or can be cathartic; restorative, healing. But if there is no personal belief in either a supreme deity or in deities, how then to numinously make reparation, propitiation, and thus to not only expiate such feelings as remorse, grief, and sorrow but also and importantly offset the damage one's wrong actions have caused, since by their very nature such suffering-causing actions are *ὕβρις* and not only result in harm, in people suffering, but also upset the natural balance.

In truth, I do not know the answer to the question how to so numinously make reparation, propitiation. I can only conject, surmise. One of my conjectures is enantiodromia; of the process, mentioned by Diogenes Laërtius and attributed to Heraclitus, of a wholeness arising both before and after discord and division [2]. This wholeness is the healthy, the numinous, interior, inward, and personal balance beyond the separation of beings - beyond *πόλεμος* and *ὕβρις* and thus beyond *ἔρις*; beyond the separation and thence the strife, the discord, which abstractions, ideations, encourage and indeed which they manufacture, bring-into-being. As Heraclitus intimated, according to another quotation attributed to him -

> *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]

But what, then, in practical personal terms are this wholeness and this process termed enantiodromia? To me, this wholeness is a knowing and an acceptance of both the importance of the numinous principle of *Δίκα* [4] and the necessity of wu-wei [5] - and a knowing which empathy can provide - and thence a desire to live life in a non-interfering manner consistent with empathy, compassion, reason, honour, and humility. And it is this very knowing, this very desire to live in such a manner, which is enantiodromia; which is cathartic, restorative, healing; with a natural humility and the cultivation and practice of reason - *σωφρονεῖν*, a fair and balanced judgement - being the essence of this personal process, the essence of enantiodromia.

For the human virtue of humility is essential in us for us not to repeat our errors of *ὕβρις*, a humility which our *πάθει μάθος* makes us aware of, makes us feel, know, in a very personal sense. For we are aware of, we should remember, our fallibility, our mortality, our mistakes, our errors, our wrong deeds, the suffering we have caused, the harm we have done and inflicted; how much we personally have contributed to discord, strife, sorrow.

In addition, by and through humility, we do what we do not because we expect some reward, or some forgiveness, given by some supra-personal supreme Being, or have some idealized duty to such a Being or to some abstraction (such as some nation, some State) but because it is in our very nature to do an act of compassion, a deed of honour: to do something which is noble and selfless. That is, we act, not out of duty, not out of a desire for Heaven or Jannah, or enlightenment or some other "thing" we have posited – not from any emotion, desire or motive, not because some scripture or some revelation or some Buddha says we should – but because we have lost the illusion of our self-contained, personal, identity, lost our Earth-centric, human-centric, perspective, lost even the causal desire to be strive to something different, and instead just *are*: that is, we are just one microcosmic living mortal connexion between all life, on Earth, and in the Cosmos. For our very nature, as human beings, is a Cosmic nature – a natural part of the unfolding, of the naturally and numinously changing, Cosmos.

Thus a personal humility is the natural balance living within us; that is, we being or becoming or returning to the balance that does not give rise to *ἔρις* Or, expressed simply, humility disposes us toward gentleness, toward kindness, toward love, toward peace; toward the virtues that are balance, that express our humanity.

This personal humility inclines us toward *σωφρονεῖν*; toward being fair, toward rational deliberation, toward a lack of haste. Toward a balanced judgement and thence toward a balanced life of humility, wu-wei, and a knowing of the wisdom of *Δίκα*.

There is nothing especially religious here, nor any given or necessary praxis. No techniques; no supplication to some-thing or to some posited Being. No expectation of reward, in this life or some posited next life. Only an interior personal change, an attempt to live in a certain gentle, quiet, way so as not to intentionally cause suffering, so as not to upset the natural balance of Life.

DWM
February 2012

Notes

[1] v.1194. The text is that of the Cotton Caligula MS in the British Library as transcribed by JWH Atkins in *The Owl and the Nightingale*, Cambridge University Press, 1922.

[2] The quotation from Diogenes Laërtius is: *πάντα δὲ γίνεσθαι καθ' εἱμαρμένην καὶ διὰ τῆς ἐναντιοδρομίας ἡρμόσθαι τὰ ὄντα* (ix. 7)

My translation is: *All by genesis is appropriately apportioned [separated into portions] with beings bound together again by enantiodromia.*

As I mentioned in my essay *The Abstraction of Change as Opposites and Dialectic*:

> I have used a transliteration of the compound Greek word - *ἐναντιοδρομίας* - rather than given a particular translation, since the term enantiodromia in my view suggests the uniqueness of expression of the original, and which original in my view is not adequately, and most certainly not accurately, described by a usual translation such as 'conflict of opposites'. Rather, what is suggested is 'confrontational contest' - that is, by facing up to the expected/planned/inevitable contest.
>
> Interestingly, Carl Jung - who was familiar with the sayings of Heraclitus - used the term enantiodromia to describe the emergence of a trait (of character) to offset another trait and so restore a certain psychological balance within the individual.

[3] Fragment 80. qv. my *Heraclitus - Some Translations and Notes*

As I noted in *The Abstraction of Change as Opposites and Dialectic*, it is interesting that:

> "in the recounted tales of Greek mythology attributed to Aesop, and in circulation at the time of Heraclitus, a personified *πόλεμος* (as the *δαίμων* of kindred strife) married a personified *ὕβρις* (as the *δαίμων* of arrogant pride) [8] and that it was a common folk belief that *πόλεμος* accompanied *ὕβρις* - that is, that Polemos followed Hubris around rather than vice versa, causing or bringing *ἔρις*."

[4] As mentioned in my *Philosophy of Pathei-Mathos*, Δίκα 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 numinous 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 -

> *Δίκα δὲ τοῖς μὲν παθοῦσ-*
> *ιν μαθεῖν ἐπιρρέπει*

In respect of *Δίκα*, I write and spell it thus – in this modern way and 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, *Δίκα* suggests what lies beyond and what was the genesis of *δίκη* personified as the goddess, Judgement – the goddess of natural balance, of the ancestral way and ancestral customs.

Thus, *Δίκα* implies the 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 *Δίκα*, 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.

[5] Wu-wei is a Taoist term used in my philosophy of The Numinous Way "to refer to a personal ‘letting-be’ deriving from a feeling, a knowing, that an essential part of wisdom is cultivation of an interior personal balance and which cultivation requires acceptance that one must work with, or employ, things according to their nature, for to do otherwise is incorrect, and inclines us toward, or is, being excessive – that is, is *ὕβρις*. In practice, this is the cultivation of a certain (an acausal, numinous) perspective – that life, things/beings, change, flow, exist, in certain natural ways which we human beings cannot change however hard we might try; that such a hardness of human trying, a belief in such hardness, is unwise, un-natural, upsets the natural balance and can cause misfortune/suffering for us and/or for others, now or in the future. Thus success lies in discovering the inner nature of things/beings/ourselves and gently, naturally, slowly, working with this inner nature, not striving against it."

I first became acquainted with the concept of wu-wei when, as a youth living in the Far East, I studied Taoism and a learnt a martial art based on Taoism. Thus it might be fair to assume that Taoism may well have influenced, to some degree, the development of my weltanschauung.

°°°

II
Questions of Good, Evil, Honour, and God
Some Personal Musings

Introduction

For the past three or so years, as I developed my 'numinous way' and then last year refined it into the philosophy of pathei-mathos, I have reflected more and more on questions concerning good, evil, honour, God, and religion and ethics in general; related as these matters are (at least according to my fallible understanding) to our nature, and possible development, as human beings, and thence to matters such as society, culture, and the jurisprudence by which modern societies function, or endeavour or aspire to function; and manifesting, as answers to such questions should, at least some explanations concerning the evidence that we human beings possess, and have possessed for thousands upon thousands of years, a paradoxical character, capable of - and having done - both honourable and dishonourable deeds, of being both 'good' and 'bad'.

Thus some of the questions of concern are: (i) what is 'good' and 'bad'; (ii) have the definitions and thence the theology and epistemology and the morality of religions, over millennia, enabled more and more of us to avoid doing or causing what is 'bad'; (iii) what, if anything, can or perhaps should replace such definitions, such theology, such epistemology, such morality - such religions - for those who do not or cannot accept such religious answers and the guidance so offered; (iv) does jurisprudence - and thence The State - offer an acceptable alternative; and, perhaps most importantly, as I have endeavoured to intimate in some other recent musings, (v) can we as a species change, sans a belief in some reward or the threat of punishment - be such karmic, eschatological, or deriving from something such as a State - or "are we fated, under Sun, to squabble and bicker and hate and kill and destroy and exploit this planet and its life until we, a failed species, leave only dead detritic traces of our hubris?" [1]

Today - thousands of years after the births of Lao Tzu, of the Buddha, of Moses, of Jesus of Nazareth, of Muhammad - horrid things still happen every minute of every day to people who do not deserve them, who have done nothing dishonourable. Horrid things caused by other human beings, and it certainly

seems to me that we, as a species - en masse, world-wide - cannot seem to prevent ourselves from doing what is bad, here understanding and accepting, initially at least, 'the bad' as that which harms or kills or causes suffering to others. All we seem to have done is manufacture more excuses for ourselves and for others in order to try and justify the harm done, and the killings and the suffering caused, and thus

> "...latterly, in the name of some country, or some nation, or some political ideal, or some cause, or on behalf of some-thing supra-personal we believed in, we sallied for to war or did deeds that caused suffering, death, destruction, and inflicted violence on others. Defending this, or attacking that. Invading here; or colonizing there. Dreaming of or determined to find glory. Always, always, using the excuse that our cause, our ideal, our country, our nation, our security, our prosperity, our 'way of life', our 'destiny', hallowed our deeds; believing that such suffering, death, destruction as we caused, and the violence we inflicted on others, were somehow justified because 'we' were right and 'they' our foes, were wrong or in some way not as 'civilized' or as 'just' as us since 'their cause' or their 'way of life' or way of doing things was, according to us, reprehensible." [2]

But is 'the bad' really that which harms or kills, or causes suffering to, others, and if so, is it necessary - moral - to qualify this understanding by appending 'without just cause' to it, and what, therefore - as others, from the *Jus Papirianum* attributed to Sextus Papirius to Augustine of Hippo to Thomas Aquinas and beyond, have saught to define - is a 'just cause' so that 'the bad' is then understood to be "that which harms or kills or causes suffering to others without just cause".

This essay presents some musings of mine regarding such questions.

DWM
April 2013

Part One

Good and Evil - An Early Christian Perspective

Given the influence of Christianity over individuals in the West during the past two millennia, especially in terms of eschatology and jurisprudence, it seems apposite to consider how the concepts of 'good' and 'evil' are presented in

Christian scripture.

In Genesis 3.5 it is written that:

> ᾔδει γὰρ ὁ θεὸς ὅτι ἐν ᾗ ἂν ἡμέρᾳ φάγητε ἀπ᾽ αὐτοῦ, διανοιχθήσονται ὑμῶν οἱ ὀφθαλμοί, καὶ ἔσεσθε ὡς θεοὶ γινώσκοντες καλὸν καὶ πονηρόν. [3]

What, therefore, is meant by γινώσκοντες καλὸν καὶ πονηρόν? Most translations - modern and otherwise - provide something akin to "knowing good and evil" which we, after two thousand years, presume to associate with some theological ideation such as 'the forces/realm of good' contrasted with (or verses) 'the forces/realm of evil' as if both have or can have an existence independent of the physical world and independent of ourselves, an existence or a force associated, or seemingly associated, with a being described, in the Hebrew scriptures, as נָחָשׁ - a serpent - and in LXX as ὄφις, a mythological creature familiar to readers of Hesiod's *Theogony* [4] and from myths and legends concerning the oracle at Delphi and the Πύθων, which is both curious and interesting given that נִחֵשׁ can signify divination (qv. Genesis 44.15, for example) and the whisper (the hiss) of a soothsayer or an enchantress.

But, in respect of this 'good and evil', might the Greek of LXX - and the Hebrew text - suggest something other than such a theological ideation? That is, how might the Greek text have been understood in its time?

The Greek of LXX contrasts κάλος with πονηρόν. Now, κάλος is classically understood (as often in Homer) as 'what is pleasing' (as in pleasing to look upon) and that which is considered beneficial and/or admirable (as in admirable deeds); whence what is beautiful/healthy and what is noble or honourable. Classically understood, πονηρόν is 'wearisome' (as in Hesiod, for instance in reference to the tasks that Hercules has to endure) and also what is considered dishonourable or cowardly, as in Sophocles, *Philoctetes* v.437 - πόλεμος οὐδέν᾽ ἄνδρ᾽ ἐκὼν αἱρεῖ πονηρόν, ἀλλὰ τοὺς χρηστοὺς ἀεί (battle does not willingly take cowards, but - as of old - the honourable).

The classical meaning of the Genesis text - of the Greek still understood at the time of LXX (c. 250 BCE) and before later interpretations [5] - might therefore seem to suggest some contrast between what is beneficial/admirable/beautiful /noble/honourable and what is wearisome/cowardly/dishonourable.

Interestingly, the sense of the Hebrew text of Genesis 3.5 seems to follow the sense of the Greek, or vice versa [6] - יֹדְעֵי טֹוב וָרָע . That is, "knowing tov and rah," with טוֹב suggesting pleasing, pleasant, beautiful; and רָע suggesting adversity, unpleasant, harmful, injurious.

In Genesis 8.21, πονηρόν also occurs, again usually translated as some abstract

'evil' - man's heart is evil from his youth, and so on - even though the classical/Hebrew understanding of the term suggests the former more personal sense of dishonourable/injurious, as does its occurrence in the New Testament, as, for example, in Luke 6.45 where it is - interestingly - contrasted not with κάλος but with ἀγαθός, and where the context - of a healthy (a good, κάλος) tree not bearing rotten/bad (σαπρός) fruit, καλὸν ποιοῦν καρπὸν σαπρόν - also suggests not some abstract (demonic) 'evil' but a dishonourable (a bad, cowardly) person bringing forth some-thing bad, burdensome, dishonourable, and thus unhealthy, as rotten fruit is unhealthy and harmful, and with Luke 6.43-5 therefore translated thus:

> For no healthy tree brings forth rotten fruit just as a rotten tree cannot bring forth healthy fruit. For each tree is judged by its fruit. A good person from the store of good in their heart brings forth what is good, and a bad person from their bad store brings forth what is bad; for it is because of an overflowing heart that the mouth speaks.
>
> Οὐ γὰρ ἐστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρόν, οὐδὲ πάλιν δένδρον σαπρὸν ποιοῦν καρπὸν καλόν, ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν· ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ

This 'healthy tree' and 'rotten fruit' make sense, for how can a tree be evil? Similarly, the contrast of πονηρόν with ἀγαθός also makes sense in referring to a bad person and good person, for ἀγαθός is classically understood as brave; honourable; well-bred (as often in Homer) and as implying a personal quality, such as prowess, excellence, in some-thing - or good at some-thing - as in The Agamemnon of Aeschylus:

> ὅστις δ᾽ ἀγαθὸς προβατογνώμων,
> οὐκ ἔστι λαθεῖν ὄμματα φωτός,
> τὰ δοκοῦντ᾽ εὔφρονος ἐκ διανοίας
> ὑδαρεῖ σαίνειν φιλότητι.
>
> Yet to he who has a good knowledge of his herd
> A person's eyes cannot conceal what is a feeble begging for friendship
> Behind a pretence of reasoned good judgement. (vv. 795-798)

and as in Oedipus Tyrannus by Sophocles:

> ὁρᾷς ἵν᾽ ἥκεις, ἀγαθὸς ὢν γνώμην ἀνήρ,
> τοὐμὸν παριεὶς καὶ καταμβλύνων κέαρ;
>
> Observe where you have come to with your prowess in reason
> By me giving way and blunting my passion. (vv. 687-8)

The scriptural contrast of rottenness and health is also evident, for instance, in Romans 12.21:

> μὴ νικῶ ὑπὸ τοῦ κακοῦ ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν

where ἀγαθός is contrasted with κακός rather than with πονηρόν. Although the verse is often translated along the lines of 'Do not let evil conquer you, instead conquer evil with good,' classically understood, κακός is what is 'bad' in the sense of some-thing rotten or unhealthy, or - the opposite of κάλος - what is displeasing to see. κακός is also what is unlucky, a misfortune, and/or injurious, as for example in The Agamemnon

> τὸ μὲν γυναῖκα πρῶτον ἄρσενος δίχα
> ἧσθαι δόμοις ἔρημον ἔκπαγλον κακόν
>
> Primarily, for a lady to be separate from her mate -
> To remain unprotected by family - is a harsh misfortune (vv. 862-3)

Given the sense of ἀγαθός previously mentioned (with reference for example to Luke 6.45) and this sense of κακός, then Romans 12.21 might suggest: "Do not let what is rotten win; instead, overpower what is rotten with what is good," and good in the sense of beneficial and healthy, so that an alternative would be "Do not let what is harmful win; instead, overpower what is harmful with what is healthy."

Similarly, Romans 12.17 - with its contrast of κακός and κάλος - would imply:

> Do not render what is bad with what is bad; rather, show concern for what all see is good.
>
> μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες, προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων·

Understood thus, the impression is not of 'fire and brimstone' preaching but of something rather gentle, something much more human and appealing and understanding of human nature; something evident, for example, in the well-known passage (Romans 13.10) ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη: love brings no harm to the neighbour; love is the completion of the law.

Furthermore, it is this love which is healthy and good; which can 'overpower what is harmful', what is bad.

What these examples reveal - and many other examples from Christian scripture could be adduced - is not abstract, impersonal, theological concepts of 'good' and 'evil' but rather something personal that individuals can relate to and understand, and it is tempting therefore to suggest that it was later, and theological, interpretations and interpolations which led to a harsh dichotomy,

an apocalyptic eschatology, a 'war' between an abstract 'good' and 'evil', and that with such interpretations and interpolations - much in evidence in the persecution of alleged heretics - the simple gospel message of the health of love was somehow lost for a while, to be, later on, re-expressed by people such as William Penn, who wrote, in his *Some Fruits of Solitude*, "Let us then try what love can do."

Notes

[1] *Blue Reflected Starlight*. 2012

[2] qv. *A Slowful Learning, Perhaps*. 2012

[3] Septuaginta - Vetus Testamentum. c. 250 BCE.

[4] qv. the Chimaera (vv. 319ff), described as having three heads, one of which - ἢ δ᾽ ὄφιος - was a serpent, a dragon: ὄπιθεν δὲ δράκων.

[5] The current consensus is that LXX was written around 250 BCE, give or take a few decades. This is the Hellenistic era of Euclid and Archimedes; a period when Homer was still recited, and the classic tragedies of Aeschylus, Sophocles, and others, some two or more centuries before, were still understood and appreciated, just as the language of Shakespeare - and his plays - are understood and appreciated today. This appreciation of classical Greek literature continued into the Roman era and beyond, with the cultured Cicero, for example, often explaining classical Greek terms for his Latin readers, and with Marcus Aurelius - Roman Emperor a century after the time of Jesus of Nazareth - writing his 'meditations', Τὰ εἰς ἑαυτόν - in the same (possibly Attic derived) κοινή Greek as that of LXX and the New Testament.

It is therefore seems likely that the scribes of LXX - and possibly those of the New Testament - were also familiar with the earlier classical literature.

[6] The date of the Hebrew scriptures has been much discussed. The earliest fragments of extant texts of both LXX and the Hebrew scriptures currently known suggest that LXX is slightly (but not much) older than the written text of the Hebrew scriptures of which papyrus fragments survive. However, according to Jewish aural tradition the scrolls of the Torah were first written c. 1000 BCE and thus would predate LXX by many centuries.

Part Two

Good and Evil - A Muslim Perspective

The classical and the early Christian sense of a human, and a natural, and not an abstract, dogmatical, good and bad, briefly outlined in part one, is also found in Islam: in the Quran, in the Sunnah, and in Shariah. For the sense of 'the bad' - الْخَبِيثُ - is of what is rotten, unhealthy, dirty, unclean, defective; with the sense of 'the good', of 'good things' - الطَّيِّبَاتِ - being pleasing, pure, healthy, natural, beautiful, noble.

Consider, for example, Surah 5, Ayah 100 of the Quran:

قُل لَّا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ
الْخَبِيثِ ۚ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾

A fallible 'interpretation of meaning' [1] is:

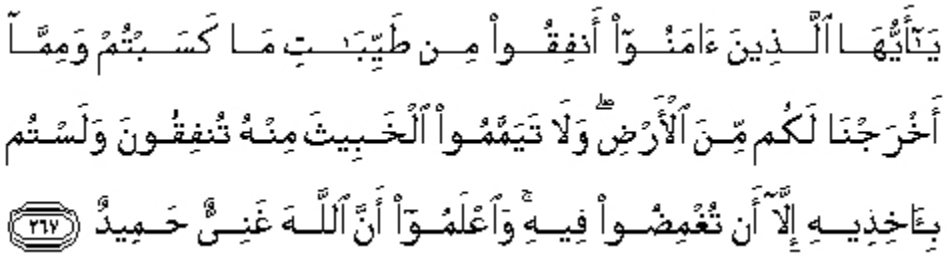
> "The dirty and the clean are not alike even though, being ubiquitous, what is dirty may entice [أَعْجَبَكَ] you." [2]

In Surah 61, Ayah 12, 'good' - طَيِّبَةً - is what is beautiful, pleasant:

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا
الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ۚ ذَٰلِكَ الْفَوْزُ
الْعَظِيمُ ﴿١٢﴾

> " [Allah] will forgive your transgressions [ذُنُوبَكُمْ] and guide you to Jannah wherein are rivers, cascading down, and those beautiful dwellings set within perpetually-flowering gardens. And this is the success that matters."[Interpretation of meaning]

Consider also Surah 2, Ayah 267:



> "From what We give you from the earth and from the good things you have earned - disburse; but do not look toward [تَيَمَّمُوا] disbursing those defective things, which you would never take [for yourself] unless your eyes were closed." [Interpretation of meaning]

As with the New Testament, what these examples reveal - and many other examples could be adduced - is not abstract concepts of 'good' and 'evil' but rather something that is understandable by individuals and related to themselves and the world around them [3].

Jurisprudence and Society

Islam and Christianity have both developed traditions relating to the scope, detail, intent, and the implementation, of the laws necessitated by a society [4] - a jurisprudence - as well as traditions, or doctrines, concerning the nature of the authority that has or asserts it has the power to enforce such laws, and which laws often seek to criminalize 'the bad' and thus offer an interpretation of 'the good' and 'the bad'.

The traditional Christian view, evident in the Catholic tradition, is one of not only canon law but of the exercise of spiritual influence, direct and indirect, over civil authority to the extent, for example, that the Code of Justinian of 529-534 CE begins with *In Nomine Domini Nostri Jesu Christi* and (i) enshrined in law the authority of the Church, (ii) enshrined in law the requirement that all persons subject to the jurisdiction of the code be Christian, and thus that society be a Christian one; and (iii) detailed in law what constituted heresy.

For Muslims, Islamic jurisprudence (fiqh) - the textual sources of which are the Quran and Sunnah - is a legal and an ethical guide to what is good and what is bad; that is, to what is halal (beneficial) and what is haram (harmful) from the perspective of the only success that, for a Muslim, matters: the success of being guided by Allah to dwell in the perpetually-flowering Gardens of Paradise, wherein are rivers, cascading down.

Being a legal as well as an ethical guide, fiqh deals not only with religious worship but also with civil, business, and domestic, matters such as

transactions, ownership, funds, and inheritance, and thus provides a framework for a society whose aim is to assist Muslims who live together in a particular area to know and follow the precepts and the way of life revealed by Muhammad: to do and inspire what is good, and avoid and dissuade others from doing what is bad, تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ (Amr bil Maroof wa Nahi anil Munkar) [5].

However, it seems to me that the problem with jurisprudence, Muslim and Christian, is and was our fallible, human, understanding of the revelation, of the original message; a problem classically understood in Islam by the distinction made by Muslim scholars between fiqh - our fallible understanding and attempts at interpretation - and Shariah, the divine and perfect guidance given by Allah, based as fiqh (classical Islamic jurisprudence) is on the principles of acceptance of diversity (of scholarly opinion), on custom [6], and on reasoned deductions by individuals that are stated to be fallible and thus not immutable. A distinction that allows for reasoned change, accepts the necessity of diverse opinions, the necessity of individual independent scholarly judgement in trials, arbitrations, and determining penalties, and manifests both the non-hierarchical nature of the religion of Islam and the original understanding of the good and the bad.

In modern times, in the Muslim world, this necessary distinction between fiqh and Shariah, this allowance for reasoned change based on diverse scholarly opinion, and the necessity of individual independent scholarly judgement in trials, arbitrations, and determining penalties, often seems to be overlooked when attempts are made by governments in Muslim lands to introduce 'Shariah law' with the result that inflexible penal codes and immutable penalties are introduced backed by the claim, contrary to fiqh, that such governments have a mandate to impose and enforce such dogmatical interpretations as are an inevitable part of such government-sponsored codified law.

Even in the past this distinction between fiqh and Shariah, and the need for an acceptance of a diversity of scholarly and reasoned opinion, was often neglected, especially by powerful rulers or ruling cliques, leading to societies which were Muslim in name only where 'the good' came to be more the embodiment of the will or the desire or the need of the powerful, the privileged, than it was of the original religious revelation, and where 'the law' became inflexible, impersonal, and often corrupt, with regular conflict between the powerful, the privileged within a society and/or between societies, and which conflicts were sometimes justified by appeals to a particular religious interpretation. Similarly with Christianity, as shown by the tumultuous conflicts - religious and civil, and causing immense suffering - within the West since the time of Justinian.

Thus does the original meaning - the message - of the revelation seem to become somewhat lost; the message, in the case of Christianity, of love and

humility, of redemption through suffering (crucifixus), of Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ [7]; the message, in the case of Islam, of an individual reliance only on Allah, of Adab [8], of respect for diversity and custom.

Which leads to the question as to whether a jurisprudence based on a spiritual revelation works, given the nature of such a religion and the fact that it seems that our paradoxical human nature and our societies were not effectively changed, and have not been effectively changed, by such jurisprudence, or at least not changed for long. Do these religions - does religion, spirituality, in general - require, demand, that the believers reform, or try to reform, the world? If so, is that contrary to such personal, human, notions of the good and the bad that have been described above? [9] Is two thousand years - in the case of Christianity - a sufficient time to judge such change, such societies, such jurisprudence? Is one and a half thousand years - in the case of Islam - a sufficient time to judge such change, such societies, such jurisprudence?

The problem seems to be that for revelatory religions such as Islam and Christianity the priority is salvation of the individual and thus the distinction made between this, our mortal, life and the next; a priority and a distinction that has, for centuries, been used to explain, and often justify - by individuals, governments, factions, and authorities - harsh deeds and practices, and harsh punishments and policies. Thus, what has tended to occur is that such salvation has become a 'just cause', used for century after century to justify or to try and justify (i) the persecution, torture, and killing of those deemed to be heretics, (ii) wars (bellum iustum), conflicts, and violent religious schisms; and (iii) the harsh treatment of 'non-believers'. All in the name of, for example, 'saving souls', and/or based on the belief, the interpretation, that this is what God has commanded; for such suffering and horrors that are caused or occur in this life are really of lesser importance than being admitted into Heaven. Hence the concepts of martyrdom and of us bearing our misfortunes, our pain, our suffering, the horrors inflicted by others and on others, because of the hope, the promise, the reward, of an everlasting life in eternal bliss.

The Modern State

Such an understanding - such questions and such answers regarding religion and religious jurisprudence - are not new, and led, centuries ago, to the idea of the secular State, to the theory of governance termed liberal democracy, and to a new or at least a revised jurisprudence [10]. That is, to such sentiments as are expressed in the 1776 Declaration of Independence:

> "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted

> among Men, deriving their just powers from the consent of the governed. That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness."

The focus is not on salvation, not on Heaven or Jannah, but on Life, Liberty, and the pursuit of Happiness. A focus, a governance, a jurisprudence, and a sentiment, that have certainly changed the West, and some other parts of the world, for the better. As I have mentioned elsewhere:

> "The simple truth of the present and so evident to me now - in respect of the societies of the West, and especially of societies such as those currently existing in America and Britain - is that for all their problems and all their flaws they seem to be much better than those elsewhere, and certainly better than what existed in the past. That is, that there is, within them, a certain tolerance; a certain respect for the individual; a certain duty of care; and certainly still a freedom of life, of expression, as well as a standard of living which, for perhaps the majority, is better than elsewhere in the world and most certainly better than existed there and elsewhere in the past.
>
> In addition, there are within their structures - such as their police forces, their governments, their social and governmental institutions - people of good will, of humanity, of fairness, who strive to do what is good, right. Indeed, far more good people in such places than bad people, so that a certain balance, the balance of goodness, is maintained even though occasionally (but not for long) that balance may seem to waver somewhat.
>
> Furthermore, many or most of the flaws, the problems, within such societies are recognized and openly discussed, with a multitude of people of good will, of humanity, of fairness, dedicating themselves to helping those affected by such flaws, such problems. In addition, there are many others trying to improve those societies, and to trying find or implement solutions to such problems, in tolerant ways which do not cause conflict or involve the harshness, the violence, the hatred, of extremism." [11]

Interestingly, many of the 'multitude of people of good will, of humanity, of fairness' dedicated to helping those within such now secular societies, and many of those trying to improve those societies, are people of faith: Christian, Jewish, Muslim, Buddhist... Which perhaps explains, or partly explains, why Christianity and, to a lesser extent, Islam have begun, by the necessity of interaction and by social practicalities, to adapt to the changes that the modern State - with its liberal democracy and modern jurisprudence - has wrought over

the past two centuries; changes manifest, for example, not only in an increased standard of living for many (especially in the lands of the West) but also in attitudes, perception, and expectation, especially in relation to human rights. A change that has begun to lead many Christians, and some Muslims, to re-discover the simple message of their respective - and in many ways quite similar - revelations; a change that has led others to reject the more harsh interpretations of their faith and seek reform within their faith (Christian, Jewish, and Muslim); and a change which is leading others to question whether such messages of revelation are even compatible with the rights, the life, the liberty, and the happiness, of certain people, such as those whose love is for someone of the same gender.

Good and Evil - The Perspective of Pathei-Mathos

The pathei-mathos of individuals over thousands of years, often described in literature, poetry, memoirs, aural stories, and often expressed via non-verbal mediums such as music and Art, has resulted in an accumulation of insights; what we might with some justification describe as a culture, which, while often redolent of the spiritual, is not religious. That is, not doctrinal, not codified, not organized, and not presenting or manifesting a theology. A culture that is supra-national, containing as it does, among many other treasures, the observations of Lao Tzu, Siddhartha Gautama, Ovid, and Mohandas K. Gandhi; the thoughts of Aeschylus, Sappho, and Sophocles; the writings of Marcus Aurelius and Jane Austen; the allegory, the mysterium, of Jesus of Nazareth; and, importantly, the experiences - written, recorded, and aural - of those who over the centuries have endured suffering, conflict, disaster, tragedy, and war, and who were forever changed by the experience.

As often in respect of a culture, as with a religion or a spiritual Way of Life, individuals may favour some insights over others, and may and probably will differ over how certain insights should be understood or interpreted. As for me, I find in this vast cultural treasure three important things.

First, an understanding of the impermanence of temporal things; of how abstract ideations - given some practical form and maintained via striving human beings - over decades and centuries always by their nature wreck havoc and cause or contribute to suffering often despite the decent intentions of those who brought them into being and maintain or maintained them; and of how all such forms, in the perspective of millennia, 'hath but a short time to live'.

Second, that even the modern State with its liberal democracy and its jurisprudence and its benefits and positive change, is not only impermanent but also, for some, a cause of suffering, of havoc, and that the benefits and the positive change do not necessarily offset such suffering, such havoc, as are caused, as have been caused, and as may continue to be caused; and that it is

for each one of us to decide how to, or whether to, engage with such an impermanent form, by and for example following the moral advice given some two millennia ago - Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ - and/or by perhaps trying to improve those societies, "in tolerant ways which do not cause conflict or involve the harshness, the violence, the hatred, of extremism."

Third, that there is in this culture of pathei-mathos a particular ethos: the tone of harmony, ἁρμονίη; of a natural balance, or rather of how certain human actions are hubris - ὕβρις - and not only disrupt this needful harmony but also cause or contribute to suffering. Of the importance, and perhaps the primacy, of human love; of how Eris is the child of Polemos and Hubris, and of how a lovelorn Polemos follows Hubris around, never requited. Of how the truths of religions and spiritual ways are, in their genesis, basically simple, always numinous, and most probably the same: guides to living in such a way that we can rediscover the natural balance, appreciate the numinous, and avoid hubris.

All of which lead to an understanding of (i) how good and bad are not 'out there' and cannot be manifest or assumed to be manifest in some form, by some ideation, or in 'them' (the others), without causing or contributing to or being the genesis of suffering, but instead are within us as individuals, a part of our nature, our character, our φύσις, and often divergently expressed; and (ii) of how, in my view at least, personal honour and not a codified law, not a jurisprudence, is the best, the most excellent, way to define and manifest this 'good', with honour understood, as in my philosophy of pathei-mathos [12], as an instinct for and an adherence to what is fair, dignified, and valourous. An honourable person is thus someone of manners, fairness, reasoned judgement, and valour; with honour being a means to live, to behave, in order to avoid committing the folly, the error, of ὕβρις; in order try and avoid causing suffering, and in order to rediscover, to acquire, ἁρμονίη, that natural balance that presences the numinous (sans denotatum and sans dogma) and thus reveals what is important about life and about being human.

For, in effect, the truths concerning honour and dishonour, and of our propensity for both honour and dishonour, are the essence of what we can learn from the supra-national, the living, and the thousands of years old, human culture of pathei-mathos.

Notes

[1] The fallible interpretations of meaning that are given here are mine.

[2] In respect of أَعْجَبَكَ , qv. Surah 9, Ayah 85 - وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ - do not let

their wealth and their children enchant you. That is, do not be impressed by their wealth and marvel at their (apparently fine) offspring.

[3] It is to be expected that some, or many, will find this conclusion of mine regarding good and evil in Christian scripture and/or in Islam a controversial one, as no doubt some will query my (fallible) interpretation of the texts, and which interpretations often avoid conventional readings, for three reasons.

First, to hopefully give some readers a sense - an intimation - of the vibrancy, the immediacy, that I find in the texts that I have endeavoured to translate/interpret here, and endeavoured in the past to translate/interpret elsewhere.
Second, as I noted in *Explanation Of Humility and The Need for Tolerance* with respect to the Quran and الرُّعْبَ :

> My, admittedly fallible, view now - after some years of reflexion and study - is that, in an English interpretation of the meaning of a work as revered, and misunderstood, as the Quran, English words in common usage must be carefully chosen, with many common words avoided, and that it would sometimes be better to choose an unusual or even archaic word in order to try and convey something of the sense of the Arabic. Thus, with a careful interpretation common misunderstandings of the text - by non-Muslims unversed in Arabic - can possibly be avoided, especially if - as might be the case with unusual words - the reader has to pause to consider the meaning or make the effort to find the meaning, if only in a glossary appended to the interpretation. A pause and/or an effort that is suited to reading a work revered by millions of people around the world.

Hence why in the matter of Ayah 151 of Surah Al 'Imran, my interpretation of meaning, employing just such an unusual English word with a literary provenance, was:

> Into the hearts of they who disbelieve We shall hurl redurre because they, without any authority revealed about such things, associate others with Allah; and for their home: The Fire, that harrowing resting place of the unjust.

Third, to perhaps inspire some to scholarly consider, again, both the text themselves and the accepted interpretation(s) given that in my view translation/interpretation of texts to English from an ancient (no longer spoken) language or from a text revered in the way the Quran is (i) not 'an exact science' but more akin to an art to be approached with (a) an artistic appreciation of what was (in the case of ancient texts) a living vibrant language and in the case of the Quran is a poetic and numinous language, (b) with a certain humility, and (c) with a lack of preconceptions about the accepted 'meaning' of certain words and which accepted meanings are often only the

attempts of others in the past to approximate an assumed meaning, and (ii) that the rich diversity, vibrancy. and flexibility of the English language has, in my view, been much underused, and an underuse that has sometimes led to bland interpretations of texts.

[4] Society is understood here, as elsewhere in my philosophy of pathei-mathos, as a collection of individuals who live in a particular area and who are subject to the same laws (or customs) - whether written or aural - and the same institutions of authority, however that authority has been obtained and is manifest.

Jurisprudence is understood here as describing a systematic (often codified) system of law - written or aural, and whether practical, implemented, or theorized - and the scope, nature, and intent of those laws. The *Jus Papirianum* attributed to Sextus Papirius and the Code of Justinian are thus examples of jurisprudence.

[5] Surah 3, Ayah 110.

[6] One of the five principle maxims of Islamic jurisprudence (which five principles are regarded as expressing the essence of fiqh) is لعادة محكمة . That is, that the customs of a society or culture are important and a factor to be considered if they do not conflict with the guidance of Quran and Sunnah.

[7] Matthew 22:21. Render therefore to Caesar the things that are Caesar's; and to God, the things that are God's.

[8] The importance of Muslim Adab - the manners, the morals, the culture, of Muslims - in defining and understanding Islam is something that many non-Muslims, especially those critical of Islam, are either ignorant of or dismiss.

An appreciation of Adab can be gleaned from reading Bukhari's book *Al-Adab Al-Mufrad* and also An-Nawawi's collection *Forty Ahadith.*

[9] qv. Part Three.

[10] Important parts of this jurisprudence concern international law and laws relating to human rights.

[11] *Notes on The Politics and Ideology of Hate* (2012)

[12] qv. *Conspectus of The Philosophy of Pathei-Mathos* and *Recuyle of the Philosophy of Pathei-Mathos*.

Part Three

Religion, Law, and The Reformation of Individuals

The overview in parts one and two of how, in my view, good and evil are understood in the culture of pathei-mathos and by early Christianity and Islam presented several musings, based as that overview was and those musing are on my experiences, study, and reflexion, over some forty years. One of my musings was that, in the case of Islam and Christianity - two of the most influential spiritual ways of life in the last two millennia - the understanding of good and evil was not originally of some dogmatical and theological abstraction divorced from human life, but a more directly personal one related to the behaviour of individuals, with the promise that good behaviour - as outlined in the gospels and in the Quran and Sunnah - would most probably be rewarded with a place in Heaven or Paradise, and that the powerful and the leaders of governments are accountable to God [1].

In the case of the culture of pathei-mathos, it not only provides, as does the modern State, a perspective (and a teleology) unrelated to the judgement of a supreme deity and the promise of an after-life, but also points us toward answers rather different from those provided by proponents of the State, of liberal democracy, and of a jurisprudence concerned with international law and codifying and criminalizing what politicians, and/or some political theory, ideology, dogma, or agenda, deem to be bad. For what that culture provides is an understanding of how all forms - be they considered political [2], or codified ideologically [3] or in the form of a dogmatic hierarchical religion - have caused suffering, or do cause suffering sooner or later, because they are judgemental, supra-personal; and that such suffering is unjustified because it is individual human beings and indeed the other life with which we share this planet who and which are important; and that to alleviate and to prevent and remove the causes of suffering is necessary because a manifestation of what is good; that is, a manifestation of reasoned, balanced, compassionate, personal judgement, and of that learning, that knowledge, the insights, that personal experience of conflict, war, disaster, tragedy, havoc, violence, hatred, and pain, have taught and revealed to individuals for some three thousand years.

Thus it is that this culture contains the judgement, the insights, and the experience, of people as diverse in their origins, their life, and in some of their views, as Lao Tzu, Sappho, van Gogh, Solzhenitsyn, and Mohandas K. Gandhi. Sappho, for instance, moved by personal love, wrote over two and half thousand years ago that:

> For some - it is horsemen; for others - it is infantry;
> For some others - it is ships which are, on this black earth,

Visibly constant in their beauty. But for me,
It is that which you desire.

To all, it is easy to make this completely understood
For Helen - she who greatly surpassed other mortals in beauty -
Left her most noble man and sailed forth to Troy
Forgetting her beloved parents and her daughter
Because [the goddess] led her away [...]

Which makes me to see again Anactoria now far distant:
For I would rather behold her pleasing, graceful movement
And the radiant splendour of her face
Than your Lydian chariots and foot-soldiers in full armour... [4]

While Gandhi, motivated by a desire for communal change and a vision of the future, more recently wrote that civilization, correctly understood, does not mean and does not require cities and centralized government and vast industries - and thus a modern State - but rather means and requires a certain personal moral conduct, a "mastery over our mind and our passions" [5], non-violence, the simplicity of village life [6], and communities voluntarily cooperating together in pursuit of collective, and personal, development.

Which two examples illustrate what are, perhaps, the two main answers that the culture of pathei-mathos offers and has so far offered to the question, posed in the Introduction of this essay, of what, if anything, can or perhaps should (i) replace the answers of religions for those who do not or cannot accept such religious answers and the theological perspective and guidance so offered, and/or (ii) replace the answers offered by the jurisprudence of nation-States and the political theories of governance of such States for those who adjudge that the suffering such States cause is, on balance, unacceptable [7]. These two answers - founded on or inspired by the insight of a personal rather than an impersonal, dogmatical, good and bad - are the internal one of a personal life, focused on personal love (and/or on Art, music, and so on), and the external one of seeking change by means such as the non-violence of passive resistance [8] and through personal example.

How to choose? What criteria, moral or otherwise, to use to judge these two answers, and the other answers that over millennia and by pathei-mathos, have been lived and/or proposed? The criterion of the reformation - the development, the change - of the individual? If so, a change from what to where? Or, perhaps, the criterion should be personal honour? Indeed, should there be, or can there even be, some suprapersonal judgemental criteria that others may employ?

Given the nature of pathei-mathos [9], and the nature of a criterion, I incline toward the view that there is no criteria beyond the very individual, the reasoned, the personal, non-transferable, and fallible, judgement which derives

from our own pathei-mathos, our own empathy, our own experience, our own life, and our own understanding of the causes of suffering.

Good, Evil, and The Criteria of Progress

To formulate some standard or rule or some test to try to evaluate alternatives and make choices in such matters is to make presumptions about what constitutes progress; about what constitutes a 'higher' level - or a more advanced stage - and what constitutes a 'lower' level or stage. That is, to not only make a moral judgement connected to what is considered to be 'good' and 'evil' - right and wrong, correct and incorrect - but also to apply that judgement to others and to 'things'. To judge them, and/or the actions of others, by whether they are on a par with, or are moving toward or away from, that 'right' and that 'wrong'.

This is, in my view, a veering toward hubris, away from the natural balance, and thus away from that acknowledgement of our fallibility, of our uncertitude of knowing, that is the personal virtue of humility. For the essence of the culture of pathei-mathos, and the genesis, the ethos, of all religious revelations and spiritual ways before or until they become dogmatical [10], seems to be that we can only, without hubris, without prejudice, judge and reform ourselves.

For what the culture of pathei-mathos reveals is that we human beings, are - personally - both the cause and the cure of suffering; and that our choice is whether or not we live, or try to live, in a manner which does not intentionally contribute to or which is not the genesis of new suffering. The choice, in effect, to choose the way of harmony - the natural balance - in preference to hubris. But how, if we choose the way of harmony, are we to live? Are we to try and judge the lives and works of those who in the past have so chosen, or seem to us to have so chosen, or whose life and works seems to manifest a certain harmony or a particular numinous understanding which resonates with us? Are we then to try and judge and compare the passive resistance of Gandhi to the life and works of William Penn to the poetry of Sappho to the life and work of van Gogh to the influence of Lao Tzu or Jesus of Nazareth. Who are we to do this, and why? Does non-violent activism toward and in the name of 'progress', and/or a message of spiritual reformation and redemption, have - or should have - a higher value than poetry or Art or music or a life lovingly devoted to a partner or to cultivating Wu-Wei?

Or do we see the empathic, the human, the personal, scale of things, and our own human limitations, and accept that we do not need to so judge and so choose because we incline toward the view that all we can hope to do without veering toward hubris - toward upsetting the natural balance of Life, and thus causing more suffering - is to gently and with humility to try and personally

alleviate some suffering somewhere in our own small way by, for instance, being compassionate and honourable in the immediacy of the living moment? With thus little or no concern for, or presumptions about, what others believe constitutes some-thing termed progress, and with little or no concern either about the promise, the reward, of an afterlife or about some suprapersonal human manufactured form, such as a State, that in some shape or other exists during our own brief mortal life? If so, then what - if anything - is the meaning, the purpose, of our so brief human living?

Notes

[1] "For what can a Man give in Exchange for his Life, as well as Soul? And though the chiefest in Government are seldom personally exposed, yet it is a Duty incumbent upon them to be tender of the Lives of their People; since without all Doubt, they are accountable to God for the Blood that is spilt in their Service. So that besides the Loss of so many Lives, of importance to any Government, both for Labour and Propagation, the Cries of so many Widows, Parents and Fatherless are prevented, that cannot be very pleasant in the Ears of any Government, and is the Natural Consequence of War in all Government." William Penn. *An Essay towards the Present and Future Peace of Europe*. 1693 CE

[2] By the term politics is meant: (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, either in accordance with a particular ideology or not.

[3] By the term ideology is meant a coherent, organized, and distinctive set of beliefs and/or ideas or ideals, and which beliefs and/or ideas and/or ideals pertain to governance, and/or to society, and/or to matters of a philosophical or a spiritual nature.

[4] From fragment 16 (7th century BCE), the full text of which, from P. Oxy. 1231 and 2166, is, with square brackets indicating conjectures and missing text:

> ο]ἱ μὲν ἰππήων στρότον οἱ δὲ πέσδων,
> οἱ δὲ νάων φαῖσ᾽ ἐπ[ὶ] γᾶν μέλαι[ν]αν
> ἔ]μμεναι κάλλιστον, ἔγω δὲ κῆν᾽ ὅτ-
> τω τις ἔραται·
> πά]γχυ δ᾽ εὔμαρες σύνετον πόησαι

π]άντι τ[ο]ῦτ᾽, ἀ γὰρ πόλυ περσκέθοισα
κάλλος [ἀνθ]ρώπων Ἐλένα [τὸ]ν ἄνδρα
τὸν [αρ]ιστον
καλλ[ίποι]σ᾽ ἔβα ᾽ς Τροΐ̈αν πλέοι[σα
κωὐδ[ὲ πα]ῖδος οὐδὲ φίλων το[κ]ήων
πά[μπαν] ἐμνάσθη, ἀλλὰ παράγαγ᾽ αὔταν
[ ]σαν
[
[ ]αμπτον γὰρ [
[
[ ]...κούφως τ[ ]οη.[.]ν
[
..]με νῦν Ἀνακτορί[ας ὀ]νέμναι-
σ᾽ οὐ] παρεοίσας,
τᾶ]ς <κ>ε βολλοίμαν ἔρατόν τε βᾶμα
κἀμάρυχμα λάμπρον ἴδην προσώπω
ἢ τὰ Λύδων ἄρματα κἀν ὅπλοισι
[πεσδομ]άχεντας.

[5] *Hind Swaraj*, part 13. 1909 CE

[6] Letter to Jawaharlal Nehru, October 5, 1945 CE

[7] The argument here is along the following lines. That nation-States accept both the primacy of a codified law based on the maintenance of internal order according to that law, and the need to ensure the security, the interests, and the preservation, of the nation-State, both of which often necessitate or have necessitated the following: (i) the killing of and/or the use of violence against human beings in their own lands, and/or elsewhere by means of war or otherwise; (ii) the imprisonment/persecution of human beings both for deeds/dissent deemed illegal and for 'crimes against the State'; (iii) actions which cause pain and suffering and hardship to others, such as internal economic policies and/or external economic/trade sanctions; (iv) the commercial exploitation of the resources of this planet and of the other life with which we share this planet.

[8] "Passive resistance is a method of securing rights by personal suffering, it is the reverse of resistance by arms. When I refuse to do a thing that is repugnant to my conscience, I use soul-force [...] Passive resistance, that is, soul-force, is matchless. It is superior to the force of arms." Gandhi, *Hind Swaraj*, part 17. 1909 CE

Concerning governments, he wrote, also in *Hind Swaraj*, that: "They do not say: 'You must do such and such a thing,' but they say: 'if you do not do it, we will punish you'."

[9] qv. my *The Way of Pathei-Mathos - A Philosophical Compendiary*.

[10] As William Penn wrote in his tract *The Great Case of Liberty of Conscience Once More Briefly Debated and Defended*, published in 1670 CE:

> "They overturn the Christian Religion: 1. In the Nature of it, which is Meekness; 2. In the Practice of it, which is Suffering."

Part Four

Ontology and Denotatum

To find answers to questions such as (i) how to live in a manner which does not intentionally contribute to or which is not the genesis of new suffering, and (ii) is there a meaning to our existence beyond the answers of God and 'the pursuit of liberty and happiness' requires reformulating the questions based on the ontological presumptions that underlie them. That is, we need to understand ourselves, our nature, and to pose and answer questions regarding being, beings, and the relationship between beings.

Conventional religions - such as Christianity and Islam - begin with a supreme being and a revelation, the promise, of an afterlife following a judgement, by the supreme being, of we humans as individuals. That is, there is guidance given as to what is good and bad and as to one's expected behaviour, as well as individuals who can commit transgressions - who can 'sin' - or who, by following the correct guidance, can progress toward salvation. The ontology here is of a transcendent, immortal, God, or Allah, and of separate mortal beings who possess the potential - for example, an immortal soul - to gain an existence beyond the death of their corporeal body. The immortal being has the ability (the power) to punish, or to reward, the mortal beings, and is stated to be a real being with an existence independent of us.

In respect of The State, the ontology is one of an entity - The State, the nation-State, the government - and of individuals ('citizens') who are less powerful than this entity, with this entity, however named, having the ability (the power) to punish, or to reward, the citizens. There is guidance given, by powerful entity, in the form of laws - of what is bad and good and one's expected behaviour - and the promise of such things as 'Life, Liberty and the pursuit of Happiness' and reward of, a possible progress toward (in this life), security, health, and (possibly) wealth or at least a reasonable standard of living. Here, the powerful entity is a human ideation, of varied and variable specification, and which specifications have been manufactured - brought into being - by humans at various times during the past three hundred years and more.

In respect of the culture of pathei-mathos, I find within it an alternative to these two influential, but in many ways quite similar, ontologies with their powerful entities, their guidance, their punishments and rewards, and the progression of individuals toward some-thing which the powerful entity asserts or promises it can provide.

This alternative is the ontology of us - we human beings - as a transient affective and effective connexion to other living beings [1], an emanation of the flux of Life, of ψυχή [2]. That is, of the separation-of-otherness - of I and of 'them', the others - being the result of a causal-only perception, and of denotatum: of our propensity to give names to, or to describe by means of terms, that which we observe to be or that which we assume to be is different to and separate from us, whereas, as empathy reveals, 'we' are part of, an aspect, of 'them' since 'they' are also finite, transient, emanations of ψυχή.

There is no abstract 'good' and 'evil' here; no division or cleaving asunder of φύσις (physis). There is only us in harmony, in balance, with our nature, our φύσις, or us not in harmony with our nature as an affecting and effecting, finite, transient, mortal, aspect of Life. If we are harmony - in balance with Life, with other life - we do not cause or contribute to or are not the genesis of suffering: we do not affect Life in a harmful way, and as I have intimated elsewhere [3] love, compassion, humility, empathy, and honour, are a possible means whereby we, in harmony with our φύσις, can avoid harming Life and its emanations, be such life our fellow human beings or the other life with which we share this planet.

In effect, this is the ontology of the illusion of self and of the unity, sans denotatum, of all living beings; of how we - presenced as human beings - can and do affect, and have affected, other life including other humans, often in ways we are not aware of; and of how our perception of I and of 'them' (the separation-of-otherness) has often led to us affecting other life in a harmful way, thus causing or contributing to or being the genesis of suffering, for that other life and often for ourselves. The ontology where there is no distinction, in being, between us - the emanations - and what emanates; there is only the appearance of difference due to our use of a causal-only perception and of denotatum. That is, we are ψυχή as ψυχή is both within us and us. We are the flux, the changing, of Life; changing as it changes.

There is therefore no suprapersonal supreme being who punishes and rewards; no requirement to actively agitate for or against the State; no afterlife separate from us because what exists after us is, partly, us transformed in being and, partly, what we aid or harm by virtue of the fact that we are an affective and effective connexion - a part of - Life. Furthermore, there is no need to strive to progress toward a some-thing because we already are that some-thing; that is, we already are what we are meant to be, except we often - or mostly - do not know this, or do not know what we are doing charmed as we seem to be by the

charisma of words, by denotatum. As Heraclitus expressed it:

> τοῦ δὲ λόγου τοῦδ᾽ ἐόντος ἀεὶ ἀξύνετοι γίνονται ἄνθρωποι καὶ πρόσθεν ἢ ἀκοῦσαι καὶ ἀκούσαντες τὸ πρῶτον· γινομένων γὰρ πάντων κατὰ τὸν λόγον τόνδε ἀπείροισιν ἐοίκασι, πειρώμενοι καὶ ἐπέων καὶ ἔργων τοιούτων, ὁκοίων ἐγὼ διηγεῦμαι κατὰ φύσιν διαιρέων ἕκαστον καὶ φράζων ὅκως ἔχει· τοὺς δὲ ἄλλους ἀνθρώπους λανθάνει ὁκόσα ἐγερθέντες ποιοῦσιν, ὅκωσπερ ὁκόσα εὕδοντες ἐπιλανθάνονται
>
> Although this naming and expression [which I explain] exists, human beings tend to ignore it, both before and after they have become aware of it. Yet even though, regarding such naming and expression, I have revealed details of how Physis has been cleaved asunder, some human beings are inexperienced concerning it, fumbling about with words and deeds, just as other human beings, be they interested or just forgetful, are unaware of what they have done. [4]

The Simple Way of Harmony

This alternative ontology, derived from the culture of pathei-mathos, suggests that the answer to the question regarding the meaning of our existence is simply to be that which we are. To be in balance, in harmony, with Life; the balance that is love, compassion, humility, empathy, honour, tolerance, kindness, and wu-wei [5].

This, by its nature, is a personal answer and a personal choice; an alternative way that compliments and is respectful of other answers, other choices, and of other ways of dealing with issues such as the suffering that afflicts others, the harm that humans do so often inflict and have for so long inflicted upon others. The personal non-judgemental way, of presumption of innocence [6] and of wu-wei, balanced by, if required, a personal valourous, an honourable, intervention in a personal situation in the immediacy of the moment [7].

There is, in this alternative, no guidance required; and no-thing - such as an afterlife, or enlightenment, or liberty or happiness - to be attained. No need for dogma or too many words; no need for comparisons; no 'just cause' to excuse our behaviour. No mechanisms and no techniques to enable us to progress toward some-thing because there is no need or requirement to progress toward what is not there to be attained. There is only a personal living in such a way that we try to be compassionate, empathic, loving, honourable, kind, tolerant, gentle, and humble. And this is essentially the wisdom, the insight, the way of living - sans denotatum - that thousands upon thousands of people over millennia have contributed to the culture of pathei-mathos, as well as the essence of the message which many if not all spiritual ways and religions, in their genesis, perhaps saught to reveal: the message of the health of love and of our need, as fallible beings often inclined toward the unbalance of hubris, for humility.

Notes

[1] An affective connexion is an operative one, which therefore can affect or influence what it is connected to, and specifically in a non-causal and thus synchronistic manner; that is, without necessarily having a prior cause. An effective connexion is one of an effect; that is, is the result of some-thing else or causes some-thing else as result of that or some other prior cause.

[2] Life *qua* being. qv. my *The Way of Pathei-Mathos - A Philosophical Compendiary*, and *Conspectus of the Philosophy of Pathei-Mathos.* (2012)

[3] qv. *Recuyle of the Philosophy of Pathei-Mathos,* and *Conspectus of the Philosophy of Pathei-Mathos.* (2012)

[4] Myatt. *Some Notes on Heraclitus Fragment 1*. (2013)

[5] Wu-wei is a Taoist term used in my philosophy of pathei-mathos to refer to a personal 'letting-be' - a non-interference - deriving from humility and from a feeling, a knowing, that an essential part of wisdom is cultivation of an interior personal balance and which cultivation requires acceptance that one must work with, or employ, things according to their nature, their φύσις, for to do otherwise is incorrect, and inclines us toward, or is, being excessive – that is, toward the error, the unbalance, that is hubris, an error often manifest in personal arrogance, excessive personal pride, and insolence - that is, a disrespect for the numinous.

In respect of non-interference and hubriatic striving, refer to my 2012 essay, *Some Personal Musings On Empathy - In relation to the philosophy of πάθει μάθος*

[6] As mentioned in my philosophy of pathei-mathos, innocence is regarded as an attribute of those who, being personally unknown to us and beyond the purvue of our empathy, are therefore unjudged us by and who thus are given the benefit of the doubt. For this presumption of innocence of others – until direct personal experience, and individual and empathic knowing of them, prove otherwise – is the fair, the reasoned, thing to do.

[7] In respect of such valourous intervention in personal situations, the following quotation is from my *The Way of Pathei-Mathos - A Philosophical Compendiary.*

"The personal virtue of honour, and the cultivation of wu-wei, are - together - a practical, a living, manifestation of our understanding and appreciation of the numinous; of how to live, to behave, as empathy intimates we can or should in order to avoid committing the folly, the error, of ὕβρις, in order not to cause suffering, and in order to re-present, to acquire, ἁρμονίη. For personal honour is essentially a presencing, a grounding, of ψυχή - of Life, of our φύσις - occurring when the insight (the knowing) of a developed empathy inclines us toward a compassion that is, of necessity, balanced by σωφρονεῖν and in accord with δίκη. This balancing of compassion - of the need not to cause suffering - by σωφρονεῖν and δίκη is perhaps most obvious on that particular occasion when it may be judged necessary to cause suffering to another human being. That is, in honourable self-defence. For it is natural - part of our reasoned, fair, just, human nature - to defend ourselves when attacked and (in the immediacy of the personal moment) to valorously, with chivalry, act in defence of someone close-by who is unfairly attacked or dishonourably threatened or is being bullied by others [...]

This use of force is, importantly, crucially, restricted - by the individual nature of our judgement, and by the individual nature of our authority - to such personal situations of immediate self-defence and of valorous defence of others, and cannot be extended beyond that, for to so extend it, or attempt to extend it beyond the immediacy of the personal moment of an existing physical threat, is an arrogant presumption - an act of ὕβρις - which negates the fair, the human, presumption of innocence of those we do not personally know, we have no empathic knowledge of, and who present no direct, immediate, personal, threat to us or to others nearby us. Such personal self-defence and such valorous defence of another in a personal situation are in effect a means to restore the natural balance which the unfair, the dishonourable, behaviour of others upsets. That is, such defence fairly, justly, and naturally in the immediacy of the moment corrects their error of ὕβρις resulting from their bad (their rotten) φύσις; a rotten character evident in their lack of the virtue, the skill, of σωφρονεῖν. For had they possessed that virtue, and if their character was not bad, they would not have undertaken such a dishonourable attack."

Part Five

A Very Personal Conclusion

Twenty years ago, someone whom I loved who loved me died, too young and having harmed no one. Died, leaving me bereft, if only for a while. For too soon my return to those hubriatic, selfish, suffering-causing, and extremist, ways of my pasts. As if, despite the grief, the pain of loss, I personally had learned nothing, except in such moments of such remembering that did not, unfortunately, impact too much upon my practicalities of life; at least until another bereavement, thirteen years later, came to shock, shake, betake me far from my arrogant presumptions about myself, about life, to thus lead, to so slowly lead, to me on a clear cold day yet again interiorly dwelling on what, if anything, is our human purpose of being here and why such bereavements, such

early deaths, just seem so unjust, unfair.

For they - as so many - having harmed no one, died, while I - as so many - lived on to continue causing mayhem, chaos, suffering, and grief, no God it seemed to stay us or to slay us for our miscreant mischief. That, to me, seems to be no deity of empathy and compassion; only one explanation to maybe betake our grief, our tears, our fears, away.

I admit I could be wrong, but - having perhaps at least in some ways, and partially, understood the errors of both my selfish and my extremist suffering-causing pasts - I still cannot accept that such a compassionate, empathic, deity would, could, sanction such a taking of such innocence and allow such infliction of suffering to continue. For that makes no sense to me, given how I now do not believe there is another life awaiting us where we, judicium divinum, are rewarded or condemned. I find no comfort there; no satisfying explanation for the suffering that afflicts so many now as in the past: as if that, such suffering, as was written once, many times, is some sort of casus belli for our life, to be endured until such time as such a deity deems fit to end it.

> Man, that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay. In the midst of life we are in death. Of whom may we seek for succour, but of thee, O Lord...

Must we therefore be resigned to suffering, to misery, to injustices, to the iniquity, to the continuing iniquity, of selfish, hubriatic, individuals who bully, rape, scheme, subjugate, manipulate, injure, maim, and kill? Reassured by judicium divinum or - perhaps - hoping, trusting, in the pending justice of some judge, some government, or some State?

Is it wrong for me to still feel the need for someone, some many, somewhere, to somehow in some way forestall, prevent, such deeds by such persons as may unjustly harm some others so that there is no waiting for the divine justice of a deity; no waiting for some Court somewhere to - possibly, and sometimes - requite a grievous wrong. No waiting for that promised idealistic idyllic future society when we humans - having somehow (perhaps miraculously) been changed in nature en masse - have ceased to so grievously, harmfully, selfishly, inflict ourselves on others.

My own and only fallible answer to the question of how to deal with the suffering that blights this world therefore seems to be the answer of a personal honour. That is, for each of us to gently try to carry that necessary harmony, that balance, of δίκη, wordlessly within; to thus restrain ourselves from causing harm while being able, prepared, in the immediacy of the moment, to personally, physically, restrain - prevent - others when we chance upon such harm being done. This, to me, is Life in its wholesome natural fullness - as lived,

presenced, by the brief, mortal, consciously aware, emanations we are; mortal emanations capable of restraint, reason, culture, and reforming change; of learning from our pathei-mathos and that of others. My personal answer to personal questions, perplexion, and to grief and doubt. The answer which is to live in hope - even need - of a personal loyal love; to live with empathy, gentleness, humility, compassion, and yet with strength enough to do what should be done when, within the purvue of our personal space, we meet with one or many causing suffering and harm, no thought then for the fragility of our own mortal life or even for personal consequences beyond the ἁρμονίη we, in such honourable moments, are.

III
Blue Reflected Starlight

As it departed toward the vastness of interstellar space, the Voyager 1 interplanetary spacecraft in 1990(ce) transmitted an image of Earth from a distance of over four billion miles; the most distant image of Earth we human beings have ever seen. The Earth, our home, was a bluish dot; a mere Cosmic speck among the indefinity, visible only because of reflected starlight and - in the solar panorama imaged by Voyager on that February day - of no observed importance. One speck in one galaxy in a vast Cosmos of billions upon billions of galaxies, and one speck that would most probably appear, to a non-terran, less interesting than the rings of Saturn, just visible from such a distance.

Yet we human beings, en masse, continue to live in a manner which not only belies our Cosmic insignificance but which militates against the empathy, the humility, that such a Cosmic perspective can and does engender. Thus do we individually, as well as collectively, have pride in our lives, our deeds, our 'accomplishments', just as we continue to exploit not only other human beings but the Earth itself: and exploit for pleasure, or profit, or from some desire or because of some cause or some faith or some ideology or some ideation we believe in or support. Either believing or asserting, in our hubris, that we 'know' - that we 'understand' - what we are doing, or reckless of consequences because unable or unwilling to control our desires; unable or unwilling to control ourselves or our addiction to some cause or some faith or some ideology or some ideation.

Thus does the suffering we here inflict on other life - human and otherwise - continue. Thus does our human-wrought destruction continue, as if we are in thrall consciously or otherwise to the ideation that our planet, and its life including other humans, are some kind of 'resource', a means to supply our needs or a way to satiate our desires. So easy, so very easy, to injure, hate, and kill. So easy, so very easy, to satiate the desire to be in control. So very easy to place ourselves first; even easier to have our feelings, our desires, subsume, overcome, whatever consideration we might give, or previously had given, to others and to other life. So easy, so very easy, to make excuses - consciously or otherwise - to ourselves, and to others, for what we have done or what we are about to do; for always there is the excuse of self-interest or self-preservation, or the excuse of desires or some cause or some faith or some ideology or some ideation. So easy, so very easy, to spew forth words.

It is as if we terrans, en masse, have forgotten, keep forgetting, or have never discovered the wisdom that what involves too many words - and especially what involves or requires speeches, rhetoric, propaganda, dogma - is what obscures empathy and thus the numinosity that empathy reveals; the numinosity presented to us by the pathei-mathos of our human past; manifest to us - and living now - in the way of living of those whose personal pathei-mathos - whose

personal experience of suffering, death, destruction, hate, violence, of too many killings - has forever changed them. The numinous revelation of kindness, of humility, of gentleness, of love, of compassion; of being able to restrain, control, ourselves; of being able to comprehend our small, insignificant, place in the indefinity of the Cosmos, bringing as this comprehension does an understanding of the importance, the numinosity, that is a shared and loyal love between two people: and revealing as this does the Cosmic unimportance of such wars and conflicts and such brutality as have blighted our terran history.

As I know from my outré experience of life - especially my forty years of extremism, hubris, and selfishness; my terms of imprisonment, my experience with gangs, with people of bad intentions and with those of good intentions - it really is as if we terran men have, en masse, learnt nothing from the past four or five thousand years. For the uncomfortable truth is that we, we men, are and have been the ones causing, needing, participating in, those wars and conflicts. We - not women - are the cause of most of the suffering, death, destruction, hate, violence, brutality, and killing, that has occurred and which is still occurring, thousand year upon thousand year; just as we are the ones who seek to be - or who often need to be - prideful and 'in control'; and the ones who through greed or alleged need or because of some ideation have saught to exploit not only other human beings but the Earth itself. We are also masters of deception; of the lie. Cunning with our excuses, cunning in persuasion, and skilled at inciting hatred and violence. And yet we men have also shown ourselves to be, over thousands of years, valourous; capable of noble, selfless, deeds. Capable of doing what is fair and restraining ourselves from doing what is unethical. Capable of a great and a gentle love.

This paradoxy continues to perplex me. And I have no answers as to how we might change, reform, this paradoxical *φύσις* of ours, and so - perhaps - balance the suffering-causing masculous with the empathic muliebral and yet somehow in some way retain that which is the genesis of the valourous. And if we cannot do this, if we cannot somehow reform ourselves, can we terrans as a species survive, and do we deserve to?

Are we, we men here on this planet, capable of restraining and reforming ourselves, en masse, such that we allow ourselves, and are given, no excuses of whatever kind from whatever source for our thousand year upon thousand year of violence against women? Are we capable of such a reformation of our kind that such reprehensible violence against women by cowardly men becomes only historical fact?

Are we, here on this planet, capable of restraining and reforming ourselves, en masse, such that we allow ourselves no excuses of whatever kind from whatever source for wars, armed conflicts, brutality against perceived or stated 'enemies', and murderous intervention? Such a reformation of ourselves that wars, armed conflicts, such brutality, and such interventions, become only historical fact?

Or are we fated, under Sun, to squabble and bicker and hate and kill and destroy and exploit this planet and its life until we, a failed species, leave only dead detritic traces of our hubris?

Or will we, or some of us, betake ourselves away to colonize faraway non-terran places, taking with us our unreformed paradoxical *φύσις* to perchance again despoil, destroy, as some of our kind once betook themselves away to forever change parts of this speck of blue reflected starlight which gave us this fortunity of Life?

Yet again I admit I have no answers.

DWM
2012

°°°

IV
Fifty Years Of Diverse Peregrinations

In fifty years of diverse peregrinations - which included forty years of practical involvement with various religions and spiritual ways, practical involvement with extremisms both political and religious, and some seven years of intense interior reflexion occasioned by a personal tragedy - I have come to appreciate and to admire what the various religions and the diverse spiritual ways have given to us over some three thousand years.

Thus have I sensed that our world is, and has been, a better place because of them and that we, as a sentient species, are en masse better because of them. Thus it is that I personally - even though I have developed my own non-religious weltanschauung - have a great respect for religions such as Christianity, Islam, Judaism, Hinduism, Sikhism; for spiritual ways such as Buddhism, Taoism; for older paganisms such as (i) θεοί and Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύες, and (ii) άγνωστος θεός [1], and for the slowly evolving more recent paganisms evident for instance in a spiritual concern for the welfare of our planet and for

the suffering we have for so long inflicted on other humans and on the other life with which we share this planet.

Unsurprisingly, therefore, I disagree with those who, often intemperate in words or deeds - or both - disrespectfully fail to appreciate such religions and spiritual ways and the treasure, the culture, the pathei-mathos, that they offer, concentrating as such intemperate people so often do on what they perceive to be or feel to be are the flaws, the mistakes, of such religions and such spiritual ways while so often ignoring (as such people tend to do) their own personal flaws, their own mistakes, as well as the reality that it is we humans beings - with our ὕβρις, with our lack of humility, our lack of appreciation for the numinous, and with our intolerance and our often arrogant and harsh interpretations of such religions - who have been the cause and who continue to be the cause of such suffering as has blighted and as still blights this world.

As Heraclitus mentioned over two thousand years ago:

> ὕβριν χρὴ σβεννύναι μᾶλλον ἢ πυρκαϊὴν [2]
>
> Better to deal with your hubris before you confront that fire

As recounted of Jesus of Nazareth over two thousand years ago:

> ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς· ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ’ αὐτὴν βαλέτω λίθον. [3]
>
> So, as they continued to ask [for an answer] he straightened himself, saying to them: Let he who has never made a mistake [Αναμαρτητος] throw the first stone at her.

One of the greatest gifts such religions and spiritual ways offer seems to me to be the gift of humility: the insight that we human beings are fallible and transient, and that there is some-thing 'out there' which is numinous, sacred, more vast and more powerful than us whether we call this some-thing God, or Allah, or θεοί or Nature, or δίκη or Wyrd, or Karma or ψυχή or simply the acausal. The insight that to disregard this some-thing, to disrespect what-is numinous, is unwise - ὕβρις - and perpetuates suffering or is the genesis of new suffering and which new suffering may well continue long after we, who brought it into being and who gave it life, are dead.

This insight of humility is evident, for instance and for me, in the sacred music of the Christian church; from the simplicity - the numinous purity - of plainchant to the polyphony of Byrd, Palestrina, and Vittoria to the counterpoint of JS Bach. For I find in this music an expression both of κάλος and of the numinous mysterium that is at the heart of Christianity, manifest as this mysterium is, for Christianity, in the allegory of the life, the betrayal, the crucifixion, of Jesus of

Nazareth and by a belief in redemption through both love and suffering. And this is essentially the same, albeit unallegorical and often wordless, numinous mysterium which we personally feel or we know or our touched by through that sadness born of our own pathei-mathos; by our acknowledgement of our mistakes, by our personal experience of suffering and grief, and by our heartfelt longing for, our hope for, the beautiful, for the redemption of innocence, for peace and love, manifest for example not only in the Christian allegory of Heaven, in the Muslim Jannah, in the Jewish Shamayim, but also in a very personal often private longing and hope for a better world and which longing and hope we so tearfully know is so often broken or forgotten or thrust aside by both our egoistical self and by other human beings: because of their, because of our, weakness, our failure to be the person we feel or we know we might be or perhaps could have been, born as such knowing and such feelings so often are in the inner intimacy that follows a personal grief or being a witness to or an accomplice in some act or acts of harshness and suffering.

This inner intimacy with the stark reality of our own being and with the world of suffering is what has caused so many people over thousands of years to try and not only reform themselves but also to try, in whatever way, to alleviate or try to alleviate some of the suffering of others, an effort and a reform so often aided by religion [4] and thus a tribute to those positive qualities, those personal virtues, which religions have so often revealed or reminded us of. Which is why - as I mentioned recently to another correspondent [5] - I incline toward the view that on balance the good that religions such as Christianity have done over millennia outweighs the suffering that has been caused by those who adhered to or who believed in some harsh interpretation of that religion.

There has thus developed within me these past seven years an understanding of my past hubris, my past multitudinous mistakes, and of how a lack of humility on my part - my extremism, my certainty of knowing about myself, my certainty of knowing about some cause or ideology or harsh interpretation of some religion I accepted and adhered to - was probably one of the most significant factors in that hubris and those suffering-causing mistakes. Which personal understanding, together with a decades-long experience of others such as I, led me to hypothesize that one of the fundamental causes of extremism is a masculous certainty of knowing and that, therefore, religions and spiritual ways are and can be - when not interpreted in a harsh, hubriatic, way but rather via that personal humility and that appreciation of the numinous I believe are intrinsic to them - affective and effective answers to such extremism and to the harm that extremists cause.

In essence, therefore, my philosophy of pathei-mathos - my much revised 'numinous way' - is my own spiritual answer, born of fifty years of diverse peregrinations; my personal answer and response to the certitude of knowing, the harshness, that all extremisms (political, religious, and social) manifest, as well as also - perhaps, hopefully - being (as a spiritual way) in some small manner, and now sans a personal belief in judicium divinum, some expiation for

all the suffering that I over decades caused or contributed to.

The numinous, the beautiful - the divine - remain, to remind us. As someone so beautifully expressed it:

> Wer, wenn ich schrie, hörte mich denn aus der Engel
> Ordnungen? und gesetzt selbst, es nähme
> einer mich plötzlich ans Herz: ich verginge von seinem
> stärkeren Dasein. Denn das Schöne ist nichts
> als des Schrecklichen Anfang, den wir noch grade ertragen,
> und wir bewundern es so, weil es gelassen verschmäht,
> uns zu zerstören. Ein jeder Engel ist schrecklich. [6]

DWM
2012

Notes

[1] qv. Pausanius. Ἑλλάδος περιήγησις 1.1.4 -

> ἐνταῦθα καὶ Σκιράδος Ἀθηνᾶς ναός ἐστι καὶ Διὸς ἀπωτέρω, βωμοὶ δὲ θεῶν τε ὀνομαζομένων Ἀγνώστων καὶ ἡρώων καὶ παίδων τῶν Θησέως καὶ Φαληροῦ
>
> Also here is a shrine [ναός] to Athena Skirados and, further afield, one to Zeus, and others to [the] un-named unknown gods, to the heroes, as well as to those children of Theseus and Phalerus

[2] Fragment 43

[3] John, 8.7

[4] For example, I well remember, decades ago, in the first month or so of my training to be a nurse doing some research into the history of nursing as preparation for my turn in giving a talk and presentation to our class as part of our nursing course; and finding just how entwined religion and the origins of organized nursing were, from the fourth century (CE) Roman lady Fabiola to the monastic infirmaries of medieval Europe to the al-Nuri al-Kabir bimaristan in Damascus [qv. Ahmad Isa: *Tarikh al-Bimaristanat fi al-Islam* [History of Hospitals in Islam]. Damascus, 1939] to the Hospitallers of St John to Florence Nightingale and beyond.

I also remember the hundreds of people met over some forty years whose faith inspired or aided them to endeavour, in social or political or legal or personal

ways, to alleviate some of the suffering of others, and who each, in their own way - and whether Christian, Muslim, Jew, Hindu, or Buddhist - helped make a positive difference.

[5] qv. *Just My Fallible Views, Again - Replies to Some Enquiries*. 2012

[6] Rilke, *Die erste Duineser Elegie*

> Who, were I to sigh aloud, of those angelic beings might hear me?
> And even if one of them deigned to take me to his heart I would dissolve
> Into his very existence.
> For beauty is nothing if not the genesis of that numen
> Which we can only just survive
> And which we so admire because it can so calmly disdain to betake us.
> Every angel is numinous

Appendix

Glossary of The Philosophy of Pathei-Mathos
Vocabulary, Definitions, and Explanations

Abstraction

An abstraction is a manufactured generalization, a hypothesis, a posited thing, an assumption or assumptions about, an extrapolation of or from some-thing, or some assumed or extrapolated ideal 'form' of some-thing. Sometimes, abstractions are generalization based on some sample(s), or on some median (average) value or sets of values, observed, sampled, or assumed.

Abstractions can be of some-thing past, in the present, or described as a goal or an ideal which it is assumed could be attained or achieved in the future.

All abstractions involve a causal perception, based as they are on the presumption of a linear cause-and-effect (and/or a dialectic) and on a posited or an assumed category or classification which differs in some way from some other assumed or posited categories/classifications, past, present or future. When applied to or used to describe/classify/distinguish/motivate living beings, abstractions involve a causal separation-of-otherness; and when worth/value/identity (and exclusion/inclusion) is or are assigned to such a causal separation-of-otherness then there is or there arises hubris.

Abstractions are often assumed to provide some 'knowledge' or some 'understanding' of some-thing assigned to or described by a particular abstraction. For example, in respect of the abstraction of 'race' applied to human beings, and which categorization of human beings describes a median set of values said or assumed to exist 'now' or in some recent historical past.

According to the philosophy of pathei-mathos, this presumption of knowledge and understanding by the application of abstractions to beings - living and otherwise - is false, for abstractions are considered as a primary means by which the nature of Being and beings are and have been concealed, requiring as abstractions do the positing and the continuation of abstractive opposites in relation to Being and the separation of beings from Being by the process of ideation and opposites.

Acausal

The acausal is not a generalization – a concept – deriving from a collocation of assumed, imagined, or causally observed Phainómenon, but instead is that wordless, conceptless, a-temporal, knowing which empathy reveals and which a personal *πάθει μάθος* and an appreciation of the numinous often inclines us toward. That is, the acausal is a direct and personal (individual) revealing of beings and Being which does not depend on denoting or naming.

What is so revealed is the a-causal nature of some beings, the connexion which exists between living beings, and how living beings are emanations of *ψυχή*.

Thus speculations and postulations regarding the acausal only serve to obscure the nature of the acausal or distance us from that revealing of the acausal that empathy and *πάθει μάθος* and an appreciation of the numinous provide.

ἀρετή

Arête is the prized Hellenic virtue which can roughly be translated by the English word 'excellence' but which also implies what is naturally distinguishable - what is pre-eminent - because it reveals or shows certain valued qualities such as beauty, honour, valour, harmony.

Aristotelian Essentials

The essentials which Aristotle enumerated are: (i) Reality (existence) exists independently of us and our consciousness, and thus independent of our senses; (ii) our limited understanding of this independent 'external world' depends for the most part upon our senses, our faculties – that is, on what we can see, hear or touch; on what we can observe or come to know via our senses; (iii) logical argument, or reason, is perhaps the most important means to knowledge and understanding of and about this 'external world'; (iv) the cosmos (existence) is, of itself, a reasoned order subject to rational laws.

Experimental science seeks to explain the natural world – the phenomenal world – by means of direct, personal observation of it, and by making deductions, and formulating hypothesis, based on such direct observation.

The philosophy of pathei-mathos adds the faculty of empathy - and the knowing so provided by empathy - to these essentials. Part of the knowing that empathy reveals, or can reveal, concerns the nature of Being, of beings, and of Time.

ἁρμονίη

ἁρμονίη (harmony) is or can be manifest/discovered by an individual cultivating wu-wei and *σωφρονεῖν* (a fair and balanced personal, individual, judgement).

Compassion

The English word compassion dates from around 1340 CE and the word in its original sense (and as used in this work) means *benignity*, which word derives from the Latin *benignitatem*, the sense imputed being of a kind, compassionate, well-mannered character, disposition, or deed. Benignity came into English usage around the same time as compassion; for example, the word occurs in Chaucer's *Troilus and Criseyde* [ii. 483] written around 1374 CE.

Hence, compassion is understood as meaning being kindly disposed toward and/or feeling a sympathy with someone (or some living being) affected by pain/suffering/grief or who is enduring vicissitudes.

The word compassion itself is derived from *com*, meaning together-with, combined with *pati*, meaning to-suffer/to-endure and derived from the classical Latin *passiō*. Thus useful synonyms for compassion, in this original sense, are *compassivity* and *benignity*.

Cosmic Perspective

The Cosmic Perspective refers to our place in the Cosmos, to the fact that we human beings are simply one fragile fallible mortal biological life-form on one planet orbiting one star in one galaxy in a Cosmos of billions of galaxies. Thus in terms of this perspective all our theories, our ideas, our beliefs, our abstractions are merely the opinionated product of our limited fallible Earth-bound so-called ‘intelligence’, an ‘intelligence’, an understanding, we foolishly, arrogantly, pridefully have a tendency to believe in and exalt as if we are somehow ‘the centre of the Universe’ and cosmically important.

The Cosmic Perspective inclines us – or can incline us – toward wu-wei, toward avoiding the error of hubris, toward humility, and thus toward an appreciation of the numinous.

δαίμων

A *δαίμων* is not one of the pantheon of major Greek gods – *θεοί* - but rather a lesser type of divinity who might be assigned by those gods to bring good fortune or misfortune to human beings and/or watch over certain human beings and especially particular numinous (sacred) places.

Descriptor

A descriptor is a word, a term, used to describe some-thing which exists and which is personally observed, or is discovered, by means of our senses (including the faculty of empathy).

A descriptor differs from an ideation, category, or abstraction, in that a descriptor describes what-is as 'it' is observed, according to its physis (its nature) whereas an abstraction, for example, denotes what is presumed/assumed/idealized, past or present or future. A descriptor relies on, is derived from, describes, individual knowing and individual judgement; an abstraction relies on something abstract, impersonal, such as some opinion/knowing/judgement of others or some assumptions, theory, or hypothesis made by others.

An example of a descriptor is the term 'violent' [using physical force sufficient to cause bodily harm or injury to a person or persons] to describe the observed behaviour of an individual. Another example would be the term 'extremist' to describe - to denote - a person who treats or who has been observed to treat others harshly/violently in pursuit of some supra-personal objective of a political or of a religious nature.

δίκη

Depending on context, *δίκη* could be the judgement of an individual (or Judgement personified), or the natural and the necessary balance, or the correct/customary/ancestral way, or what is expected due to custom, or what is considered correct and natural, and so on.

A personified Judgement - the *Δίκην* of Hesiod - is the goddess of the natural balance, evident in the ancestral customs, the ways, the way of life, the ethos, of a community, whose judgement, *δίκη*, is "in accord with", has the nature or the character of, what tends to restore such balance after some deed or deeds by an individual or individuals have upset or disrupted that balance. This sense of *δίκη* as one's ancestral customs is evident, for example, in Homer (Odyssey, III, 244).

In the philosophy of pathei-mathos, the term *Δίκα* - spelt thus in a modern way with a capital Δ - is sometimes used to intimate a new, a particular and numinous, philosophical principle, and differentiate *Δίκα* from the more general *δίκη*. As a numinous principle, or axiom, *Δίκα* thus suggests what lies beyond and what was the genesis of *δίκη* personified as the goddess, Judgement – the goddess of natural balance, of the ancestral way and ancestral customs.

Empathy

Etymologically, this fairly recent English word, used to translate the German Einfühlung, derives, via the late Latin *sympathia*, from the Greek συμπάθεια - συμπαθής - and is thus formed from the prefix σύν (sym) together with παθ- [root of πάθος] meaning *enduring/suffering*, feeling: πάσχειν, to endure/suffer.

As used and defined by the philosophy of pathei-mathos, empathy - *ἐμπάθεια* - is a natural human faculty: that is, a noble intuition about (a revealing of) another human being or another living being. When empathy is developed and used, as envisaged by that way of life, then it is a specific and extended type of *συμπάθεια*. That is, it is a type of and a means to knowing and understanding another human being and/or other living beings - and thus differs in nature from compassion.

Empathic knowing is different from, but supplementary and complimentary to, that knowing which may be acquired by means of the Aristotelian essentials of conventional philosophy and experimental science.

Empathy reveals or can reveal the nature (the physis) - sans abstractions/ideations/words - of Being, of beings, and of Time. This revealing is of the the a-causal nature of Being, and of how beings have their genesis in the separation-of-otherness; and thus how we human beings are but causal, mortal, fallible, microcosmic emanations of *ψυχή*.

Enantiodromia

The unusual compound Greek word *ἐναντιοδρομίας* occurs in a summary of the philosophy of Heraclitus by Diogenes Laërtius.

Enantiodromia is the term used, in the philosophy of pathei-mathos, to describe the revealing, the process, of perceiving, feeling, knowing, beyond causal appearance and the separation-of-otherness, and thus when what has become separated – or has been incorrectly perceived as separated – returns to the wholeness, the unity, from whence it came forth. When, that is, beings are understood in their correct relation to Being, beyond the causal abstraction of different/conflicting ideated opposites, and when as a result, a reformation of the individual, occurs. A relation, an appreciation of the numinous, that empathy and pathei-mathos provide, and which relation and which appreciation the accumulated pathei-mathos of individuals over millennia have made us aware of or tried to inform us or teach us about.

An important and a necessary part of enantiodromia involves a discovery, a knowing, an acceptance, and - as prelude - an interior balancing within individuals, of what has hitherto been perceived and designated as the apparent opposites described by terms (descriptors) such as 'muliebral' and 'masculous'.

The balance attained by - which is - enantiodromia is that of simply feeling, accepting, discovering, the empathic, the human, the personal, scale of things and thus understanding our own fallibility-of-knowing, our limitations as a human being

ἔρις

Strife; discord; disruption; a quarrel between friends or kin. As in the Odyssey:

> *ἥ τ᾽ ἔριν Ἀτρεΐδῃσι μετ᾽ ἀμφοτέροισιν ἔθηκε.*
>
> Who placed strife between those two sons of Atreus
>
> Odyssey, 3, 136

According to the recounted tales of Greek mythology attributed to Aesop, *ἔρις* was caused by, or was a consequence of, the marriage between a personified *πόλεμος* (as the *δαίμων* of kindred strife) and a personified *ὕβρις* (as the *δαίμων* of arrogant pride) with Polemos rather forlornly following Hubris around rather than vice versa. Eris is thus the child of Polemos and Hubris.

Extremism

By *extreme* is meant *to be harsh*, so that an *extremist* is a person who tends toward harshness, or who is harsh, or who supports/incites harshness, in pursuit of some objective, usually of a political or a religious nature. Here, *harsh* is: rough, severe, a tendency to be unfeeling, unempathic.

Hence *extremism* is considered to be: (a) the result of such harshness, and (b) the principles, the causes, the characteristics, that promote, incite, or describe the harsh action of extremists. In addition, a fanatic is considered to be someone with a surfeit of zeal or whose enthusiasm for some objective, or for some cause, is intemperate.

In the terms of the philosophy/way of pathei-mathos, an extremist is someone who commits the error of hubris; and error which enantiodromia - following from *πάθει μάθος* - can sometimes correct or forestall. The genesis of extremism - be such extremism personal, or described as political or religious - is when the separation-of-otherness is used as a means of personal and collective identity and pride, with some 'others' - or 'the others' - assigned to a category considered less worthy than the category we assign ourselves and 'our kind/type' to.

Extremist ideologies manifest an unbalanced, an excessive, masculous nature.

εὐταξία

The quality, the virtue, of self-restraint, of a balanced, well-mannered conduct especially under adversity or duress, of which Cicero wrote:

> Haec autem scientia continentur ea, quam Graeci εὐταξίαν nominant, non hanc, quam interpretamur modestiam, quo in verbo modus inest, sed illa est εὐταξία, in qua intellegitur ordinis conservatio
>
> Those two qualities are evident in that way described by the Greeks as εὐταξίαν although what is meant by εὐταξία is not what we mean by the moderation of the moderate, but rather what we consider is restrained behaviour...
>
> De Officiis, Liber Primus, 142

Honour

The English word honour dates from around 1200 CE, deriving from the Latin *honorem* (meaning refined, grace, beauty) via the Old French (and thence Anglo-Norman) *onor/onur*. As used by The Way of Pathei-Mathos, honour means an instinct for and an adherence to what is fair, dignified, and valourous. An honourable person is thus someone of manners, fairness, natural dignity, and valour.

In respect of early usage of the term, two quotes may be of interest. The first, from c. 1393 CE, is taken from a poem, in Middle English, by John Gower:

> And riht in such a maner wise
> Sche bad thei scholde hire don servise,
> So that Achilles underfongeth
> As to a yong ladi belongeth
> Honour, servise and reverence.
>
> John Gower, *Confessio Amantis*. Liber Quintus vv. 2997-3001 [Macaulay, G.C., ed. The Works of John Gower. Oxford: Clarendon Press. 1901]

The second is from several centuries later:

> " Honour - as something distinct from mere probity, and which supposes in gentlemen a stronger abhorrence of perfidy, falsehood, or cowardice, and a more elevated and delicate sense of the dignity of virtue, than are usually found in vulgar minds."
>
> George Lyttelton. *History of the Life of Henry the Second*. London, Printed for J. Dodsley. M DCC LXXV II [1777] (A new ed., cor.) vol 3, p.178

In the philosophy of pathei-mathos, the personal virtue of honour is considered to be a presencing, a grounding, an expression, of *ψυχή* - of Life, of our *φύσις* - occurring when the insight (the knowing) of a developed empathy inclines us toward a compassion that is, of necessity, balanced by *σωφρονεῖν* and in accord with *δίκη*. That is, as a means to live, to behave, as empathy intimates we can or should in order to avoid committing the folly, the error, of *ὕβρις*, in order not to cause suffering, and in order to re-present, to acquire, *ἁρμονίη*.

Humility

Humility is used, in a spiritual context, to refer to that gentleness, that modest demeanour, that understanding, which derives from an appreciation of the numinous and also from one's own admitted uncertainty of knowing and one's acknowledgement of past mistakes. An uncertainty of knowing, an acknowledgement of mistakes, that often derive from *πάθει μάθος*.

Humility is thus the natural human balance that offsets the unbalance of hubris (ὕβρις) - the balance that offsets the unbalance of pride and arrogance, and the balance that offsets the unbalance of that certainty of knowing which is one basis for extremism, for extremist beliefs, for fanaticism and intolerance. That is, humility is a manifestation of the natural balance of Life; a restoration of *ἁρμονίη*, of *δίκη*, of *σωφρονεῖν* - of those qualities and virtues - that hubris and extremism, that *ἔρις* and *πόλεμος*, undermine, distance us from, and replace.

Ideation

To posit or to construct an ideated form - an assumed perfect (ideal) form or category or abstraction - of some-thing, based on the belief or the assumption that what is observed by the senses, or revealed by observation, is either an 'imperfect copy' or an approximation of that thing, which the additional assumption that such an ideated form contains or in some way expresses (or can express) 'the essence' or 'the ethos' of that thing and of similar things.

Ideation also implies that the ideated form is or can be or should be contrasted with what it considered or assumed to be its 'opposite'.

Immediacy-of-the-Moment

The term the 'immediacy-of-the-moment' describes both (i) the nature and the extent of the acausal knowing that empathy and pathei-mathos provide, and (ii) the nature and extent of the morality of the philosophy of pathei-mathos.

Empathy, for example, being a natural and an individual faculty, is limited in range and application, just as our faculties of sight and hearing are limited in range and application. These limits extend to only what is direct, immediate, and involve personal interactions with other humans or with other living beings. There is therefore, for the philosophy of pathei-mathos, an 'empathic scale of things' and an acceptance of our limitations of personal knowing and personal understanding. An acceptance of (i) the unwisdom, the hubris, of arrogantly making assumptions about who and what are beyond the range of our empathy and outside of our personal experience/beyond the scope of our pathei-mathos.

Morality, for the philosophy of pathei-mathos, is a result of individuals using the faculty of empathy; a consequence of the insight and the understanding (the acausal knowing) that empathy provides for individuals in the immediacy-of-the-moment. Thus, morality is considered to reside not in some abstract theory or some moralistic schemata presented in some written text which individuals have to accept and try and conform or aspire to, but rather in personal virtues - such as such as compassion and fairness, and *εὐταξία* - that arise or which can arise naturally through empathy, *πάθει μάθος*, and thus from an awareness and appreciation of the numinous.

Innocence

Innocence is regarded as an attribute of those who, being personally unknown to us, are therefore unjudged us by and who thus are given the benefit of the doubt. For this presumption of innocence of others – until direct personal experience, and individual and empathic knowing of them, prove otherwise – is the fair, the reasoned, the numinous, the human, thing to do.

Empathy and *πάθει μάθος* incline us toward treating other human beings as we ourselves would wish to be treated; that is they incline us toward fairness, toward self-restraint, toward being well-mannered, and toward an appreciation and understanding of innocence.

Masculous

Masculous is a term, a descriptor, used to refer to certain traits, abilities, and qualities that are conventionally and historically associated with men, such as competitiveness, aggression, a

certain harshness, the desire to organize/control, and a desire for adventure and/or for conflict/war/violence/competition over and above personal love and culture. Extremist ideologies manifest an unbalanced, an excessive, masculous nature.

Masculous is from the Latin *masculus* and occurs, for example, in some seventeenth century works such as one by William Struther: "This is not only the language of Canaan, but also the masculous Schiboleth." *True Happines, or, King Davids Choice: Begunne In Sermons, And Now Digested Into A Treatise*. Edinbvrgh, 1633

Muliebral

The term muliebral derives from the classical Latin word *muliebris*, and in the context the philosophy of Pathei-Mathos refers to those positive traits, abilities, and qualities that are conventionally and historically associated with women, such as empathy, sensitivity, gentleness, compassion, and a desire to love and be loved over and above a desire for conflict/adventure/war.

Numinous

The numinous is what manifests or can manifest or remind us of (what can reveal) the natural balance of *ψυχή*; a balance which *ὕβρις* upsets. This natural balance - our being as human beings - is or can be manifest to us in or by what is harmonious, or what reminds us of what is harmonious and beautiful. In a practical way, it is what we regard or come to appreciate as 'sacred' and dignified; what expresses our developed humanity and thus places us, as individuals, in our correct relation to *ψυχή,* and which relation is that we are but one mortal emanation of *ψυχή.*

Pathei-Mathos

The Greek term *πάθει μάθος* derives from The Agamemnon of Aeschylus (written c. 458 BCE), and can be interpreted, or translated, as meaning *learning from adversary*, or *wisdom arises from (personal) suffering*; or *personal experience is the genesis of true learning*.

When understood in its Aeschylean context, it implies that for we human beings pathei-mathos possesses a numinous, a living, authority. That is, the understanding that arises from one's own personal experience - from formative experiences that involve some hardship, some grief, some personal suffering - is often or could be more valuable to us (more alive, more relevant, more meaningful) than any doctrine, than any religious faith, than any words/advice one might hear from someone else or read in some book.

Thus, pathei-mathos, like empathy, offers we human beings a certain conscious understanding, a knowing; and, when combined, pathei-mathos and empathy are or can be a guide to wisdom, to a particular conscious knowledge concerning our own nature (our physis), our relation to Nature, and our relation to other human beings, leading to an appreciation of the numinous and an appreciation of virtues such as humility and εὐταξία.

Politics

By the term politics is meant 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.

Πόλεμος

Πόλεμος - Heraclitus fragment 80 - is not some abstract 'war' or strife or kampf, but rather that which is or becomes the genesis of beings from Being (the separation of beings from Being), and thus not only that which manifests as *δίκη* but also accompanies *ἔρις* because it is the nature of *Πόλεμος* that beings, born because of and by *ἔρις*, can be returned to Being, become bound together - be whole - again by *enantiodromia*.

According to the recounted tales of Greek mythology attributed to Aesop, *ἔρις* was caused by, or was a consequence of, the marriage between a personified *πόλεμος* (as the *δαίμων* of kindred strife) and a personified *ὕβρις* (as the *δαίμων* of arrogant pride) with Polemos rather forlornly following Hubris around rather than vice versa. Thus Eris is the child of Polemos and Hubris.

Furthermore, Polemos was originally the *δαίμων* (not the god) of kindred strife, whether familial, of friends, or of one's *πόλις* (one's clan and their places of dwelling). Thus, to describe Polemos, as is sometimes done, as the god of war, is doubly incorrect.

Physis (*φύσις*)

φύσις suggests either (i) the Homeric usage of nature or character of a person, as for example in *Odyssey,* Book 10, vv. 302-3, and also in Herodotus (2.5.2):

> *Αἰγύπτου γὰρ φύσις ἐστὶ τῆς χώρης τοιήδε*

or (ii) *Φύσις* (Physis) as in Heraclitus fragment 123 - that is, the natural nature of all beings, beyond their outer appearance, and which natural nature we, as human beings, have a natural [an unconscious] inclination to conceal; either because of *ὕβρις* or through an ignorance, an unknowing, of ourselves as an emanation of *ψυχή.*

In terms of the nature or the character of an individual:

> *σωφρονεῖν ἀρετὴ μεγίστη, καὶ σοφίη ἀληθέα λέγειν καὶ ποιεῖν κατὰ φύσιν ἐπαίοντας*
>
> Most excellent is balanced reasoning, for that skill can tell inner character from outer.
>
> Heraclitus fragment 112

Religion

By religion is meant organized worship, devotion, and faith, where there is: (i) a belief in some deity/deities, or in some supreme Being or in some supra-personal power who/which can reward or punish the individual, and (ii) a distinction made between the realm of the sacred/the-gods/God/the-revered and the realm of the ordinary or the human.

The term organized here implies an established institution, body or group - or a plurality of these - who or which has at least to some degree codified the faith and/or the acts of worship and devotion, and which is accepted as having some authority or has established some authority among the adherents. This codification can relate to accepting as authoritative certain writings and/or a certain book or books.

Separation-of-Otherness

The separation-of-otherness is a term used to describe the implied or assumed causal separateness of living beings, a part of which is the distinction we make (instinctive or otherwise) between our *self* and *the others*. Another part is assigning our self, and the-others, to (or describing them and us by) some category/categories, and to which category/categories we ascribe (or to which category/categories has/have been ascribed) certain qualities or attributes.

Given that a part of such ascription/denoting is an assumption or assumptions of worth/value /difference and of inclusion/exclusion, the separation-of-otherness is the genesis of hubris; causes and perpetuates conflict and suffering; and is a path away from *ἁρμονίη*, *δίκη*, and thus from wisdom.

The separation-of-otherness conceals the nature of Beings and beings; a nature which empathy and pathei-mathos can reveal.

Society

By the term society is meant a collection of people who live in a specific geographic area or areas and whose association or interaction is mostly determined by a shared set of guidelines or principles or beliefs, irrespective of whether these are written or unwritten, and irrespective of whether such guidelines/principles/beliefs are willingly accepted or accepted on the basis of acquiescence. These shared guidelines or principles or beliefs often tend to form an ethos and a culture and become the basis for what is considered moral (and good) and thence become the inspiration for laws and/or constitutions.

As used here, the term refers to 'modern societies' (especially those of the modern West).

State

By the term The State is meant:

The concept of both (1) organizing and controlling – over a particular and large geographical area – land (and resources); and (2) organizing and controlling individuals over that same geographical particular and large geographical area by: (a) the use of physical force or the threat of force and/or by influencing or persuading or manipulating a sufficient number of people to accept some leader/clique/minority/representatives as the legitimate authority; (b) by means of the central administration and centralization of resources (especially fiscal and military); and (c) by the mandatory taxation of personal income.

The Good

For the philosophy of Pathei-Mathos, 'the good' is considered to be what is fair; what alleviates or does not cause suffering; what is compassionate; what is honourable; what is reasoned and balanced. This knowing of the good arises from the (currently underused and undeveloped) natural human faculty of empathy, and which empathic knowing is different from, supplementary and complimentary to, that knowing which may be acquired by means of the Aristotelian essentials of conventional philosophy and experimental science.

Time

In the philosophy of pathei-mathos, Time is considered to be an expression of the nature - the *φύσις* - of beings, and thus, for living beings, is a variable emanation of *ψυχή*, differing from being to being, and representing how that living being can change (is a fluxion) or may change or has changed, which such change (such fluxions) being a-causal.

Time - as conventionally understood and as measured/represented by a terran-calendar with durations marked days, weeks, and years - is therefore regarded as an abstraction, and an abstraction which tends to conceal the nature of living beings.

ὕβρις

ὕβρις (hubris) is the error of personal insolence, of going beyond the proper limits set by: (a) reasoned (balanced) judgement – *σωφρονεῖν* – and by (b) an awareness, a personal knowing, of the numinous, and which knowing of the numinous can arise from empathy and *πάθει μάθος*.

Hubris upsets the natural balance – is contrary to *ἁρμονίη* [harmony] – and often results from a person or persons striving for or clinging to some causal abstraction.

According to The Way of Pathei-Mathos, *ὕβρις* disrupts - and conceals - our appreciation of what is numinous and thus of what/whom we should respect, classically understood as *ψυχή* and *θεοί* and *Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύες* and *δαιμόνων* and those sacred places guarded or watched over by *δαιμόνων*.

Way

The philosophy of pathei-mathos makes a distinction between a religion and a spiritual Way of Life. One of the differences being that a religion requires and manifests a codified ritual and doctrine and a certain expectation of conformity in terms of doctrine and ritual, as well as a certain organization beyond the local community level resulting in particular individuals assuming or being appointed to positions of authority in matters relating to that religion. In contrast, Ways are more diverse and more an expression of a spiritual ethos, of a customary, and often localized, way of doing certain spiritual things, with there generally being little or no organization beyond the community level and no individuals assuming - or being appointed by some organization - to positions of authority in matters relating to that ethos.

Religions thus tend to develope an organized regulatory and supra-local hierarchy which oversees and appoints those, such as priests or religious teachers, regarded as proficient in spiritual matters and in matters of doctrine and ritual, whereas adherents of Ways tend to

locally and informally and communally, and out of respect and a personal knowing, accept certain individuals as having a detailed knowledge and an understanding of the ethos and the practices of that Way.

Many spiritual Ways have evolved into religions.

Wisdom

Wisdom is both the ability of reasoned - a balanced - judgement, *σωφρονεῖν,* a discernment; and a particular conscious knowledge concerning our own nature, and our relation to Nature, to other life and other human beings: rerum divinarum et humanarum. Part of this knowledge is of how we human beings are often balanced between honour and dishonour; balanced between *ὕβρις* and *ἀρετή*; between our animalistic desires, our passions, and our human ability to be noble, to morally develope ourselves; a balance manifest in our known ability to be able to control, to restrain, ourselves, and thus find and follow a middle way, of *ἁρμονίη.*

Wu-wei

Wu-wei is a Taoist term used in The Way of Pathei-Mathos/The Numinous Way to refer to a personal 'letting-be' deriving from a feeling, a knowing, that an essential part of wisdom is cultivation of an interior personal balance and which cultivation requires acceptance that one must work with, or employ, things according to their nature, their *φύσις*, for to do otherwise is incorrect, and inclines us toward, or is, being excessive – that is, toward the error, the unbalance, that is hubris, an error often manifest in personal arrogance, excessive personal pride, and insolence - that is, a disrespect for the numinous.

In practice, the knowledge, the understanding, the intuition, the insight that is wu-wei is a knowledge, an understanding, that can be acquired from empathy, *πάθει μάθος*, and by a knowing of and an appreciation of the numinous. This knowledge and understanding is of wholeness, and that life, things/beings, change, flow, exist, in certain natural ways which we human beings cannot change however hard we might try; that such a hardness of human trying, a belief in such hardness, is unwise, un-natural, upsets the natural balance and can cause misfortune/suffering for us and/or for others, now or in the future. Thus success lies in discovering the inner nature (the physis) of things/beings/ourselves and gently, naturally, slowly, working with this inner nature, not striving against it.

ψυχή

Life *qua* being. Our being as a living existent is considered an emanation of *ψυχή*. Thus *ψυχή* is what 'animates' us and what gives us our nature, *φύσις*, as human beings. Our nature is that of a mortal fallible being veering between *σωφρονεῖν* (thoughtful reasoning, and thus fairness) and *ὕβρις*.

cc David Wulstan Myatt 2013
(Second Edition)

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All translations by DW Myatt

David Myatt: An Uncertitude Of Knowing

° Some Questions For DWM
° Myatt's Uncertitude Of Knowing
° David Myatt And The Pinch of Destiny
° Addendum: Misunderstanding Denotata In Myatt's Philosophy Of Pathei-Mathos
° Australian Interview
° Addendum: Analysing National Socialism

Between March 2022 and March 2023 David Myatt gave four interviews each one of which was informative about his philosophy of pathei mathos, his life experiences, about extremism, and about his current views. Together they provide a fairly comprehensive understanding of not only Myatt himself but also of his philosophy, or weltanschauung as he prefers to call it.

In addition to these interviews we include (i) the June 2022 text *Misunderstanding Denotata In Myatt's Philosophy Of Pathei-Mathos* which provides an insightful overview of his philosophy, and (ii) Myatt's 2012 text *Analysing National Socialism* where he explains why his post-2010 philosophy is contrary to and incompatible with National Socialism.

Some Questions For DWM

Spring 2022

In the Numinous Expiation chapter of your *Religion, Empathy, and Pathei-Mathos* [1] you wrote that

> "One of the many problems regarding 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,"

and that you did not "know the answer to the question how to so numinously make reparation, propitiation."

Since that was written twenty years ago are you still troubled and have your views changed in regard to personally not seeking propitiation through a religion such as Christianity?

Yes, I am still troubled, burdened, by my extremist past and the suffering I caused by believing in, agitating for and propagandizing on behalf of the ideology of National Socialism and a particular interpretation of Islam.

For me, the source of such a burden is two-fold: how can I, and perhaps others, not cause suffering; and for me at least there is not and probably never can be any expiation, any reparation made.

The only answer I have now, as then, is an attempt to live in "a certain gentle, quiet, way so as not to intentionally cause suffering, so as not to upset the natural balance of Life."

Have I succeeded? I cannot presume to answer.

Which brings me to my next question. Some of your former political opponents do not believe what one socialist called your "change of heart". [2]

Hence they claim you are still a neo-nazi; that what you write and have written since 2010 such as your autobiography should be treated with suspicion and not taken seriously; that unless you come out in public to attend some sort of 'media circus' and directly answer their questions, they will never believe you; and that you are so concerned about your reputation that you continually search 'social media' sites and anonymously try to not only engage with them but try to cover-up your past.

How do you react to such claims?

φημὶ ἐγώ, Μαθεῖν θέλω τὰ ὄντα καὶ νοῆσαι τὴν τούτων φύσιν καὶ γνῶναι τὸν θεόν· [3]

Such a seeking to apprehend such things is what now and for the past twenty or so years has occupied me.

As for trying to cover-up my past almost everything I wrote during my neo-nazi decades and my decade as a Muslim is archived somewhere. In the case of my neo-nazi decades by what used to be called 'Special Branch' as I learned following my arrest by them in 1998, and also archived on the 'world-wide web'. In the case of my decade as a Muslim an archive of my Muslim writings also exists on the 'worldwide web'. [4]

Therefore, any attempt by me or by anyone to 'cover-up' my past would be pointless. In addition, I have no desire whatsoever to do so since what exists documents my mistakes, failings, extremism, and arrogance which I want those who may be interested to know, and which acknowledgment of my past by me led to that 'change of heart'. One person has used such archives to document my extremism and the weltanschauung I developed after my rejection of

that extremism. [5]

As for what they or others claim or believe about me now and the past, it is their burden howsoever brought-into-being, howsoever nurtured and howsoever it might be described by them or by others.

Occupied by the aforementioned seeking, I am now too near death, too wearied by my own hubris and acknowledgment of it, too saddened by how so much suffering is still caused despite our human culture of pathei-mathos, to be concerned about what others claim or believe about me let alone try to change anyone's beliefs or attitudes by engaging with them in whatever way.

In a compilation published in 2019 containing some earlier essays of yours about race and extremism and which compilation complemented your 2013 book Understanding and Rejecting Extremism [6] you wrote:

> "the personal fault of extremists seems to be that of being unable and/or unwilling to view, to consider, the good that exists in people, in society, and/or of ignoring the potential for good, or change toward the good, which is within people, within society, within what-is. To prefer the dream in their head to reality; and/or to prefer the struggle, the strife, the conflict, to stability and peace; and/or to need or to desire repeated stimulation/excitement. One cause of such things could, in my view - from my experience - be the inability or the unwillingness of a person, an extremist, to develope and use their own individual judgement, as well as the inability or the unwillingness to take individual, moral, responsibility for their actions and for the effects those actions personally have upon people." [7]

Is that and what follows about 'the good of society' and about what you term The Uncertitude of Knowing a reasonable summary of your understanding of extremism and of your past, and are you dismayed that such personal reflections are ignored?

That essay and my *Understanding and Rejecting Extremism* are indeed a reasonable summary, and which understanding was the genesis of my weltanschauung of pathei-mathos.

But as I wrote in *Understanding and Rejecting Extremism*,

> "My conclusions regarding extremism resulted from some years of moral, personal, and philosophical questioning and reflexion; a questioning whose genesis was a personal tragedy in 2006, and which questioning led me a few years later to reject all forms of extremism and develope my own weltanschauung - the philosophy of pathei-mathos - based on the virtues of empathy, compassion, and humility.
>
> I make no claim concerning the originality, or concerning the correctness or the value or the importance of my conclusions about extremism. They are just my personal, and fallible, conclusions which - given my extremist past - may interest, or be of some use to, some people; and, being such personal conclusions, they are neither presented in an academic way nor are comparisons made with the work and the conclusions (academic or otherwise) of others about extremism."

Similarly, my weltanschauung is just my weltanschauung; representing my attempt to apprehend the physis of human beings; to understand the causes of suffering and how suffering can be alleviated; and understand the nature of the numinous and what it means and meant, and thus whether the numinous is embodied in theos, however understood, or in human virtues such as compassion, empathy and honour which thus might obviate the need for a belief in something supra-personal be that theos or some -ism or some -ology.

One of the causes of suffering is of course what is now termed 'extremism' be it personal, of one's character, or ideological or religious or political or social.

As for such writings being ignored, no, I am not dismayed only sadly resigned as an old man to what appears to me to be the current reality of the unchanged perhaps unchangeable physis of some human beings "despite our thousands of years old human culture of pathei-mathos". Yet, and perhaps naively, I still nurture a slight hope that we mortals here on Earth can change in sufficient numbers toward being compassionate, empathic, and honourable and thus reduce the suffering we cause to other beings, human and otherwise.

In a 2017 monograph you wrote about καλὸς κἀγαθός in a manner which some readers found controversial given you seemed not only to be suggesting some sort of new aristocracy but also some kind of new European style paganism. One striking passage is:

> "[W]e are, ontologically, emanations of and presence Being, and are a connexion to the cosmos - to other presencings of Being - through, in terms of epistemology, not only reason (λόγος), perceiverance (νοῦς) and wordless-awareness (συμπάθεια, empathy) but also through τὸ ἀγαθὸν, τὸ καλὸν, and ἀρετὴ, through the beautiful and the well-balanced, the valourous and honourable, and those who possess arête, all of which are combined in one Greek phrase: καλὸς κἀγαθός, 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." [8]

Were you suggesting a new aristocracy and a new pagan religion?

I was suggesting, evidently not very well, that "the sophia, the sapientia, of theos is presenced not in the 'word of God' (scriptures) but in the personal Greek virtues of τὸ ἀγαθὸν, τὸ καλὸν, and ἀρετὴ, and in the metaphysical principle denoted by the term αἰών," [9] and thus that those who conduct themselves in an old-fashioned gentlemanly or lady-like manner manifest an aspect of the numinous that was anciently described as "the sophia, the sapientia, of theos" [10] and that combined with empathy - manifest as empathy is in compassion and tolerance - that this could lead to a new non-theological awareness of, and a respect for, the numinous. One which being personal is non-doctrinal but akin to some ancient pagan weltanschauungen that existed for millennia in some Western lands as well as in other places around the world.

I summarized this non-theological awareness as

> "we human beings having a connexion to other living beings, a connexion to the cosmos beyond, and a connexion to the source of our existence, the source of the cosmos, and the source - the origin, the genesis - of all living beings. Which source we cannot correctly describe in words, by any denotata, or define as some male 'god', or even as a collection of deities whether male or female, but which we can apprehend through the emanations of Being: through what is living, what is born, what unfolds in a natural manner, what is ordered and harmonious, what changes, and what physically - in its own species of Time - dies."

In another monograph I also suggested that

> "an aspect of the paganus, Greco-Roman, apprehension of the numinous, of καλὸς κἀγαθός, is a [Ciceronian] awareness and acceptance of one's civic duties and responsibilities undertaken not because of any personal benefit (omni utilitate) that may result or be expected, and not because an omnipotent deity has, via some written texts, commanded it and will punish a refusal, but because it is the noble, the honourable - the gentlemanly, the lady-like, the human - thing to do." [11]

What are these civic duties and responsibilities? To a State, or nation, or as in Greece to a πόλις or as in Rome to a Caesar?

This is a subject I really should have written about in that monograph and it was remiss of me not to have done so. My mistaken assumption at the time was that readers would be aware of my previous writings about how my weltanschauung dealt with what I termed supra-personal abstractions or 'forms' such as the State and the nation. As in Parts Two, Three and Four of *Religion, Empathy, and Pathei-Mathos*. [1]

In Part Three of that work I wrote that

> "[i]n the case of the culture of pathei-mathos, it not only provides, as does the modern State, a perspective (and a teleology) unrelated to the judgement of a supreme deity and the promise of an after-life, but also points us toward answers rather different from those provided by proponents of the State, of liberal democracy, and of a jurisprudence concerned with international law and codifying and criminalizing what politicians, and/or some political theory, ideology, dogma, or agenda, deem to be bad.
>
> For what that culture provides is an understanding of how all forms - be they considered political, or codified ideologically or in the form of a dogmatic hierarchical religion - have caused suffering, or do cause suffering sooner or later, because they are judgemental, supra-personal; and that such suffering is unjustified because it is individual human beings and indeed the other life with which we share this planet who and which are important; and that to alleviate and to prevent and remove the causes of suffering is necessary because a manifestation of what is good; that is, a manifestation of reasoned, balanced, compassionate, personal judgement, and of that learning, that knowledge, the insights, that personal experience of conflict, war, disaster, tragedy, havoc, violence, hatred, and pain, have taught and revealed to individuals for some three thousand years."

In Part Four I compared the answers of conventional religions and proponents of The State, writing that

> "[i]n respect of the culture of pathei-mathos, I find within it an alternative to these two influential, but in many ways quite similar, ontologies with their powerful entities, their guidance, their punishments and rewards, and the progression of individuals toward some-thing which the powerful entity asserts or promises it can provide.
>
> This alternative is the ontology of us - we human beings - as a transient affective and effective connexion to other living beings, an emanation of the flux of Life, of ψυχή. That is, of the separation-of-otherness - of I and of 'them', the others - being the result of a causal-only perception, and of denotatum: of our propensity to give names to, or to describe by means of terms, that which we observe to be or that which we assume to be is different to and separate from us, whereas, as empathy reveals, 'we' are part of, an aspect, of 'them' since 'they' are also finite, transient, emanations of ψυχή.
>
> There is no abstract 'good' and 'evil' here; no division or cleaving asunder of φύσις (physis). There is only us in harmony, in balance, with our nature, our φύσις, or us not in harmony with our nature as an affecting and effecting, finite, transient, mortal, aspect of Life. If we are harmony - in balance with Life, with other life - we do not cause or contribute to or are not the genesis of suffering: we do not affect Life in a harmful way, and as I have intimated elsewhere love, compassion, humility, empathy, and honour, are a possible means whereby we, in harmony with our φύσις, can avoid harming Life and its emanations, be such life our fellow human beings or the other life with which we share this planet."

I went on to write that this

> "alternative ontology, derived from the culture of pathei-mathos, suggests that the answer to the question regarding the meaning of our existence is simply to be that which we are. To be in balance, in harmony, with Life; the balance that is love, compassion, humility, empathy, honour, tolerance, kindness, and wu-wei,"

with wu-wei a Taoist term

> "used in my philosophy of pathei-mathos to refer to a personal 'letting-be' - a non-interference - deriving from humility and from a feeling, a knowing, that an essential part of wisdom is cultivation of an interior personal balance and which cultivation requires acceptance that one must work with, or employ, things according to their nature, their φύσις, for to do otherwise is incorrect, and inclines us toward, or is, being excessive – that is, toward the error, the unbalance, that is hubris, an error often manifest in personal arrogance, excessive personal pride, and insolence - that is, a disrespect for the numinous."

All of which implies, with one important exception, non-violence. The exception being the matter of personal honour in the immediacy of the moment when an individual is confronted with someone or some many who are intent on harming or bullying that individual or someone or some others nearby. The person of honour would defend themselves, with force if necessary, as they would when defending those being harmed or bullied.

Your writings about your philosophy have been described as making "inscrutably dense arguments." Is there a work of yours you would recommended for those interested in your philosophy of pathei-mathos? Finally what is your opinion of the book titled The Mystic Philosophy Of David Myatt, a third edition of which was published in 2021?

A short introduction is my 2019 essay *Physis and Being* [12] with my 2022 text *Numinosity, Denotata, Empathy, And The Hermetic Tradition* providing a more detailed perspective. [13] The third edition of *The Mystic Philosophy Of David Myatt* [14] is a reasonably comprehensive overview.

May 2022

[1] *Religion, Empathy, and Pathei-Mathos*. 2013. Gratis Open Access pdf: https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf

[2] https://web.archive.org/web/20121214002444/http://hurryupharry.org/2012/12/11/david-myatt-has-a-change-of-heart/

[3] Poemandres, 3. "I answered that I seek to learn what is real, to apprehend the physis of beings, and to have knowledge of theos." Myatt, *Corpus Hermeticum: Eight Tractates*. Gratis Open Access pdf: https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf

[4] https://web.archive.org/web/20101111104858/http://www.davidmyatt.info/

[5] https://davidmyatt.wordpress.com/2021/12/11/a-national-socialist-ideologue/

[6] *Understanding and Rejecting Extremism*. 2013. Gratis Open Access pdf: https://davidmyatt.files.wordpress.com/2022/10/david-myatt-rejecting-extremism.pdf

[7] *Some Notes on The Politics and Ideology of Hate* in *Extremism And Reformation*. 2019. Third Edition. Gratis Open Access pdf: https://davidmyatt.files.wordpress.com/2019/09/reformation-extremism-v3b.pdf

[8] *Classical Paganism And The Christian Ethos*. 2017. Gratis Open Access pdf: https://davidmyatt.files.wordpress.com/2018/03/classical-paganism-v2-print.pdf

[9] Chapter Three, *Classical Paganism And The Christian Ethos*. Op.cit.

[10] The MSS of Tractate XI:3, Corpus Hermeticum, reads:

> Ἡ δὲ τοῦ θεοῦ σοφία τί ἔστι;
> Τὸ ἀγαθὸν καὶ τὸ καλὸν καὶ εὐδαιμονία καὶ ἡ πᾶσα ἀρετὴ καὶ ὁ αἰών.
> But the Sophia of theos is what?
> The noble, the beautiful, good fortune, arête, and Aion.

[11] *Tu Es Diaboli Ianua: Christianity, The Johannine Weltanschauung, And Presencing The Numinous*. 2017. Gratis Open Access pdf: https://davidmyatt.files.wordpress.com/2018/03/tua-es-diaboli-ianua.pdf

[12] https://davidmyatt.wordpress.com/collected-works-2/physis-and-being/

[13] https://davidmyatt.files.wordpress.com/2022/03/dwm-denotata-empathy-v1b.pdf

[14] https://davidmyatt.files.wordpress.com/2021/08/myatt-philosophy-third-edition.pdf

Myatt's Uncertitude Of Knowing

Summer 2022

A transcription of an interview conducted and recorded by Rachael Stirling in England in early August 2022.

°°°

Rachael Stirling: We have been perusing an archive of your writings as a Muslim {1} which in retrospect make fascinating reading because you presented Islam in a way it is not often presented in English in the societies of the modern West. Are you embarrassed that those writings are still so easily accessible given that you have moved on?

DM: No, since they document an interesting and in terms of pathei-mathos an important ten years of my life.

RS: Our three part question is in relation to exegesis and what you wrote about it in Exegesis and Translation: Some Personal Reflexions {2} and what you wrote years earlier, as a Muslim, in The Difference Between Eemaan and Kufr,

> "in Islam, we have the best example of a human being - the Prophet, Muhammad (salla Allahu 'alayhi wa sallam) - to strive to emulate and follow, and which human example, when followed, produces in us a most noble, a most civilized, individual character. This best example, this noble and human way, is evident to us in Seerah, in Ahadith: in the Sunnah of the Prophet, Muhammad (salla Allahu 'alayhi wa sallam) [...]
>
> The simple but profound truth about Al-Islam is that this Way of Life, this Deen, works: for Al-Quran and the Sunnah, when followed, produce, and have produced, noble, honourable, civilized human beings, and they, and the guidance of Shariah, produce, and have produced, the most noble, the most civilized, communities in human history.
>
> In essence, Al-Islam is the simple way of - the discovery of, the return to - Tawheed, which is to know, to feel, to remember, our correct relationship with and to Allah, our Creator and thus to know Allah as Allah Subhanahu wa Ta'ala is. This knowing of The Unity, The Oneness, of Allah Subhanahu wa Ta'ala is expressed in Kalimaah Tayyibah - La ilaaha illallaahu Muhammadur rasoolullaah - which itself forms the basis for Kalimaah Shahadah, the declaration that makes one a Muslim, and which re-affirms one's Islam: that simple submission to submit to and to only obey Allah Subhanahu wa Ta'ala and that knowing that Muhammad (salla Allahu 'alayhi wa sallam) is the Prophet and Messenger of Allah, whose message, whose Allah-given revelation (Al-Quran) and whose life (Sunnah) are the guidelines, the means, by which we can return to, and know, Tawheed.
>
> This knowing of, this remembrance of, this feeling of, Tawheed is the basis for Eemaan, for that simple and total reliance on, and belief in and trust of, Allah Subhanahu wa Ta'ala."

Would it be correct to suggest: i) that in many ways this echoes, with its mention of noble, civilized communities and its belief in trusting a person, what you wrote during your National Socialist years regarding Hitler and National Socialism; and (ii) that you believed you had discovered in Islam a means to creating a noble way of life as you formerly did in National Socialism; and (iii) that it was "the difficult question of exegesis" that began or at least contributed to your doubts about Islam?

DM: To some extent, yes that is correct, since it was practical experience over many years of the human reality, manifest in those who adhered to, or believed in, or supported such weltanschauungen, that caused me to begin to reflect upon not only questions of various interpretations of texts and words but also on questions in regard to denotata, the fallible nature of humans in general, and how if not immediately then over causal Time most if not all denotata were the genesis of an opposite and thus of a dialectic.

Thus, in regard to National Socialism my experience was of how my believed in version based on honour, loyalty and duty and thus as a manifestation of the numinous, was not the reality of perhaps a majority of persons who described themselves as National Socialists, and that even in the days of the Third Reich it had been so, mirroring as this seemed to do our propensity as human beings to in our majority so easily be or revert to being egoistical or materialistic when and if it suited us.

With Islam, I initially apprehended it as different, as a better manifestation of the numinous, just as I did in regard to Catholicism when I became a Christian monk. But suffice to say that my Muslim adventures over a period of almost a decade not only disillusioned me but forced me to confront my own flawed character and lack of understanding.

For it was not just that as an adult I was naively idealistic but also I did not understand the reality of what honour meant resulting in me both as a National Socialist and as a Muslim supporting and doing dishonourable deeds.

Which realization and awareness of my own flawed character was not due to anything I did or due to the aforementioned intellectual questioning, but due to a personal circumstance which was both tragic and beyond my comprehension: the suicide in 2006 of my then fiancée.

In the months following that tragedy such intellectual questioning became one of several means by which I saught to understand myself, the numinous, and honour, and thus that tragedy.

RS: In relation to not understanding "the reality of what honour meant." In many of your Islamic writings you mentioned honour and in Honour Is From Allah Alone quoted a verse from the Koran: "Those who seek dignity and honour should know that they derive from Allah (alone)," 35:10. In the same article you quoted a Hadith from Sahih al-Bukhari (8: 56b) which translates as "the best among you are those who have the best manners and character."

In your *An Open Letter To Nick Griffin of the BNP* - dated July 17th 2004 - you described honour as "a respect for others; a striving to be reasonable. Honour sets ethical limits to our behaviour - and prejudice, of whatever kind, is surely a negation of honour."

How after that tragedy did you arrive, if indeed you did arrive, at what honour thereafter meant to you?

DM: My fallible conclusion, some three years after that tragedy, was that I had previously, both as a National Socialist and as a Muslim, not considered honour as a denotatum; as a naming of some personal quality or personal virtue, such as dignity, grace, of good repute, which themselves are open to interpretation. In my National Socialist years I defined it by a written or aural code of personal behaviour such as described in the sixteenth century Booke of Honor and Armes. or by the modern one I included in my The Meaning of National-Socialism. {3} As a Muslim i considered it a gift from Allah and manifest in the life of the Prophet Muhammed as described in the Sunnah.

What I very slowly came to appreciate was that every denotatum has implicit in it or developes - is by virtue of its physis the genesis of - a named opposite, another denotatum, resulting in a dialectic and thus has the potential for discord; a discord evident in exegesis but more often than not evident in conflict, verbal and physical, between individuals and groups of individuals. The result is as Heraclitus expressed it a cleaving of physis with Enantiodromia a bringing-back-together of what has been cleaved apart:

> τοῦ δὲ λόγου τοῦδ᾽ ἐόντος ἀεὶ ἀξύνετοι γίνονται ἄνθρωποι καὶ πρόσθεν ἢ ἀκοῦσαι καὶ ἀκούσαντες τὸ πρῶτον· γινομένων γὰρ πάντων κατὰ τὸν λόγον τόνδε ἀπείροισιν ἐοίκασι, πειρώμενοι καὶ ἐπέων καὶ ἔργων τοιούτων, ὁκοίων ἐγὼ διηγεῦμαι κατὰ φύσιν διαιρέων ἕκαστον καὶ φράζων ὅκως ἔχει· τοὺς δὲ ἄλλους ἀνθρώπους λανθάνει ὁκόσα ἐγερθέντες ποιοῦσιν, ὅκωσπερ ὁκόσα εὕδοντες ἐπιλανθάνονται (Fragment 1, Diels-Krantz)
>
> πάντα δὲ γίνεσθαι καθ᾽ εἱμαρμένην καὶ διὰ τῆς ἐναντιοδρομίας ἡρμόσθαι τὰ ὄντα (Diogenes Laërtius, ix.7) {4}

My understanding came to be that Enantiodromia was, or rather should be understood and appreciated as, empathy; the wordless-knowing of empathy by which we could perceive the physis of beings, their wholeness, without the need for denotata and the discord that denotata was the genesis of.

Given the personal horizon of empathy, the personal nature of empathy, {5} I considered that honour could not be understood by some supra-personal code or by reference to someone else be the reference to their life, their deeds, or their words. That it could not

> "be extrapolated from such a personal knowing into some-thing supra-personal be this some-thing denotata, including an ἰδέᾳ/εἶδος, or an axiom (ἀρχή) or a source (αἴτιος) for some 'revelation' or ideology or similar manifestations constructed by and dependent on appellation." {6}

That is, I discovered that empathy is or can be the geniture of our Uncertitude Of Knowing as human beings and thus of that personal humility which during my Muslim years I had felt, through such things as Namaz, was a manifestation of the numinous.

Honour thus became, for me, a personal matter: of being fair, reasonable, well-mannered, and aware of the numinous and thus of my own fallibility.

RS:

Hence your rejection of all extremism?

DM: Yes.

RS: Yet your many vociferous politically motivated opponents have not accepted that you have rejected extremism with many still considering you a neo-nazi. Does that bother you?

DM: No. For judging by their deeds and words they live in a different world from the one I now inhabit or rather that I now perceive. My perceiveration is a very local and personal one; of my locality, of Nature and its local emanations; of my relatives and friends and my interactions with and concern for them. That other world beyond - or should that be those other worlds beyond - this local personal world no longer concern me given my plenitude of past mistakes, my past hubriatic suffering-causing interference, and my recently discovered Uncertitude Of Knowing.

They, those opponents, in comparison seem to have that Certitude Of Knowing that I for many decades had, breeding as it did and does prejudice, intolerance, hatred, and discouraging as it did and does empathy, forgiveness, and a personal Uncertitude Of Knowing.

RS: One of your politically motivated opponents recently claimed that "nothing in Myatt's sanitized autobiography [Myngath] should be taken too seriously," {7} while a few years ago another stated that he knew what was in the original draft of Myngath and knew what was removed in the published, 2013, version, stating that you thereby had

tried to hide something.

Would you care to comment?

DM: The opinion or claim of someone - politically motivated or otherwise - is just their personal opinion or claim at a particular moment. The passing of causal Time - decades, centuries - often places such personal opinions and claims into context often because of some information having become revealed through scholarly research or otherwise, or because of the collapse of the society in which such a personal opinion or claim was propagated and believed by others.

As for drafts of Myngath, so far as I remember the first drafts were made around 2010 while I was still in thrall to some causal abstractions and several years before I as a result of further personal and philosophical insights reformed my 'Numinous Way' into my weltanschauung of pathei-mathos. For such drafts were just drafts, and thus subject to revision. Furthermore, those early drafts are still publicly available through the medium of the Internet, so there is not and was not any hiding of anything.

RS: In a ten page overview of your life, which overview contained some inaccuracies, {8} an academic last year wrote that you were "driven by a search for meaning and purpose, as well as an intellectual desire to find and create the all-encompassing and perfect political philosophy."

Would you agree?

DM: No, because during my National-Socialist decades I was driven by a somewhat fanatical desire to not only propagate what I then believed National-Socialism to be - an honourable, noble, way of life, a practical presencing of the numinous - but also to recruit people to that cause in the hope of creating a National-Socialist society in the land of my ancestors. Over those years I developed what I termed "ethical National-Socialism" and thus moved away from some of the policies and principles of the Third Reich such as the belief in the superiority of the Aryan race and the concepts of "eternal struggle" and of the "survival of the fittest" regarding them as incompatible with acting honourably.

During my years as a Muslim I nurtured a similar desire to propagate what I then believed the Muslim way of life to be: which again was an honourable, noble, way of life, and a practical presencing of the numinous.

There was thus no search for "meaning and purpose" because I foolishly believed I had already found a meaning and a purpose: for thirty years in National-Socialism and then for ten years in Islam. In 1998 I turned away from National-Socialism to Islam because during a decade (1988-1998) of foreign travels the culture, the Muslims, of the Muslim lands - and especially of Egypt - slowly, almost imperceptibly, impressed me as did, and perhaps more so, travels alone in the Sahara Desert where I wordlessly felt intimations of Being, of The Acausal, of The-Unity, of The One-The Only (τὸ ἓν), of The Monas (μονάς) which 'acausal' Being Muslims called Allah and Christians called God.

As for a "perfect political philosophy", I never believed my ethical National-Socialism - my development of Hitler's National Socialism - was perfect, and as a Muslim rejected the very notion of politics, writing in The Knowledge of Islam,

> "Siyasah is defined as the application of the Quran and Sunnah in the world: the means whereby Muslims can live in a community according to the command of Allah [...]
>
> It must be understood that siyasah neither means nor implies 'politics'. Politics is a kaffir term which expresses or manifests the concealment of The Unity, which Unity is the essence of Islam. To understand Islam, and the Islamic apprehension - and in particular how Islam can be applied in the world - is to consider Islam in Islamic terms only. To apply something like 'politics' to Islam and speak and write about 'Islamic politics' is a fundamental mistake which constitutes imitation of the kuffar. Why? Because such words and terms, of the kuffar, are always referred back to kaffir ideas and concepts - just as 'politics' is referred back to the polis of Ancient Greece, and 'State' to Aristotle, Plato, Marx and others. This is, in effect, causal - historical - reductionism which is completely at odds with the acausal revelation of Islam. It is also a making profane that which is sacred: divorcing the Divinity from the practical application of Islam. It is exchanging knowledge for Jahiliyyah [...]
>
> In effect, siyasah is sacred: it belongs to, and manifests, what is sacred, divine. This is in complete and utter contrast to the temporal, profane - and lower - nature of kaffir politics."

It could be argued that since that personal tragedy in 2006 I have been 'driven' by a desire to understand both my extremist past and extremism, as well as by a desire to apprehend the numinous and how, sans denotata, it is and has been and can be presenced to we human beings.

RS: Do you intend to write anything else about your life or your philosophy of pathei-mathos?

DM: Answering a similar question almost ten years ago I replied in the negative and yet went on to write an awful lot more. The honest answer is that currently I do not intend to, but one never knows what circumstances may conspire to bring about a perhaps vainglorious desire to pontificate some more.

RS: What is your view of Islam now?

DM: As explained in several of my post-2012 writings, I still consider Islam and Christianity as manifesting both now

and in the past aspects of the numinous especially in relation to expiation and such awareness of the numinous as can bring and nurture a necessary personal humility.

But since both rely on revelation through words, chiefly written but sometimes aural, and both have sometimes been interpreted by some or by many in such a harsh way as has caused and contributed to the suffering of other human beings, then I as a result of my pathei-mathos and of a study of what I have termed the human culture of pathei-mathos, cannot and do not personally believe in or support them. For given such a reliance on words, on denotata, they can and possibly will be interpreted in a harsh way in the future by others.

RS: Is your own answer, your philosophy of pathei-mathos, suitable to or applicable to others?

DM: No, for it is not a supra-personal philosophy nor a way of life which might be suitable for others but only the fallible conclusions I have derived from striving to understand and admit my many mistakes and from the learning that, sometimes against my will, I acquired or believe I have acquired from diverse, sometimes extreme, experiences.

RS: How would you summarize what you have learned?

DM: As an appreciation of empathy, honour, humility, and compassion as personal virtues which we as individuals strive to live by; as an understanding of the need to not interfere in non-personal matters; and as being non-violent with the one and the only exception that necessitated by personal honour when we personally or our family or someone nearby are confronted in the immediacy of the moment by someone or by some others intent on doing harm or demanding we submit to their demands.

In such circumstances personal honour means that we without hesitation oppose them and fight and if circumstances require it use lethal force.

RS: Which surely means that you and perhaps your family are trained to defend yourselves with lethal force if necessary?

DM: Yes indeed.

RS: Which all seems to me to be a very pagan way of living. Would you agree?

DM: Depending on how one defines 'pagan' of course!

RS: I mean concern for and prepared to and trained to defend one's kith and kin, and having a local, a community, perspective as in olden times in England of one's village and the small personally known community dwelling there and on nearby land.

DM: In that sense, yes it is somewhat pagan. Which pagan weltanschauungen seems to me to have over causal Time been replaced by many and various other weltanschauungen derived from and reliant on denotata. In the form of, for example, the idea of some supra-local entity - a region, then a "nation", ruled by some usually male potentate whose governance was enforced by coercion, threat of imprisonment, and ultimately violence; and then in the form of the idea of a religion - in the Isles of Britain, Christianity, whose representatives were often in league with that regional or national potentate, hence inscriptions such as Dei Gratia Rex Angliæ on coinage.

RS: How do you view the current situation not only in England, the land of your ancestors, but worldwide and does your weltanschauung of pathei-mathos inform your view?

DM: My view is somewhat coloured by - perhaps I should have said informed by - my decades of rural living and working outdoors on farms and as a gardener, rather than by anything philosophical.

Perhaps a poem - one of my many "manically-depressed", "self-indulgent" poems, as one of my many political opponents once described them some years ago - may better express what such living and working have meant to me:

> So this is Peace:
> As the Sun of warm November
> Warms and the grass grows with such mildness.
>
> No strife, here;
> No place beyond this place
> As Farm meets meadow field
> And I upon some hessian sack sit, write
> To hear some distant calls from hedged-in sheep:
>
> No breeze
> To stir the fallen leaves
> That lie among the seeds, there
> Where the old Oak towers, shading fence
> From Sun
> And the pond is hazed with midges.
>
> So this is peace, found
> Where dew persists,

Flies feed to preen to rest
And two Robins call from among that tangled brambled
Bush
Whose berries – unplucked, ripened – rot,
While the Fox-worn trail wobbles
Snaking
Through three fields.

So, the silent Buzzard soars
To shade me briefly:
No haste, worry, nor Hubris, here
Where there is much sadness, leaving
As the damp field-mists of morning
Have given way
To Sun

A way of life, rural places, changed and changing: and for what and why? In some ways my weltanschauung of pathei-mathos is my answer: a way to live without the hubris of human-manufactured urban-centric supra-personal causal abstractions; a way where the natural balance that is presenced through empathy and honour is an intimation of the numinous; and where there is an ancestral peace found, wordlessly treasured, and passed-on to the next generation.

RS: You expressed such sentiments in a letter - more of a missive - that you sent to me over a decade ago when you left that farm having had to seek work elsewhere. Which reading of that letter might be, if you agree, a fitting end to this interview.

DM: Agreed. But it will most probably be described as one of my "manically-depressed", "self-indulgent", missives!

RS:

> "Work, in a small industrial concern; manual work with days spent indoors where the only light is from a multitude of bright fluorescent tubes and where the tedium of long hours is relieved only by a short morning break and one half unpaid hour for lunch when I sit, hedged-in by walls, in the small back yard on an old box upon broken concrete surrounded by broken glass; by old, smashed bricks; by patches of oil, and the detritus of such an urban place. Some sky - but not much - is visible over and above the roof and walls and vents, and nothing natural lives or even exists here: no tree, no bush, no flowers, not any weeds. No sound of birds - only noise, from the unceasing machines; from the lorries and vans which arrive and depart nearby, disgorging and receiving their goods. No peace; certainly no Numen of Nature.
>
> There is only the incessant unnatural rhythm of industrial life, of factory toil - a card to be stamped by a clock: in, out, even for lunch. And, at days end, I - tired as the others - slope off and out into the nearby street where no one, passing, says "hello!" or greets me as almost always they did in those small villages of England where I have mostly lived. No, no greeting here; not even any eye-contact, held. For this is urban life where humans are shunted to shuffle encased in their worries, their inner worlds, and where traffic gluts streets. Nowhere here the calm, measured, quiet of that life, rural, where Time is what it is. Instead, there is abstraction, measuring out our lives as the clear water from a leaking tank seeps out, to the dirty ground, drop by drop by drop; drip drip dripping away, clean water to dirty ground... So I am once again adrift; not lost but far, far from home and measuring out my days until, sufficient money saved, I can return to the source of my belonging: there, where such dreams in such quiet places as may bring the Numen back to me.
>
> Yet here, in this place of work, people rush to compete as if such swift toil was a badge of pride; thus do they scamper, to complete abstractly-imposed tasks; for profits, and ego, must be made, saved. Thus do we toil - so many slaves, en-slaved, needing but not-needing the pittance to live such a life as lives among the urban clutter, the smallness, the meanness and the sprawl. But I, I have seen the sky and hold here in my being such visions as bring the Earth to earth - dust to dust, and life to Life: one world, one planet, one dimension, among so many. Nowhere for so many in day or night that sigh when we close our eyes to feel the oboe d'amore of one slow movement of one piece by JS Bach, bringing thus such quiet tears of empathy as connect us, one human life, to other human lives beyond the-words the-abstractions - and thus take us out, out, out into the being, the Numen, of Nature. There is then in such a moment that sacred precious meaning which cramped urban living, and traffic, has, these days, defiled.
>
> No beauty, here, no song to the sanctity of Life - except, perhaps, fleetingly glimpsed in her eyes, face, as she, the young blonde-haired Polish worker, smiles. Four, five times - more - this week we have looked into each other's eyes as she, I, smiled, touched-but-not-touched, in wordless greeting. Then, such humanity over, we return to our tasks - I, to lift, move, heavy laden objects; she, to her machine. But she is there, in the background, as she works with her sister - quietly, stoically, both toiling as they toil: hard, grafting, as if inured to such a way of life. So they keep their own company - with few words between them; few for others, for they have "little english" and at lunch sit together beside the machine that steals their day, gazing ahead while they eat their meagre food perhaps enwrapped in dreams which are their dreams, bringing perchance some glimmer of hope among the stark noisey brightly-lit bleakness.
>
> This life is grim, grim grim, only saved by such an intimation. No insects, outside, as I sit here, scribbling - except: a few ants, and I gasp-in lungfulls of the cleaner outside air; only a few ants, dithering, backwards,

forwards, over the detritus, as if lost. Toiling, grafting, working - untouched, it seems, by that knowing of Life which a knowing of death may bring.

Such are we here, slaves of a modern life - sure, such toil could bring me the security of some settled home; warmth enough, from fire, to ease the pains that seep now into olding flesh and bones; food enough to keep me well; walls and roof enough to keep clothes dry from rain and turn a chilling wind, away; perhaps another companion-bestfriend-wife... But such a price, to pay: too high a price, it seems, for freedom, Numen, lost.

No time, here - then - to watch the Sun rise on a clear day; no time here - then - to catch the growing Dawn Chorus as it grows, week by week from early to late and later Spring. Nowhere to wander watching clouds form and shade to move as they are moved. No stream to watch as sunlight filters and fractures and water ripples, singing a wordless song. No sounds of an English Summer - flies, darting aimless and aimed; bees, seeking; birds, warning, calling, sparring; no wind breezing as it breezes among tree, hedge, reed, grass and Autumn's late leaf-litter... No natural Time to stand dreaming or sitting as the day passes in moments of memory. No natural Time, of Nature - only that unsettling abstract time of clocking-in-clocks, measuring out the seconds to our death. No, no natural Time, here: only the unnatural unnecessary one of which adds one hour to herald so-called "Summer time" - for even when I, toiling hard during years on Farms, planted, in Spring, or harvested in Autumn - weather-permitting - such "government time" made no difference: work began with Sunrise, to finish, weather-permitting, as the Sun began to set, for thus we followed there in that, our almost vanished world, a different Time to the time of some rootless traffic-fume-filled city.

Yes, freedom is hard, while savings dry and boots are worn as one walks, alone, with that walking that tries to measure out the now almost forgotten pace of a rural life and a rural way of living, bringing back as such slow rhythm and quietness does that connexion to presence the Numen without and within. Yes, freedom is hard while too much toil for another, in the wrong place, lasts." {9}

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{1} The archive is at https://web.archive.org/web/20101111104858/http://www.davidmyatt.info/ [Accessed August 2022]

{2} Myatt wrote:

> "The original message of a revelation or of a spiritual way often seems to become obscured or somehow gets lost over centuries. A loss or obscuration party due to the reliance on revealed or given texts; partly due to divergent interpretations of such texts, with some interpretations accepted or rejected by those assuming or vested with a religious authority; and partly due to a reliance, by many of the faithful, on translations of such texts." https://davidmyatt.files.wordpress.com/2013/04/exegesis-and-translation-partsone-two.pdf

{3} Included in Selected National Socialist Writings Of David Myatt, https://archive.org/download/myatt-selected-ns-writings1/myatt-selected-ns-writings1.pdf

{4} Myatt's somewhat idiosyncratic translations of these fragments of Heraclitus are: (a) Fragment 1:

> "Although this naming and expression [which I explain] exists, human beings tend to ignore it, both before and after they have become aware of it. Yet even though, regarding such naming and expression, I have revealed details of how Physis has been cleaved asunder, some human beings are inexperienced concerning it, fumbling about with words and deeds, just as other human beings, be they interested or just forgetful, are unaware of what they have done."

Text, translation and commentary: https://davidmyatt.wordpress.com/heraclitus-fragment-1/

(b) Diogenes Laërtius ix. 7 in context:

> ἐκ πυρὸς τὰ πάντα συνεστάναι εἰς τοῦτο ἀναλύεσθαι πάντα δὲ γίνεσθαι καθ᾽ εἱμαρμένην καὶ διὰ τῆς ἐναντιοδρομίας ἡρμόσθαι τὰ ὄντα καὶ πάντα ψυχῶν εἶναι καὶ δαιμόνων πλήρη
>
> "The foundation/base/essence of all beings ['things'] is πυρὸς [pyros] to which they return, with all [of them] by genesis appropriately apportioned [separated into portions] to be bound together again by enantiodromia, and all filled/suffused/vivified with/by ψυχή and Dæmons."

Text, translation and commentary: https://davidmyatt.wordpress.com/heraclitus-and-enantiodromia/

{5} In his 2015 essay *Personal Reflexions On Some Metaphysical Questions*, Myatt wrote:

> "The 'local horizon of empathy' is a natural consequence of my understanding of empathy as a human faculty, albeit a faculty that is still quite underdeveloped. For what empathy provides - or can provide - is a very personal wordless knowing in the immediacy-of-the-living-moment. Thus empathy inclines us as individuals to appreciate that what is beyond the purveu of our empathy - beyond our personal empathic knowing of others, beyond our knowledge and our experience, beyond the limited (local) range of our empathy and that personal (local) knowledge of ourselves which pathei-mathos reveals - is something we rationally, we humbly, accept we do not know and so cannot judge or form a reasonable, a fair, a balanced, opinion about. For empathy, like pathei-mathos, lives within us; manifesting, as both empathy and pathei-mathos do, the always limited

> nature, the horizon, of our own knowledge and understanding."

The essay is included in *Sarigthersa*, https://davidmyatt.files.wordpress.com/2015/08/dwmyatt-sarigthersa-v7.pdf [Accessed August 2022]

{6} *Numinosity, Denotata, Empathy, And The Hermetic Tradition*, https://davidmyatt.wordpress.com/2022/03/17/numinosity-denotata-empathy-and-the-hermetic-tradition/ [Accessed August 2022]

{7} For those of a rational disposition who are inclined to judge matters and individuals for themselves, Myatt's autobiography *Myngath* is available at: https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf [Accessed August 2022]

{8} Koehler, Daniel. *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism*. Cambridge University Press, 2021. pp.153-163.

One inaccuracy among several is that Koehler (p.161) confuses Myatt's fiancée Fran - who committed suicide in 2006 - with Myatt's second wife, Sue, who died of cancer in 1993. Some years after Sue's death Myatt re-married and lived with his third wife near Malvern - in a detached village house, where he was filmed nearby by BBC Panorama in 2000 - until he left that village some months after that filming to move alone to Shropshire to live on a farm. He met Fran several years after that move to Shropshire where he had previously lived from the late 1970s to 1994.

{9} I have retained, at his request, Myatt's idiosyncratic punctuation and spelling.

Myatt's use of the term 'numen' deserves some explanation. He uses it several times in his translations of tracts from the Corpus Hermeticum, particularly in tract III, Ιερός Λόγος, were he writes in his commentary:

> "the meaning of 'numen' here being expressed by what follows: 'numinal and of numinal physis', where by numinal - in this ἱερός λόγος - is meant divine not in the specific sense of a monotheistic and Biblical (a masculous) God but in the more general sense of pertaining to a deity or deities, male or female, as in a paganus (and not necessarily patriarchal) polytheism." *Corpus Hermeticum: Eight Tractates*, https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf

In his scholarly essay *A Note Concerning θειότης* - https://davidmyatt.wordpress.com/2018/03/28/a-note-concerning-θειότης/ - he places numen in relation to θεῖος and the Greek text of Romans, 1.20.

David Myatt And The Pinch of Destiny

The interview was conducted, through an intermediary, via the medium of e-mail in 2022 with an anonymous American academic who used the moniker Nameless Therein.

The interview highlights the difference between the contemporary academic approach and Myatt's philosophy of pathei-mathos, based as the former is on extensive quotations from others, and founded as Myatt's philosophy is on pathei-mathos (a learning from personal often hard experiences) and a scholarly appreciation of Greco-Roman culture. Thus, to many detailed questions Myatt responds by referencing such foundations:

> "I do not situate my weltanschauung anywhere in terms defined or believed or discussed by others, ancient or modern, because it is just my weltanschauung, born from various experiences and the loss of loved ones, and nurtured by working and living on a farm in England, by solitary walks along a sea-shore and in the hills and deciduous woods of English Shires."
>
> "I have no answer to [your] question *What is the Meaning of Myatt?* because all I seem to be is one fallible mortal among so many billions past and present and one who wil die soon having already outlived his three score and ten. Someone who has and perhaps vainly tried in some way in the past ten years or so, and in various poems, to record his feelings, his fallible understanding of himself and the world he has passed through and the events and the people he has, or so he believes, learned from. In those past ten or so years my references are usually only the classical authors; or occasionally a poet such as TS Eliot or a composer such as JS Bach because for those years my world, my influences, have been the outdoor world of Nature, my pathei-mathos, the women I have loved and lost, with my only constant companions those classical authors, my memories, and such a poet and such a composer."

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Nameless Therein: You have stated that your philosophy of pathei-mathos is expiative. {1 As expressions of that

expiation, you mention that your writings and reclusiveness "do little to offset the deep sadness felt, except in fleeting moments." {2 In your "desire for a numinous non-religious expiation," {3 your life may be said to resemble a kind of secular restoration of the Fall.

Insofar as your non-religious expiation resembles what Wilfred Cantwell Smith describes as faith, involving "man's capacity to perceive, to symbolize, and to live loyally and richly in terms of a transcendent dimension to his and her life," {4 the "deep sadness felt" about your past is perhaps offset less by what you have learned and more so by who you have become. In this – in the way your own pathei-mathos has shaped you – one can sense sincere atonement. Could you comment on how pathei-mathos can help one "live loyally and richly in terms of a transcendent dimension to his … [or] her life"?

David Myatt: I admit I do not presume to know – I do not even now understand – "how pathei-mathos can help one live loyally and richly in terms of a transcendent dimension to someone's life".

Al I do know is what I wrote over a decade ago about something which somehow in some ineffable way seemed to personally work for me:

> "the so beautiful sound of birdsong in English woods and fields in early May; or perhaps the sight of small cumulus clouds slowly passing beneath the sky of blue in Summer when Sun so warms us that we stop to wipe away the sweat upon our brow; or, perhaps, that so special scent of a meadow field in middle June after rain when Sun, re-emerging from passing stormfull cloud, dries us and our so fragile land, and we are moved – so moved, so still, amid the country silence – that we lie down awhile beside the Hawthorn hedge to feel again this simple English paradise of field, farm, life, and burgeoning birth." {5

But this, such a heritage, such a still so very numinous place, is not an option for so very many around the world that I can only and so fallibly suggest it might possibly be such a Nature in such a place as still exists, and a personal loyal love of partners and of family bound together through personal honour.

NT: On the subject of faith, Wilfred Cantwell Smith notes that "faith is that quality of or available to humankind by which we are characterized as transcending, or are enabled to transcend, the natural order." {6

This points to an interesting disparity you previously highlighted regarding the activities of your extremist decades, which were marked by a desire to "bring-into-being some-thing that … [you now recognize] would not and could not, in centennial terms (let alone in millennial or cosmic terms) endure." {7

In the desire to "stop or somehow try to control, to shape, the natural flux of change … [and] to preserve, whatever the cost, what we or others after us might bring-into-being," you noted the underlying belief that you and your associates "would or could do what no one in human history had been able to do: make our presencings immortal, or at least immune to the natural cycle of birth-life-decay-death."8 Having since rejected those beliefs, in addition to the activities and writings of your extremist decades, how would you now reconcile the desire to create enduring works capable of transcending the natural order with a rejection of politics, religion, and violent social activism? {9

DM: Again I have no abstractive, generalized, ideological supra-personal answers. All I have is my feeling, my intuition, my fallible learning that it is a personal loyal love and a very personal honour in the immediacy of the moment which matter.

NT: Could you comment on how to reconcile the tension between the universal application of pathei-mathos to our species across thousands of years of human history on the one hand and the recognition of our own mortality as a human species on the other? In other words, how is pathei-mathos meant to endure according to what you call the "Cosmic Perspective" {10 in light of our own mortality, and particularly without a "religious" dimension that transcends the natural order?

Might pathei-mathos' endurance be immanent rather than transcendent, presenced in our mortality rather than beyond it? And how might this relate to Aeschylus' original sense of πάθει μάθος (pathei-mathos) with respect to "[the immortal Zeus] guiding mortals to reason"? {11

DM: Is there or should there ever be anything which is or which is suggested as a 'universal' or a religious or an 'ideological' supra-personal application or causal abstraction? Something believed or hoped to be enduring?

My own fallible experience is that there is not and perhaps should never be again, since all supra-personal suggestions or applications or abstractions however denoted in my experience and in respect of my classical learning immediately or sooner later are the genesis of hubris and suffering.

Thus and yet again I am returned to a personal loyal love between two people and/or their family and to a very personal honour in the immediacy of the moment.

NT: William James said that religion is "'the individual pinch of destiny' as the individual feels it." {12 James' characterization of religion was largely a response to the question, "What is the character of this universe in which we dwell?" {13 In order to address this question, he noted that one "must go behind the foreground of existence and reach down to that curious sense of the whole residual cosmos as an everlasting presence, intimate or alien, terrible or amusing, lovable or odious, which in some degree everyone possesses." {14

In "[t]his sense of the world's presence," we become either "strenuous or careless, devout or blasphemous, gloomy or

exultant, about life at large." {15 And our reaction, he says, which is "involuntary and inarticulate and often half unconscious," is the "completest of all our answers" to the above question. {16

In making cosmic meaningful tragedy from the individual to the broader context of our species, it seems that this "pinch" has been present throughout your life and your philosophy despite your "desire for a numinous non-religious expiation" {17 and your view that mainstream religions no longer provide "a satisfactory answer to the question of suffering … [or of] what may be required for us to consciously change ourselves for the better." {18 In reaching down to "that curious sense of the whole residual cosmos as an everlasting presence," how would you describe your reaction to that "sense of the world's presence," and how has that changed over the course of your life?

DM: We human beings especially of the male genus and often because of centuries of so-called "thinking" make matters of existence, Being, and morality seem complicated, and offer our own suggestions as to how matters could or perhaps should be.

But over the course of my life I seem to have learned that the suffering such suggestions cause and the hubris of humans continues. The invention of causal abstractions continues, century after century. And the Cosmos with its billions of galaxies and its perhaps billions of life-habitable planets continues. So, we humans here on Terra Firma are what? Some transient fallible persons sallying forth – and killing, causing suffering – on behalf of some ancient or modern abstraction such as some religious faith or some nation-State or on behalf of some personal instinct we seemingly cannot control?

Simply expressed: there should no longer be an aspiration for a broader supra-personal meaning.

NT: William James' description of religion seems oddly in keeping with what, in paraphrasing Cicero, you have described as the essence of ancient European paganism. {19

Additionally, your characterization of the ancient sense of pathei-mathos as wisdom arising from personal suffering {20 also seems in keeping with the Pyrrhonian sense of ataraxia (ἀταραξία) or "freedom from worry," {21 which is reached by raising "oneself above a condition of misery and despair" through self-mastery and fortitude. {22 With respect to the ancient question, "How can we keep from suffering?" {23 your life and writings seem to fluctuate between resilience and renunciation. In this, there seems to be an almost Stoic undertone with respect to how the ideas that have shaped your worldview do not resemble "an interesting pastime or even a particular body of knowledge, but … a way of life." {24 You have mentioned the influence of Marcus Aurelius on your thinking, which may explain that undertone. {25 Looking back, how do you view the Stoic notion of elevating sorrow rather than abolishing it {26 in order to overcome and then meaningful y reshape it in our lives? Does this resilience in the face of tragic renunciation have any bearing on the overarching theme of honor throughout your life?

DM: As ever these days, I am wary of a general term – in this case Stoicism – being applied to describe what a person or some persons wrote be such writings ancient or otherwise.

In this matter before answering a specific question I would have to read critical editions of Seneca, Marcus Aurelius, and the necessary others, and then undertake my own translations and commentaries with particular attention to what words such as tempus and πένθος and εὐδαιμονία in their work may have meant and implied to those writers and their contemporaries and not what is meant or assumed now by such terms as 'time' and 'grief' and 'good fortune'/'happiness'. Such a task would occupy me for perhaps a year if not more. One of many comparisons of interest might be between Seneca's *De Consolatio ad Marciam* and how Antigone is portrayed by Sophocles and Klytemnestra by Aeschylus.

But from previous readings of Seneca, Marcus Aurelius, and some of the necessary others I would in regard to honour answer in the negative given how I now understand honour as an individual feeling related to the numinous which cannot be abstracted out from a personal moment in the form of some written or aural code, ethical or otherwise, or become a basis for or a part of some -ism or some -ology.

NT: On the subject of religion and the previous question on Stoicism, I am reminded of the Romanian nihilist Emil Cioran's vitriolic but insightful words from his little-known article, "A Bouquet of Heads." Remarking on Christianity and Stoicism in the ancient world, he says the following:

> The Greco-Roman twilight deserved a better enemy, a better promise, a better religion. How can you believe even in the shadow of progress when you remember that those Christian fables, with no trouble at all , smothered Stoicism! If Stoicism had been able to grow and spread, to seize hold of the world, man would have come through, or almost. Resignation, made obligatory, would have taught us to endure our suffering with dignity, to silence our voices, to face our Nothingness coldly…. To accuse no one, to stoop neither to sadness, nor joy, nor regret, to reduce our connection with the world to a harmonious play of defeat, to live condemned and serene, never imploring the deity but rather putting him on notice…. That was not possible. Stoicism, overrun from all sides and faithful to its principles, had the elegance to die without a struggle. A religion founds itself on the ruins of wisdom, but the tactics used by religion are scarcely appropriate to wisdom. {27

Many would agree that you have endured suffering with dignity over the course of your life. But rather than founding your legacy on the ruins of wisdom, you appear to have forged an existential crucible from which many now draw inspiration. How would you like to see that inspiration embodied in the lives of those who look up to you? And if those ruins were a monument to the past, what virtues and activities would you like to see take their place?

DM: My answer can possibly be deduced from my previous one. Just as my fallible understanding is that honour cannot be abstracted from a personal moment to become some sort of principle or guide, so my similar fallible understanding is that a person who learns by means of pathei-mathos cannot be or rather should not become such a guide or even an example and certainly should not assume any sort of guiding

NT: In a 2017 interview, you noted that both the Numinous Way and the philosophy of pathei-mathos now seem to you "a rather wordy and a rather egoistic, vainful, attempt to present what I (rightly or wrongly) believed I had learned about myself and the world as a result of various experiences." {28 You add that, in your solitude and now concentrating on your translations, you live "each day as it passes … unconcerned about what my being – and my relation to Being – is now or perhaps should be." {29 In some respects, your withdrawal into solitude resembles Mother Teresa's confession of feeling a "deep loneliness," having previously confessed that her "own soul … [remained] in deep darkness [and] desolation" as she began to doubt her faith. {30 In this, there may be an element of truth in what Emil Cioran says of solitude:

> "Solitude is not a gift, it is a mission: to rise to it, to take it upon oneself, is to renounce that portion of baseness needed to guarantee the success of any enterprise whatever, religious or otherwise."31 On the other hand, C. S. Lewis' point that "[e]very mode of being in the whole universe contributes to … [man]; he is a cross-section of being"32 carries some weight. These two tensions additional y seem to resolve in the words of Gregory the Great (540-604), who said that "because man has existence (esse) in common with stones, life with trees, and understanding (discernere) with angels, he is rightly cal ed by the name of the world." {33

The sentiments expressed by all of these figures point to an important concern: In your solitude and your lack of concern with what your being and your relation to Being is now or should be, one senses the danger of also losing concern for your relation to other beings, and specifically to other human beings. In the shadow of commonality you share with those who take inspiration from your work, what do you hope to wager in the eclipse between how they see your life and how they speak your name – perhaps not as the name of the world, but certainly as a name of theirs?

DM: The question of possibly "losing concern for your relation to other beings, and specifically to other human beings" has bothered me and does bother me and the only answer I have is again that of honour in the immediacy of the living moment which seems to me the only numinous exception to 'not interfering in the world' however good one believes one's interference to be.

Al this means seems to me to amount to doing what is honourable when personally, in the immediacy of the moment, confronted with someone or some many doing what is dishonourable in relation to another person or persons or to another living being. My intuition is that a person of honour either instinctively knows what is dishonourable or has learned so from personal experience.

NT: In a letter to his brother Henry James during the completion of his great work on the Principles of Psychology, William James said, "I have to forge every sentence in the teeth of irreducible and stubborn facts." {34 In contrast to European science in the sixteenth and seventeenth centuries, Alfred North Whitehead notes that James was alluding to a "new tinge to modern minds … [as] a vehement and passionate interest in the relation of general principles to irreducible and stubborn facts." {35 Whitehead elaborates on this, noting that: Al the world over and at all times there have been practical men, absorbed in "irreducible and stubborn facts": all the world over and at all times there have been men of philosophic temperament who have been absorbed in the weaving of general principles. It is this union of passionate interest in the detailed facts with equal devotion to abstract generalisation which forms the novelty in our present society. Previously it had appeared sporadically and as if by chance. This balance of mind has now become part of the tradition which infects cultivated thought. It is the salt which keeps life sweet.

The main business of universities is to transmit this tradition as a widespread inheritance from generation to generation. {36

Whitehead's observance that the wedding of particular facts with abstract generalizations marks a distinct shift from the "disruption of Western Christianity and the rise of modern science" in the sixteenth century {37 to a "new colouring of ways of thought … [which] had been proceeding slowly for many ages in the European peoples." {38 The new mentality this gave way to "altered the metaphysical presuppositions and the imaginative contents of our minds; so that now the old stimuli provoke a new response," which Whitehead notes was "more important even than the new science and the new technology." {39

Given that this wedding of particular facts with abstraction was in large part responsible for a new way of thinking that shaped the whole of Europe, do you find it problematic that much of your writing has a tendency to be interpreted as pulling this wedding apart or even declaiming a divorce (two examples being the emphasis on individual or particular experience and the negative sense of "causal abstraction")?

DM: A marriage and a puling apart of or a conflict between what? An idea, an ideal? Another idea? A generalization termed 'Europe', a generalization termed Western Christianity; another one named modern science? Another termed our present society? And so on.

My focus in the past ten or so years has been on the personal and interactions between individuals such as personal love based on a loyalty between individuals and the families that two such individuals can bring-into-being biological y or otherwise. Such persons, such interactions, can and do sometimes cause suffering; but is this and has this been on the scale of that caused by ideologies, ideas, ideals, and entities such as codified religions, nations, States, Empires?

Do the achievements of some such nations, States, Empires, of some ideas, ideals, and what has been termed 'science' and 'technology' balance out what suffering they may have caused?

For in my experience it is or it should be a question of balance; of accepting there are limits; of accepting responsibility; of accepting that the personal and such things as love, empathy, compassion, and honour are the essential aspects of that necessary balance, with extremism of whatever type or form the result of the harshness of personal imbalance when love, empathy, compassion, and honour are ignored or rejected or never personal y known because some -ism or -ology or some manufactured entity or hatred of some perceived enemy have priority in the life of an individual with our human culture of pathei-mathos also ignored or rejected or never personally known.

Have we as a species in the past experienced in some way and in some place a part of the necessary balance? Possibly, for a while. Do we have a part of such a balance now in any society in the world? Possibly, although some may disagree. Are we as a species learning from our human culture of pathei-mathos with its documentation by means of music, memoirs, poetry, and other arts, of human suffering, human love, tragedy, and loss?

NT: Two-part question. Question one. You have noted that certain forms of abstraction tend to be associated with the masculous and can take on a kind of violence toward muliebral virtues like empathy, compassion, and humility. {40 This can occur, for example, in the masculous "favouring of abstractions and the notion of an idealized duty over empathy and compassion and the muliebral virtues in general," {41 which can lead to forms of extremism.

However, this push against abstraction has resulted in a tendency by many of your readers to identify abstraction with an erroneous or even harmful way of thinking. That identification seems dangerously close to a kind of nominalism or rejection of all universals and abstract objects, {42 which itself may germinate a species of extremism.

I suspect part of this tension may have been influenced by Aristotle and his account of physis (φύσις) or nature, where, in contrast to Plato's Timaeus, "nature is not an abstract, impersonal, 'all-pervading demiurgic force'," {43 but rather an "inner driving force we reference when saying of a natural being: 'That is its nature.'" {44 I am also reminded of the medieval problem of universals, {45 which highlights a debate that spans the work of the Neo-Platonists, pagans such as Plotinus and Porphyry, and medieval Christians such as Augustine and Boethius. {46

With respect to your work, one could argue that the muliebral virtues at the heart of the philosophy of pathei-mathos require a grounding in some sense of abstraction, whether in the transition from individual pathei-mathos to the broader context of collective and sustainable millennial change, in the universal application of pathei-mathos to the human condition, or in the way individual experience is related to other forms of life. Part of the confusion regarding your use of the term "abstraction" may rest on your characterization of the difference between personal knowledge of an individual and reifying that individual according to some ideology or cause. {47 Given that many readers seem to miss the broader context of this distinction, would you mind clarifying what forms of abstraction you view as negative, detrimental, or harmful and what forms you view as productive or even necessary for the cultivation of the muliebral virtues you have described?

Question two. In an interview with you from 2014, {48 your work Understanding and Rejecting Extremism: A Very Strange Peregrination is cited with respect to what you identify as the inflexible and often excessive masculous character that goes with extremism.49 In your view, are there non-extremist contexts where the masculous can find positive, non-violent applications? In what cases might a masculous character compliment "the muliebral virtues of empathy, sensitivity, humility, gentleness, forgiveness, compassion, and the desire to love and be loved" rather than work against them? {50

Conversely, are there cases, however exceptional, where these muliebral virtues could become vices? Though such cases may be few and far between, your description of the difference between personal love and empathy comes to mind, where you noted that "the emotion gendered by personal love can also cause suffering both of the person who loves and in regard to the one loved, especially if there is not a mutual, loyal, equality of love." {51

Do you think there is a danger in this personal asymmetry carrying over to the collective level, as in the case of certain religious ideologies? And much like the important wedding of the particular with the abstract described by Whitehead in the previous question, how might we wed the masculous and the muliebral without inciting these forms of harm?

DM: In relation to masculous and muliebral I understand them as descriptors of personal behaviour and attitudes and how it seems to me that the numinous and thus the honourable tend to be and have tended to be manifest in the world and in our lives. Created abstractions tend toward the supra-personal and tend to cause suffering sooner or later.

An operative expression here is 'tend to be'. Do empathy, compassion, humility, and honour tend toward us not causing suffering? Do ideologies and codified religions tend to – over durations of causal time – cause suffering, harm, and schisms resulting from exegesis?

Does what is often described as the masculous virtue of heroism tend toward suffering by making a or the hero an ideal to be admired and fol owed, or should it be more correctly described as a balance of both masculous and muliebral if it is understood in the personal sense as the actions of one honourable person?

For another operative expression in my attempts at explanation is 'personal behaviour and attitudes' which being variable and subject to change can perhaps only and sometimes point us toward a certain intuition that might be an uncovering of a possible answer to the question *quid est veritas*. That what is uncovered is only a personal, causally-dependant, experience and a knowing but always dies and yet can return to be rediscovered yet again by others.

Given my hubriatic past and the suffering I have personally caused by championing this or that ideology or this or that religion or this or that abstraction I am all too fallible, all too prone to making mistakes so perhaps I could be wrong regarding this and other matters.

NT: In addition to expiation and remorse, much of your work conveys an overtone of regret. In your recent writings, this can be sensed acutely in the opening sections of "A Vagabond in Exile from the Gods," to cite one example. How have you come to terms with what you now view as mistakes of the past in terms of your legacy to the future and its influence on the world? Additional y, in contrast to the overtones of regret, the desire for forgiveness seems to be a recurrent undertone throughout your writing. Against the sullied public and the lies that your opponents continue to spread about you, wil you find the courage to forgive yourself? In reconciling the pain of the past with its shadow of regret, what do you hope to see in the dawning of the future, and what enduring works do you hope to leave for future generations in the brave valence of tomorrow?

DM: In regard to regret for having caused suffering to others through both selfishness and adherence to various -isms or -ologies, the personal lamentation derived and derives from acknowledging my suffering-causing mistakes and from what I hope is an understanding of our human physis and an understanding of the harshness of extremism. As for forgiveness, who or what can forgive those who have caused suffering? In many cultural traditions it was of course the person or persons who were directly harmed or their relatives. In Christian, Islamic and Judaic tradition it is God/Allah.

But the impersonal nature of many suffering-causing extremist deeds and of many criminal justice systems often means there are no living victims or relatives to directly offer forgiveness even should they desire to do so, which would probably be unlikely given the harshness, intractability, the fanatical hatred, of so many extremists.

While there are expiative means in the Christian, Islamic and Judaic traditions, if one does not or no longer believes in God/Allah then there can be no forgiveness. Thus, for me as mentioned in some of my essays, my weltanschauung of pathei-mathos, such answers as these, my many autobiographical effusions, are my attempts at expiation.

NT: Before one can derive wisdom from meaningful suffering it seems that one must first constitute the world meaningful y. Deriving meaning from the world and constituting it in turn both rest on the way we interpret the world and the framework of interpretation we have at our disposal. I think many individuals today are unaware of the disparity between the framework of interpretation we had at our disposal in ages past and the framework of interpretation that distinctly characterizes modernity. In some respects, the Hellenic vitality of your philosophy risks becoming lost in the "transliteration" from the individual to modernity when interpreted without this frame of reference. In an attempt to sustain that vitality, I think the fol owing summary by Thomas Howard regarding what he calls "The Old Myth and the New" frames this well:

> There were some ages in Western history that have occasionally been called Dark. They were dark, it is said, because in them learning declined, and progress paused, and men labored under the pall of belief. A cause-effect relationship is frequently felt to exist between the pause and the belief. Men believed in things like the Last Judgment and fiery torment. They believed that demented people had devils in them, and that disease was a plague from heaven. They believed that they had souls, and that what they did in this life had some bearing on the way in which they would final y experience reality.
>
> They believed in portents and charms and talismans. And they believed that God was in heaven and Beelzebub in hell and that the Holy Ghost had impregnated the Virgin Mary and that the earth and sky were full of angelic and demonic conflict. Altogether, life was very weighty, and there was no telling what might lie behind things. The ages were, as I say, dark.
>
> Then the light came. It was the light that has lighted us men into a new age. Charms, angels, devils, plagues, and parthenogenesis have fled from the glare into the crannies of memory. In their place have come coal mining and E = mc2 and plastic and group dynamics and napalm and urban renewal and rapid transit. Men were freed from the fear of the Last Judgment; it was felt to be more bracing to face Nothing than to face the Tribunal. They were freed from worry about getting their souls into God's heaven by the discovery that they had no souls and that God had no heaven. They were freed from the terror of devils and plagues by the knowledge that the thing that was making them scream and foam was not an imp but only their own inability to cope, and that the thing that was clawing out their entrails was not divine wrath but only cancer. Altogether, life became much more livable since it was clear that in fact nothing lay behind things. The age was called enlightened.
>
> The myth sovereign in the old age was that everything means everything. The myth sovereign in the new is that nothing means anything. {52

With respect to Howard's description of "the myth sovereign in the old age" and "the myth sovereign in the new," where do you situate your own "paganus weltanschauung" and how do you reconcile it against the modern view that "nothing means anything"?

DM: I do not situate my weltanschauung anywhere in terms defined or believed or discussed by others, ancient or modern, because it is just my weltanschauung, born from various experiences and the loss of loved ones, and nurtured by working and living on a farm in England, by solitary walks along a sea-shore and in the hills and deciduous woods of English Shires.

NT: In another article, I have cited Pope Benedict XVI's comments regarding the topic of violent religious conversion. Recalling a dialogue between "the erudite Byzantine emperor Manuel II Paleologus and an educated Persian on the

subject of Christianity and Islam," {53 the Pope recounts how:

> The emperor, after having expressed himself so forceful y, goes on to explain in detail the reasons why spreading the faith through violence is something unreasonable.
>
> Violence is incompatible with the nature of God and the nature of the soul. "God," he says, "is not pleased by blood – and not acting reasonably (σὺν λόγω) is contrary to God's nature. Faith is born of the soul, not the body. Whoever would lead someone to faith needs the ability to speak well and to reason properly, without violence and threats. . To convince a reasonable soul, one does not need a strong arm, or weapons of any kind, or any other means of threatening a person with death…" {54

Having long-since rejected Muslim extremism and having had a first-hand account of it for ten years as a radical Muslim, I think the Pope's framing of the aforesaid dialogue finds an acute expression in your current views on the issue. In "Understanding and Countering Muslim Extremism," you describe two aims that typically motivate Muslim extremism – a supra-personal one and a personal one – which you note are "inextricably entwined." {55

You additional y note that "one effective way to counter Muslim extremism is for Muslims themselves to, using Quran and Sunnah, counter the harsh interpretation of Islam by the extremists," thereby pointing to "the humanity that is at the heart of Islam; a humanity so evident in the millions of Muslims … world-wide." {56

Speaking to that humanity – and more specifically to the humility you cite {57 – how do you now view the spreading of faith through violence with respect to its incompatibility with the nature of God and the nature of the soul described by emperor Manuel II Paleologus? Additionally, if the supra-personal and personal aims that motivate this form of extremism are intertwined, how might we ward against them in their many variations within society and within our own lives?

DM: It seems to me that there are difficult and long-standing questions in relation to religions which wholly or in part rely on texts as the Christian, Islamic, Judaic and Buddhist traditions have done. Questions of exegesis and the different interpretations which often result.

Thus, even if as I wrote in the essay you refer to that one way – not the only way – in regard to events such as 9/11 and 7/7 is for Muslims themselves using Quran and Sunnah to counter the harsh interpretation of Islam by others, that may not prevent such harsh interpretations now or in the future given the reliance on texts with their inevitable exegesis.

In another essay I compared the Shia and the Sunna traditions noting that the Shia tradition of Taqlid seemed to me to preclude exegesis by those scholarly unqualified to do so. I suggested that this might explain why the Shia tradition has:

> "no such thing as modern independent extremist Shia groups who indiscriminately target and kill the kuffar ('infidels') in Western lands or elsewhere, or who fly aeroplanes into buildings or who blow themselves up in order to kill 'infidels'. For Shia mujtahidun have given rulings in respect of such things." {58

This should lead to difficult questions for not only groups such as ad-Dawlah al-Islamiyah (commonly known as Islamic State) and their followers who regularly target and kill Shia Muslims but also for Western allies of Saudi Arabia who have for decades imposed sanctions on Iran and who support a conflict in Yemen in which Shia Muslims have been killed in their thousands and Shia children starved to death.

How many in the West even know what these difficult questions are? Not only in relation to Shia Muslims but in relation to exegesis of Christian texts such as The Gospels? To in some minor way draw attention to such questions I began a translation of and writing a commentary on The Gospel According To John and have so far for various personal reasons only managed to make public chapters one to five, available at https://davidmyatt.files.wordpress.com/2017/10/gospel-of-john-1-5.pdf

NT: In your autobiography, Myngath, you mention an interest in chess in your youth. In fact, you mention being one of the only competitors to have drawn against a visiting Grandmaster in a simultaneous display at the Singapore Polytechnic as a young man. {59 As a chess player, I would be remiss not to ask: do you still have the recorded chess notation for that match? Additional y, do you still play chess? And did you find anything applicable or of value with respect to the lessons you learned in your study of the game and your subsequent study of martial arts?

DM: In regard to the Chess game in Singapore, I do not any longer have the 'descriptive' notation of the game, but the results of the tournament were briefly together with my surname mentioned in a local newspaper – it may have been The Straits Times – and I hunched over a Chess board fleeting appeared in a local TV newsreel of the event.

I lost interest in Chess when, living in Blighty in 1968, I first met Colin Jordan and became a National-Socialist activist in his newly formed British Movement.

NT: In one of your early relationships as a young man, you mention that you and your female companion once spent hours listening to jazz at a small club, noting that "she was a Jazz aficionado and very knowledgeable about that genre." {60 Do you recall what artists or songs you two enjoyed listening to at the time, and do you enjoy the genre? Additionally, are there other genres, artists, or songs of special significance for you that you would care to mention? You have noted that classical music has played an important role in your life, and I am curious to hear more about your musical influences.

DM: Being a young man in love with a lady who was Jazz aficionado I did for a while try to share her interest in and enthusiasm for such music but failed, given my interest in and love of classical music. Which interest began when as a young boy in a private – Whites-only – school in Africa our music teacher played our class a Long Playing record of music by JS Bach performed by Segovia. It was transformative.

NT: I doubt I am alone in feeling that your poetry reveals something deeply moving about the way you and your worldview have transformed over the course of your life. I find the poems in *One Exquisite Silence* particularly moving. Would you care to provide any additional background regarding the circumstances that led to the composition of any of these poems? I am especial y interested in "Travelling," which affects me intensely at this stage of my life.

DM: The poem *One Exquisite Silence* was composed not long after I met and fell in love with a lady who worked on a commercial (wholesale) plant nursery; while the Travelling poem was composed not long after I left Leeds (and my violent National-Socialist activism) in 1974 to wander the English countryside for a while as a vagabond, as was the poem *Summer Days Walking Roads*. The poem titled *Relict* was composed during a visit to a rather neglected cemetery when in 1976 I was travelling around and staying in various monasteries in the United Kingdom with a view to becoming a Catholic monk. The poem titled *Wine* was composed in Spain in the early 1970's, before I moved to Leeds, during another period when I was wandering around wondering what to do with my life.

NT: Martin Heidegger revived one of the most important questions in the Western philosophical tradition: what is the meaning of Being? This question set the philosophical tradition in motion all the way back to the ancient Greeks. At one level, the question points to the fact that we general y operate through an unclarified pre-comprehension of what we mean by "exist," or what we mean by "this is" versus "this is not," where for the ancient Greeks Being was equated with ongoing or constant presence. At a deeper level, it points to an important interpretive dynamic regarding how we are to understand the type of being we are, the one who asks the question and for whom the question is an issue.

Much like Heidegger's question, there are many theories regarding how to interpret the meaning of your life. Sadly, all of these have a tendency to reduce the ideas and ideals that motivated your life's narrative to deeds that you have long-since denounced and atoned for.

Put another way, many are concerned with the details of your life without being equipped to take seriously the ideas that have shaped it. Given that your philosophy is not just a collection of ideas but a mode of living, this presents two problems. The first concerns the philosophy of pathei-mathos, where the way one interprets his or her experiences through the lens of that philosophy is cal ed into question when one is not equipped to address or interpret the meaning of the philosophy itself. In that case, there is often an asymmetry between the vital experience needed to understand the philosophy and the framework needed to interpret those experiences, where the two eventual y disconnect or fail to connect at all. The second problem concerns the attempt by others to interpret your life without first being equipped to interpret their own. We have seen this time and time again with respect to your opponents, in the media, and even among those who take inspiration from your life and work. I would thus like to conclude with one final question, returning us, as is so often the case, to where we began: what is the meaning of David Myatt?

DM: I have no answer to the question "What is the Meaning of Myatt?" because all I seem to be is one fallible mortal among so many billions past and present and one who will die soon having already outlived his three score and ten. Someone who has and perhaps vainly tried in some way in the past ten years or so, and in various poems, to record his feelings, his fallible understanding of himself and the world he has passed through and the events and the people he has, or so he believes, learned from.

In those past ten or so years my references are usually only the classical authors; or occasionally a poet such as TS Eliot or a composer such as JS Bach because for those years my world, my influences, have been the outdoor world of Nature, my pathei-mathos, the women I have loved and lost, with my only constant companions those classical authors, my memories, and such a poet and such a composer.

27.iv.22

Notes

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18 David Myatt, "Some Questions for DWM, 2017," David Myatt: Learning from Adversity; a Rejection of Extremism, 2017, https://davidmyatt.files.wordpress.com/2017/08/dwm-questions-2017-v1b.pdf.

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52 Thomas Howard, "The Old Myth and the New," chap. 1 in Chance or the Dance? A Critique of Modern Secularism (1969; repr., San Francisco: Ignatius Press, 2001).

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Addendum

Misunderstanding Denotata In Myatt's Philosophy Of Pathei-Mathos

A Particular Perceiveration

A certain misunderstanding of David Myatt's weltanschauung of Pathei-Mathos seems to have arisen based on Myatt's use of terms such as acausal, abstractions, and denotatum {1} which does not seem to take into account matters such as the following:

1. That Myatt's weltanschauung was developed and refined over a period of some years (c.2011-2017) and was based primarily on his outré experiences over some four decades, which refinement led him to write in 2022 that

> "my weltanschauung is just my weltanschauung; representing my attempt to apprehend the physis of human beings; to understand the causes of suffering and how suffering can be alleviated; and understand the nature of the numinous and what it means and meant, and thus whether the numinous is embodied in theos, however understood, or in human virtues such as compassion, empathy and honour which thus might obviate the need for a belief in something supra-personal be that theos or some -ism or some -ology." {2}

In effect, his weltanschauung of Pathei-Mathos is a mystical perceiveration and not an academic philosophy. {3}

2. That his classification of his insights using terminology such as ontology, epistemology, and ethics - as in for example his statement that "the ontology of beings [...] is often obscured by denotatum and by abstractions, both of which conceal physis" {4} - is only a temporary guide for readers since his focus is primarily on empathy and pathei-

mathos as a means to knowing, both of which are personal, of the immediate moment, and which knowing, as he writes many times, cannot be extracted out from that personal experiencing to form the basis for anything supra-personal be it a denotata or some -ism or some -ology. {5}

That is, ontology itself is an abstraction, a denotatum, which empathy and pathei-mathos take us beyond. In this respect a simile might be Wittgenstein's 'ladder'.

3. That what applies to terminology such as ontology applies to his use of the acausal and his division of our physis, following his understanding of the Corpus Hermeticum, into masculous and muliebral. That they are also useful denotata to explain what is as it now is and has been but are ultimately discarded by the wordless knowing of empathy and pathei-mathos.

4. That his comparisons and examples derived from ancient Greek texts and philosophy - most of which he cites in Greek and provides his own translations - are of the insights of some others with which he finds some correlation with his own insights, eschewing as he does in his iconoclasm and resonance with Greco-Roman culture the modern practice in academia of citing works by philosophers of the past few centuries and more recent texts by academics.

The Mysticism Of Mr Myatt

The statement by Myatt, quoted above, that his weltanschauung is his

> "attempt to apprehend the physis of human beings; to understand the causes of suffering and how suffering can be alleviated; and understand the nature of the numinous and what it means and meant, and thus whether the numinous is embodied in theos, however understood, or in human virtues such as compassion, empathy and honour which thus might obviate the need for a belief in something supra-personal be that theos or some -ism or some -ology," {2}

is a succinct description of his mysticism; that is, of his personal perceiveration of what is conventionally termed 'Reality', of Being and of beings. Which perceiveration is of the numinous capable of apprehension, sans denotata, by means of empathy and pathei-mathos, obviating the need for theos (a supreme divinity) and for theoi (the divinities of various ancient religions, pagan and otherwise) and obviating the need for not only ideologies of whatever kind but for religions such as Christianity, Judaism, Islam and Buddhism which rely on the interpretation, the exegesis, of some text or texts. {6}

For Myatt, this apprehension of the numinous is manifest in the personal behaviour of individuals through the compassion, humility, and tolerance born of empathy and through the fairness, the reasonableness, of personal honour.

As noted in *Conspectus of The Philosophy of Pathei-Mathos*, empathy:

> "inclines a person toward certain virtues; toward a particular type of personal character; and disinclines them toward doing what is bad, what is unfair; what is harsh and unfeeling; what intentionally causes or contributes to suffering. For empathy enables us to *directly perceive*, to sense, the φύσις (the physis, the nature or character) of human beings and other living beings, involving as empathy does a translocation of ourselves and thus a knowing-of another living-being as that living-being is, without presumptions and sans all ideations, all projections." [My emphasis] {7}

Furthermore, empathy is inextricably linked to pathei-mathos {8} and that there is what Myatt terms a 'local horizon' to empathy:

> "The 'local horizon of empathy' is a natural consequence of my understanding of empathy as a human faculty, albeit a faculty that is still quite underdeveloped. For what empathy provides - or can provide - is a very personal wordless knowing in the immediacy-of-the-living-moment. Thus empathy inclines us as individuals to appreciate that what is beyond the purveu {9} of our empathy - beyond our personal empathic knowing of others, beyond our knowledge and our experience, beyond the limited (local) range of our empathy and that personal (local) knowledge of ourselves which pathei-mathos reveals - is something we rationally, we humbly, accept we do not know and so cannot judge or form a reasonable, a fair, a balanced, opinion about. For empathy, like pathei-mathos, lives within us; manifesting, as both empathy and pathei-mathos do, the always limited nature, the horizon, of our own knowledge and understanding." {10}
>
> "[a]s a personal human faculty empathy has a personal horizon and thus cannot be extrapolated from such a personal knowing into some-thing supra-personal be this some-thing denotata, including an ἰδέᾳ/εἶδος, or an axiom (ἀρχή) or a source (αἴτιος) for some 'revelation' or ideology or similar manifestations constructed by and dependent on appellation." {11}

In regard to the numinous Myatt writes:

> "In contrast to Otto et al, my understanding of the numinous is that it is primarily a perceiveration, not a personal emotion or feeling, not a mysterium, and not an idea in the sense of Plato's εἶδος and thus is not similar to Kant's concept of a priori. As a perceiveration, while it includes an apprehension of what is often referred to as 'the divine', 'the holy' - and sometimes thus is an apprehension of theos or theoi - it is not limited to such apprehensions, since as in the past it is often an intimation of, an intuition concerning, the natural balance of ψυχή; a balance which ὕβρις upsets. This natural balance – our being as human beings – is

> or can be manifest to us in or by what is harmonious, or what reminds us of what is harmonious and beautiful." {12}

Which brings us to what seems to be a neglected aspect of his weltanschauung: the natural balance, harmony, ἁρμονίη, for which he often uses the Taoist-derived term wu-wei which he defines as being "used in my philosophy of pathei-mathos to refer to a personal 'letting-be' - a non-interference - deriving from humility." {13} That is, from the humility revealed by empathy.

His 2018 essay *Towards Understanding Ancestral Culture* elaborates on this notion of balance where he provides an example not only from Ancient Greece but from Tractate IV:2 of the Corpus Hermeticum, and from Ficini's *De Vita Coelitus Comparanda*, written in Latin and published in 1489,

> "Correctly understood, Δίκη - and δίκη in general - represents the natural and the necessary balance manifest in ἁρμονίη (harmony) and thus not only in τὸ καλόν (the beautiful) but also in the Cosmic Order, κόσμος, with ourselves as human beings (at least when unaffected by hubris) a microcosmic re-presentation of such balance, κόσμον δὲ θείου σώματος κατέπεμψε τὸν ἄνθρωπον. A sentiment re-expressed centuries later by Marsilii Ficini: Quomodo per inferiora superioribus exposita deducantur superiora, et per mundanas materias mundana potissimum dona, 'How, when what is lower is touched by what is higher, the higher is cosmically presenced therein and thus gifted because cosmically aligned'.
>
> This understanding and appreciation of ἁρμονίη and of κόσμος and of ourselves as a microcosm is perhaps most evident in the Greek phrase καλὸς κἀγαθός, describing as it does those who are balanced within themselves, who - manifesting τὸ καλόν and τὸ ἀγαθὸν - comport themselves in a gentlemanly or lady-like manner." {14}

Which ancient notion of καλὸς κἀγαθός he mentions in his two 2017 monographs *Classical Paganism And The Christian Ethos* and *Tu Es Diaboli Ianua* {15} and which comportment succinctly describes how his weltanschauung could be manifest in the world.

Gentlemanly And Lady-like Behaviour

As described earlier, Myatt's mystical apprehension of the numinous is manifest in the personal behaviour of individuals and this behaviour amounts to an individual comporting themselves in a gentlemanly or lady-like manner; a comportment which has a long history in European culture from the idealized medieval chivalry of Morte Arthure to fictional Regency characters such as Mr Darcy, Elizabeth Bennet, Colonel Brandon, and Elinor Dashwood, to the 1940s Clive Wynne-Candy and Theo Kretschmar-Schuldorff.

In his 2014 essay *The Consolation Of A Viator,* Myatt indirectly references the character of Mr Darcy:

> "For most of my life – and to paraphrase what someone once wrote – I have been a selfish being, prideful and conceited, and would still be so were it not for the suicide of a woman I loved." {16}

In the final paragraph of his autobiography *Myngath* he concludes that "a shared, a loyal, love between two people is the most beautiful, the most numinous, the most valuable thing of all." {17}

Such personal sentiments ground, and in my view express the essence of, his weltanschauung and have apparently been somewhat neglected in discussions of Myatt's 'philosophy' of pathei-mathos. For it is not an academic philosophy divorced from the realities of human life but the life-experience of someone who, learning from both diverse experiences and decades of scholarly study, has distilled that learning into the understanding that in order to presence the numinous we do not need religions or any -ism or -ology or abstractions but have only to behave in a certain cultured way: with manners, fairness, honour, humility, and compassion.

Which attributes of personal character are, to use Myatt's term, descriptors not abstractions:

> "A descriptor is a word, a term, used to describe some-thing which exists and which is personally observed, or is discovered, by means of our senses (including the faculty of empathy)." {13}

Hence why Myatt aptly describes his 'philosophy' as a "mystical individualistic numinous way," and as "the way of striving to cultivate, striving to live by, the virtues of humility, empathy, compassion, honour, non-interference, and self-restraint. A very individual way..." {18}

Morena Kapiris
June 2022

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{1} It should be noted that in many of his writings Myatt often idiosyncratically uses *denotatum* as an Anglicized term for both singular and plural instances. However, I shall use denotata for the plural and denotatum for the singular.

{2} *Some Questions For DWM, 2022*, https://davidmyatt.files.wordpress.com/2022/05/dwm-questions-may-22.pdf

{3} We have appropriated the term 'perceiveration' from Myatt's translations of and commentaries on tractates of the Corpus Hermeticum where he explains that he uses it to translate the Greek term νοῦς in place of the conventional translation 'mind', explaining his reasons in his article *Concerning ἀγαθός and νοῦς in the Corpus Hermeticum* -

https://davidmyatt.wordpress.com/2017/03/24/concerning-ἀγαθός-and-νοῦς-in-the-corpus-hermeticum/ - and in his commentary on v.2 of the Poemandres tractate where he describes perceiverance as:

> "a particular type of astute awareness, as of one's surroundings, of one's self, and as in understanding ('reading') a situation often in an instinctive way. Thus, what is not meant is some-thing termed 'mind' (or some faculty thereof), distinguished as this abstract 'thing' termed 'mind' has often been from another entity termed the body." https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf

{4} *Towards Understanding Physis*. Included as an appendix in *The Numinous Way of Pathei-Mathos*, fifth edition, 2018, https://davidmyatt.files.wordpress.com/2018/03/numinous-way-v5c-print.pdf

{5} See for example *Some Questions For DWM 2014*, included in *One Vagabond In Exile From The Gods*, 2014, https://davidmyatt.files.wordpress.com/2014/10/one-vagabond-pathei-mathos.pdf

{6} In many of his writings Myatt has explained that the need for and practice of exegesis leads to suffering through reliance on a particular interpretation and through the conflict of competing interpretations which can lead to accusations of 'heresy'. See for example (i) the 2017 text *The Way Of Jesus of Nazareth: A Question Of Hermeneutics?* https://davidmyatt.wordpress.com/2017/09/30/the-way-of-jesus-of-nazareth/ and (ii) the 2019 text *Two Metaphysical Contradictions Of The Modern West* which is included in his text *In Defence Of The Roman Catholic Church*, https://davidmyatt.files.wordpress.com/2019/02/in-defence-rc-1.pdf In his 2018 essay *From Mythoi To Empathy* - included as an appendix in *The Numinous Way of Pathei-Mathos*, fifth edition - he wrote that the local horizon of empathy

> "and the fact that empathy is a human faculty mean that the apprehension is wordless and personal and cannot be extrapolated beyond, or abstracted out from, the individual without losing some or all of its numinosity since the process of denotatum - of abstraction - devolves around the meanings assigned to words, terms, and names, and which meanings can and do vary over causal time and may be (mis)interpreted by others often on the basis of some idea, or theory, or on some comparative exegesis. It therefore follows that the numinous cannot be codified and that numinosity cannot be adequately, fully, presenced by anything doctrinal or which is organized beyond a small, a localized, and thus personal level; and that all such a supra-local organization can ever hope to do at best is provide a fallible intimation of the numinous, or perhaps some practical means to help others toward individually apprehending the numinous for themselves." https://davidmyatt.files.wordpress.com/2018/03/numinous-way-v5c-print.pdf

{7} included in *The Numinous Way of Pathei-Mathos*, fifth edition, op.cit.

{8} *The Mystic Philosophy Of David Myatt*, third edition, 2021, p.5. https://davidmyatt.files.wordpress.com/2021/09/myatt-philosophy-third-edition.pdf

In his *Some Questions For DWM, 2022*, Myatt writes that the third edition of *The Mystic Philosophy* provides "a reasonably comprehensive overview" of his weltanschauung.

{9} As often, Myatt uses an alternative spelling: here *purveu* (from Middle English) instead of the now conventional 'purview'. See *On Idiosyncratic Capitalization and Spelling*, https://davidmyatt.wordpress.com/on-idiosyncratic-capitalization-and-spelling/

{10} Included in *Sarigthersa*, https://davidmyatt.files.wordpress.com/2015/08/dwmyatt-sarigthersa-v7.pdf

{11} *Numinosity, Denotata, Empathy, And The Hermetic Tradition*, 2022, https://davidmyatt.wordpress.com/2022/03/17/numinosity-denotata-empathy-and-the-hermetic-tradition/

{12} *From Mythoi To Empathy*, 2018. Included as an appendix in *The Numinous Way of Pathei-Mathos*, fifth edition, 2018, https://davidmyatt.files.wordpress.com/2018/03/numinous-way-v5c-print.pdf

{13} *Vocabulary of the Philosophy of Pathei-Mathos*, in *The Numinous Way of Pathei-Mathos*, op.cit.

{14} The essay is included as an appendix in *The Numinous Way of Pathei-Mathos*, op.cit. Myatt translates the quotation from Tractate IV:2 of the Corpus Hermeticum as "A cosmos of the divine body sent down as human beings," writing in his commentary:

> "That is, human beings re-present, presence, the 'divine body' and are, of themselves, a reflection of the cosmic order itself. This, and the preceding line, express a fundamental part of ancient and Renaissance hermeticism: human beings as a microcosm of the cosmic order and the divine." *Corpus Hermeticum: Eight Tractates*, https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf

{15} (i) *Classical Paganism And The Christian Ethos*, https://davidmyatt.files.wordpress.com/2018/03/classical-paganism-v2-print.pdf (ii) *Tu Es Diaboli Ianua, https://davidmyatt.files.wordpress.com/2018/03/tua-es-diaboli-ianua.pdf*

{16} The essay is included in *One Vagabond In Exile From The Gods*, https://davidmyatt.files.wordpress.com/2014/10/one-vagabond-pathei-mathos.pdf

{17} *Myngath*, 2013, https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf

{18} *In Defence Of The Roman Catholic Church*, https://davidmyatt.files.wordpress.com/2019/02/in-defence-rc-1.pdf
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David Myatt, Australian Interview, 2023

The interview was with an Australian-based investigative journalist of Serbian descent known by his moniker 'Interzone' who was also a former convert to Islam. We include as a relevant addendum Myatt's text *Analysing National Socialism* where he writes:

> "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."

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Part One

> § I know you supported the Taliban, and I wish to ask where did you go? Who did you meet? How long where you there? If vague answers must be made for security reasons I understand.

Yes I did support the Taliban during my Muslim years, with one of my writings in support of them - *The Significance of the Taliban for the Muslim Ummah* - apparently found by the CIA in the possession of Osama bin Laden following his killing by US Navy Seals in the Abbottabad compound in 2011. [1]

My travels in Muslim lands following my reversion in 1998 were briefly mentioned by Mark Weitzmann in a 2010 NATO publication [2] with one such travel summarized in my somewhat heretical text Reflections on Islamic Travels dated 2 Jumaada Al-Thaani 1424. Other than this I have as you anticipated no further comment to make.

> § It would not surprise me if you have had to quieten yourself by pressure from MI6, or use foreign intelligence agency's in the past.

My only overt contact with such agencies was following my arrest by Special Branch (SO12 as it then was, now part of SO15) in 1998 during one of several amiable meetings and conversations with an SO12 officer at which meeting another somewhat enigmatic person was present who I assumed was either MI5 or MI6. My assumption is and was that such agencies had me - have me? - under covert surveillance from at least 1997 during my involvement with Combat 18.

> § I wish to know your perspective of the current Taliban, as for the most part they consist of many original Taliban members.

My now "above Time" perspective is mostly the one I wrote about in that aforementioned writing but modified with the riders 'may be' and 'on balance': that, for Muslims, they may represent, on balance, the spiritual principle of Zuhd in dunya (zuhd ad-dunya) which principle of detachment from or a concern with material things is it seems alien to some in the modern materialistic West although kept alive by others in various spiritual forms and perhaps even in those who espouse certain environmental concerns about what the modern West has done and is doing in respect of Nature. In regard to spiritual forms I am reminded, in respect of Christianity, of Julian of Norwich, George Fox, and William Penn.

With "on balance" for (i) it seems that sometimes - but not always - there may be or may have been an excess of zeal by some and (ii) there is the question of Ijma regarding their interpretation of Quran and Sunnah, which consensus, according to my understanding, they did not and currently do not have possibly because they did not have time to develope and most certainly now, post-occupation, cannot yet develop an Emirate.

> § I know this is not confirmed: that you have "renounced Islam and all forms of Extremism".

What is or would be acceptable as confirmation? For myself, I can only suggest a reading of my post-2012 writings, such as *Understanding And Rejecting Extremism*, [3] and what I endeavoured to express in my three 2022 interviews. [4]

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Part Two

> § Regarding Combat 18. When you left, especially becoming more deeply involved in Islam, where there ever any reprisals towards you?

No. Possibly because of two things. I kept certain channels of communication open particularly concerning Reichsfolk,

and, in anticipation of a forthcoming criminal trial following my arrest in 1998 by SO12, I was preparing a defence since their criminal investigation was ongoing only ending in the Summer of 2001 when I released from my bail after it was found that there was "insufficient evidence" to bring me to trial.

This preparation included having some of my National-Socialist writings re-issued, one of which was the essay *Why National-Socialism is Not Racist*, and another *The Theology Of National-Socialism: An Examination of National-Socialism, Christianity and Islam*, in which I had written,

> Honour demands that we treat people, regardless of their race, their culture, their religion, their 'political views' with fairness and respect. That is, honour demands that we have manners and are polite: that we strive to act with nobility of character; that we judge people by their deeds and in particular by how they act toward us [...] It really is about time that we who uphold the noble way of life which is National-Socialism lived according to our own ethics and began to explain, openly and in clear words, the noble reality of National-Socialism. No matter how dire our situation may be, or appears to be, and no matter how many non-Aryans may live in what were once our own nations, we must hold fast to our own ethics and not allow ourselves be tricked into accepting the Zionist version of 'National Socialism' with its hate-filled, irrational, Hollywood 'nazis'. [5]

It was during this time that I wrote *The Question of National-Socialism, Racism and Tolerance* [6] which led me later that year (2001) to conceive a practical plan to try and bring National-Socialists and Muslims together in order to combat, in various ways, what I considered were our mutual enemies. In furtherance of which I wrote tracts such as the multipart *The National-Socialist Guide to Understanding Islam*, in which I broached the subject of 'martyrdom operations' by Muslims, the last edition of which 'guide' was published in 1424 AH. [6]

> § It seems that you and the O9A have been targeted as the "connection" between all these Neo-Nazi terrorist groups. It seems they have decided to choose you along with the O9A as the main driving force of these organisations. Allowing governments to use the O9A like they are trying to do in Australia, to by proxy drag in tens of Neo-Nazi and far-right groups into being designated as terrorist organisations. Do you feel this is the case?

This is an interesting question which I believe deserves a detailed reply especially as it links to one of the themes you are researching.

My personal perception is that 'the Establishment', of which anti-fascist groups such as 'Hope Not Hate' are now part of, have for several years been concerned about how the perception of National-Socialism is changing among sections of the Caucasian peoples of Europe and elsewhere. Changing away from the Establishment orthodoxy maintained since 1945 through an unprecedented propaganda campaign toward a historical revisionist understanding. That is, toward what is in practice now a heresy.

This concerns them as heresy always seems to concern religious and ideological cliqués when they acquire power and influence with their response always seeming to be repression and, latterly, since the Middle Ages, censorship which in our modern societies involves a 'cancel culture' and introducing laws based on some manufactured abstraction such as "holocaust denial" which criminalizes the public expression of opinions about a particular matter which the Establishment does not approve of, just as zealotical Protestants in England centuries ago criminalized the public expression of Catholic views and the performance of the Catholic Mass, and just as zealotical 'revolutionaries' in 18th century France condemned and guillotined Catholic priests and nuns for being "anti-revolutionary" one of which acts was memorialised over a hundred and sixty years later by composer Francis Poulenc in his *Dialogues des Carmélites*.

A quite minor part of this new understanding, this new heresy, may have been what one antifascist described over two decades ago as my 'revisionist' version of National-Socialism with its emphasis on honour and what that implied in real life for modern National-Socialists. Hence my 1997 essay The Disease of Suspicion in which I wrote:

"There is a blight spreading on our noble Cause, a blight spread by our enemies. This blight, this spreading infection, is Suspicion.

This most usual and visible form which this infectious blight takes is: 'He/she is an agent/informer for the Police/the Government...' Sometimes, however, Suspicion is simply a rumour about a person's past or their personal character.

Our enemies have deliberately bred this infection of Suspicion to weaken us, to divide us among ourselves. They have found it be a powerful weapon in their fight against us, for many who are supposed to on our side in the war of freedom we are fighting have become infected with Suspicion, and go around infecting others with this blight, this poison. There is now almost a state of paranoia on our side, with people spreading rumours and allegations, and wondering whether a certain Comrade is really a government agent or an informer.

We must understand this - Suspicion is behaviour unbecoming a warrior. What is unbecoming for a warrior is what is dishonourable and unfair. It is dishonourable conduct and thus contemptible.

It is a betrayal of everything we stand for and believe in, as warriors. It is a betrayal of our noble ideal of loyalty, of comradeship. To spread Suspicion, to believe in rumours and allegations about individuals - however well-supported or 'documented' such rumours and allegations seem - is undignified, the sign of a weak character. It is a betrayal of our noble standards of personal conduct - a descent down toward the level

of the uncivilized people we despise and are fighting.

Suspicion is un-warrior like because a true warrior only and ever makes a personal judgement about any individual after having personally met that individual on a number of occasions because this is the honourable, the fair, thing to do. They have thus spent some time with that person and so therefore can make their own personal and direct assessment of the character of that individual. The warrior thing to do - not having met an individual and not having spent time with that individual - is to reserve one's judgement, and make no personal comment at all about the individual's character, motives or anything else.

Furthermore, any person who says or writes anything which calls into question the honour of any individual, must be prepared to face that individual and repeat the allegations, rumours or suspicion directly to that individual, and be prepared to fight that individual in a fair fight or a duel if the individual whose honour is brought into question desires to so defend his honour. This is the warrior thing to do, this is the honourable thing to do. Thus, anyone who raises doubts about a person, who spreads any rumour about them, or who is suspicious about the motives or the character of a person, must repeat any and all allegations to that person, face-to-face, and give that person a chance to defend themselves. Anything less is un-warrior like and cowardly.

To destroy this infection of Suspicion, this blight upon our Cause which is harming us and our fight for freedom, we have to do the honourable thing. The honourable thing to do is to maintain a dignified silence." [7]

This was at the time when former Combat 18 member Wilf Browning and his supporters were spreading rumours about Charlie Sargent, the founder of Combat 18. I had given Charlie and his brother Steve a personal pledge of loyalty, on my honour, so I naturally supported him. The crises led to Charlie's close friend Martin Cross killing a Browning supporter with both Martin and Charlie arrested for murder.

Browning then co-operated with the Police and testified against them at their criminal trial, leading me to publicly challenge him to a duel with deadly weapons. He dishonourably ignored the challenge and made jokes about it. Browning would later be lauded in book written by an anti-fascist and described as "a fearless fighter", as "revered in Europe" and as "loyal" when the exact opposite was true.

Such widely-read writings of mine, expounded in various essays and then in later editions of my The National-Socialist newsletter published in support of the National-Socialist Movement, quite naturally annoyed certain anti-fascists far more than I had annoyed them in the past by my 1970s street activism and by having my *Vindex - Destiny of the West* published in America in 1984 which was widely distributed around the world. [8]

An annoyance which seemed to me to have become a hatred because of my profuse 1990s writings concerning honour which rationally countered the Establishment version of 'nazism' which they had spent decades assiduously propagating; and because of my support of Combat 18 and of Charlie against Browning.

One anti-fascist in particular appeared to have a particular hatred of me resulting in a concerted campaign to publicly discredit me; someone now part of the Establishment having been awarded an MBE in 2016 by the then British government and appointed by them to be part of their Commission for Countering Extremism. Perhaps unsurprisingly this person was the author of the book that praised Browning.

This concerted smear campaign began with a special edition of the anti-fascist Searchlight magazine in 1998 headlined *The Most Evil Nazi In Britain* and included what one essayist termed The Infamous Post Box Interview. [9] As I wrote in *A Reply To Allegations*,

<quote> "For over twenty years, journalists, those opposed to National-Socialism, and dishonourable, egotistical weak-willed rumour-mongers among the so-called racial-nationalist 'Movement', have been circulating rumours and making allegations about my personal involvement with Occultism and Satanism. This is despite the fact that I have denied and do deny ever having been a 'Satanist', and despite the fact that I have stated many times that I regard Satanism as decadent and morally wrong. These rumours and allegations were started by, and are still circulated by, my enemies for one simple reason - to try and discredit me personally. For, if I can be discredited in such a way, people will not take seriously what I have written about National-Socialism and what I have done for this most noble of Causes. When I write or say that National-Socialism and the Occult are incompatible, I mean it. When I condemn Satanism as un-Aryan, as morally wrong, I mean it." [10] [11] </quote>

§ I am going into Combat 18 because this involvement during that period created the mythology of you. Inadvertently this mythologic view of you has been more influential than anything you have written. I see Combat 18 and the mess of the late 90s after the nail bombings as been the focal point that turned you from the person into the Idea. Does it feel that this Idea of you of which you have no control over is something you are trying to regain control?

The concepts of me as 'myth' and Idea are new to me and not something I agree with or am comfortable with. In 2021, when asked if I agreed with what one academic wrote, which was that I was "driven by a search for meaning and purpose, as well as an intellectual desire to find and create the all-encompassing and perfect political philosophy", I said I did not agree because

"during my National-Socialist decades I was driven by a somewhat fanatical desire to not only propagate what I then believed National-Socialism to be - an honourable, noble, way of life, a practical presencing of the

> numinous - but also to recruit people to that cause in the hope of creating a National-Socialist society in the land of my ancestors [...] During my years as a Muslim I nurtured a similar desire to propagate what I then believed the Muslim way of life to be: which again was an honourable, noble, way of life, and a practical presencing of the numinous.
>
> There was thus no search for 'meaning and purpose' because I foolishly believed I had already found a meaning and a purpose: for thirty years in National-Socialism and then for ten years in Islam. In 1998 I turned away from National- Socialism to Islam because during a decade (1988-1998) of foreign travels the culture, the Muslims, of the Muslim lands - and especially of Egypt - slowly, almost imperceptibly, impressed me as did, and perhaps more so, travels alone in the Sahara Desert where I wordlessly felt intimations of Being, of The Acausal, of The-Unity, of The One-The Only (τὸ ἓν), of The Monas (μονάς) which 'acausal' Being Muslims called Allah and Christians called God." [12]

As I noted in Myngath, [13] "In a literal way, Islam taught me humility, something I aspired to during my time as a monk but which my then prideful nature rebelled against."

In essence, therefore, as I sought to explain in Myngath, I was an opinionated, selfish often fanatical person who from youth and for some thirty years arrogantly believed he could and should "make a difference" and who caused suffering to others but who, mostly against his will, slowly, very slowly seemed to learn from his experiential life in the process acquiring a certain humility and perhaps an understanding of himself leading to the formulation of a weltanschauungen based on empathy and honour.

Therefore trying to control such a myth and Idea is, for me, irrelevant.

> § The connections to the occult, Julius Evola and hermeticism seeming to be the most influential, along with old Greek and European pagan systems of honour. To put it simply [they] seem to be your main connection to the occult. I do not believe you are Anton Long, Some claim you infiltrated occult groups like the O9A to move them towards National Socialism. But the question I ask is has the Idea of you I keep mentioning that was seemingly created in the late 90s taken over again?

My interest in ancient Greek literature began as a schoolboy in the Far East but waned when I arrived in Blighty in the 1960s and became involved in practical politics, specifically Colin Jordan's British Movement. It returned when I was a monk and began learning what was then termed New Testament Greek. Discussions with two other monks led me to begin a scholarly study of the Greek text of the Corpus Hermeticum which I was familiar with from my reading of Jung and the few alchemical texts I could obtain while in prison in 1975 and which intuitively inspired the creation of my Star Game during that holiday at Her Majesty's Pleasure.

As for honour, what initially inspired me in the late 1960s were the actions of Otto Ernst Remer, a recipient of the Knights Cross with Oak Leaves, in July 1944. Some years later Remer presented me with a photograph of him taken after the battle of Kharkov in 1943.

In 2012, then over three score years old, I finally had leisure enough to begin translating and writing commentaries on the tractates of the Corpus Hermeticum that most interested me.

What others may infer and have inferred from all this, they have and do. As for influence, I can only quote what TS Eliot wrote in Little Gidding:

> If you came this way,
> Taking any route, starting from anywhere,
> At any time or at any season,
> It would always be the same: you would have to put off
> Sense and notion. You are not here to verify,
> Instruct yourself, or inform curiosity
> Or carry report. You are here to kneel
> Where prayer has been valid.

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Part Three

> § Today I had an Ethiopian Muslim Uber driver, we talked about Islam; by the time I arrived at my appointment for the first time since disconnecting myself from Islam in 2020 during my divorce I was at a point where I wanted to run to the nearest Masjid, Prey and revert once more back into being a Muslim. I bring this up because this made me think of you and this was not only unexpected but an extreme longing to cast all aside and dedicate it all to Islam once more. Has this happened to you since you left Islam?

Yes, several times, in the year I publicly made known my own disconnection from the Muslim way of life. I missed daily Namaz, especially Jummah Namaz and the feeling of belonging and humility it had engendered in me. Suffice to say the Muslim way of life had a profound and positive, and in hindsight morally necessary, effect on me. But remembrance of the life and especially the deaths of Frances and Sue caused me to continue to seek answers to questions regarding exegesis of certain sacred texts, of the dialectic particular interpretations seemed to imply because they were founded on denotata, and the nature of empathy and honour which I felt had a personal horizon not

a supra-personal one codified by a religion or by a particular interpretation of some text.

> § During your time as a Muslim, many perceive that period as being some kind of O9A Insight role. I happened to believe you where sincere, given your writings, your obvious extensive knowledge of Islam and your assimilation into Muslim communities. Only a seasoned Foreign Intelligence Officer could do what you have done if you where not sincere. I understand this as I have travelled and lived in Islamic countries and communities overseas and they would have known very quickly if I was not sincere. In fact, it could have gotten me killed in some places. I want the above to be known as an example of your sincerity and how dangerous your travels less known could be. Reflecting about that period do you regret it?

What others believe or allege about my peregrinations as a Muslim, my rejection of all extremisms, and indeed about involvement with a particular Occult movement, is their belief or their allegation howsoever such a belief or allegation came-into-being and persists within them, and no longer concerns me.

My concern is, and has been for over a decade, seeking to not cause suffering through deeds or words, and finding something expiative for the suffering I caused because of my past extremism and selfishness.

All I have found in respect of expiation in the past decade or so is to develop and make known the weltanschauung derived from what believe I have learned since the death of Frances in 2006; to publicly express my regret regarding my extremist past, and my fallible understanding of such matters as extremism.

What others believe or allege about such a making-known, such a weltanschauung, such an understanding, is what they believe or allege. Thus, in reference to sincerity, as Seneca wrote: Quia pars honesti non potest esse nisi honestum, nec summum bonum habebit sinceritatem suam, si aliquid in se viderit dissimile meliori. [14] Which returns me to what I wrote in 2012: "quite simply it is matter of honour. Of personal knowing," and that since 1975

> "only four people, on hearing or learning about such rumours and allegations, have had the decency to ask me, in person, 'for my side of the story'. The first was Colin Jordan, the second was John Tyndall, the third was Steve Sargent, and the fourth was a Muslim whom I came to greatly admire and to whom I gave a personal pledge of loyalty." [15]

All those individuals took the trouble to get to know me personally over a period of time, and it was that personal pledge of loyalty to a Muslim living overseas that made my interior struggle about formulating my own weltanschauung longer and more difficult than it might otherwise have been.

> § Leaving Islam can be dangerous, you and I are both apostates from Islam, of which in most schools of Sunni Islamic jurisprudence carries the death penalty. As I asked regarding Combat 18 and NS movements possibly taking reprisals, of which you illuminated me on the situation. I must ask has there been any reprisals attempted towards you by Islamic groups or individuals because of been seen as an apostate?

Not so far. As Sophocles wrote: ὡς πεπρωμένης οὐκ ἔστι θνητοῖς συμφορᾶς ἀπαλλαγή. [16]

> § Regarding extremism, for most people who become radical from various movements, most do not move from theory into practice of views western society perceives as extreme. You however took that extra step, and despite not agreeing on certain things, I do respect that you went all in putting forth your convictions publicly given the risks involved. Knowing the stakes, you where not typical regarding the movements you where involved with. Regarding acting on beliefs (not necessarily extremism but any counter establishment ideology) do you believe that one must act on there convictions as you did, or is the personal suffering it causes to themselves and others as you reflected on too great to risk?

A relevant question. During my extremist decades I did believe it was necessary to act in practical ways based on one's often fanatical commitment to some ideology or some supra-personal religious or social Cause and which commitment meant that the goal of some ideology or Cause was considered more important than the suffering caused.

But my experiences, and especially outdoor labour on a farm, gradually over years, brought the realization that this was immoral and that no ideology, no -ism, no Cause, no religion, nothing supra-personal - whatever the rhetoric or written or interior excuse - justified causing suffering and thus perpetuating the cycle of suffering, millennia after millennia. That what was moral was, could be, known through empathy and honour with their local personal horizon; and could not be, should not be, codified in any supra-personal way such as in a principle such as Jus Ad Bellum. I attempted to explain all this in my 2013 text Questions of Good, Evil, Honour, and God [17] and later works.

> § Regarding Reichsfolk and the changing of National Socialist Ideology during the mid-1990s to the 2000s. You and a few other figures quite heretically moved from Neo-Nazi orthodoxy. Especially changing the perspective regarding Islam. Utilizing a historical precedent of Islamic collusion with the Nazi party before and during the war and the Islamic SS units, the Bosnian SS been an example you used. How did people within the NS movement react to this, as despite the historical precedent Islam has been a focal point of attack by Neo-Nazi organisations for decades, Combat 18 in Australia focused almost entirely on fighting Islam. What was the reaction?

The reaction of some people, especially in Finland, Sweden, and Germany, was positive while there was a negative reaction in places such as America and Britain. As for Combat 18 in Britain it had effectively, in terms of street action, ceased to exist mostly due to Charlie's conviction for murder and Browning's betrayal by being a witness for the Prosecution at his trial; but partly because so many seemed to dishonourably believe the disinformation, the lies, about

Charlie spread by Browning and his supporters, and by anti-fascists such as in a World in Action television programme whose anti-fascist Associate Producer would later be fêted by the British government who awarded him an MBE. The programme, as some newspaper articles did, spread the disinformation that Charlie was a informer for the Police and for MI5.

Apropos Islam, I went on, during my campaign to bring National-Socialists and Muslims together, to write tracts such as the multi-part *The National-Socialist Guide to Understanding Islam*. Which again were well-received in some quarters but disliked in others.

> § Continuing on from Reichsfolk, you and figures like Varg Vikernes during that period of the late 1990s, changed perspectives on Slavic races, Russians and Serbians being a good example as they are hated by orthodox Nazìs given Hitlers writings on them in Mein Kampf. What changed your mind on ethnic Slavs? For bringing Slavs into NS movements has changed things dramatically. Being from a Serb background and having friends who joined Combat 18 and other NS movements, I was a cause of much argument between Neo-Nazis, this was the late 2000s. Most where very orthodox but some like yourself had or developed different perspectives. Unlike with Islam there is less of a historical precedent regarding Russians and Serbs, but I know there was some especially during the end of the war. But I wont go into that; my point is, I know things have changed regarding Slavs in some movements, so how or what caused your perspective to change?

Apropos Slavs, the reason was my understanding of National-Socialism as applicable to all ethnicities, not just to Northern Europeans; a matter I wrote about many times including in *Esoteric Hitlerism: Idealism, the Third Reich and the Essence of National-Socialism*.

Apropos Islam, there were two reasons. The first was my travels in Egypt and the Muslim world between 1988 and 1998 which began my admiration for the Muslim way of life. The second was being introduced to National Socialists such as Leon Degrelle and Otto Ernst Remer. Remer, for example, lived for a while after the war in Egypt and became adviser to Gamal Abdel Nasser, was acquainted with Yasser Arafat and a comrade of Omar Amin, a Waffen-SS officer living in Egypt who had converted to Islam.

> § Regarding the occult, I am satisfied with your answer, the old Greek translations, your background regarding Christianity, interest in Hermeticism it all makes sense. To me it seems people involved in the O9A have incorporated your work into their material. I do not believe you are the person the media and misdirected Niners think you are. As you said Satanism is Decadent, and you are right, I talk about it a lot especially regarding the French late 1800s decedent literary movement with books like Là-Bas by Joris-Karl Huysmans. It does not fit in with your NS or Islamic work. Am I correct on this perspective?

Indeed. But that will not of course change the opinion of those who for whatever reason and from whatever motive believe otherwise. I have expressed my views regarding the Occult and alleged involvement with a certain Occult movement many times since the 1990s, including in the tract *Occultism and National-Socialism* first published in New Zealand in 1997, in my A Reply To Allegations which I quoted from in a previous answer, in a 1998 recorded interview with the aforementioned antifascist fêted by the British government, and in my 2012 *A Matter Of Honour*. [15]

But, as I have mentioned before in other writings, they and their perception are of this era, and in the perspective of millennia the perception of a person by others often changes or more often perhaps the person will be forgotten, whatever efforts those of this or any era may go to in the belief that their particular perception will last 'forever'.

> § To quote you in a difficult question: "The concepts of me as 'myth' and Idea are new to me and not something I agree with or am comfortable with." I find your reaction to the concept I put forth of you becoming a myth very interesting. But because of the media attention people on many sides have this absolutely bizarre perspective of you. Many thinking you're a secret O9A founder who is also Anton Long and doing Insight roles since the 60s. I have met people who believe this and admire you because of this belief. Then the mainstream media perspective is essentially the same, like it or not, but I hope to bring this back to reality with this interview. Is there any statement you may like to make?

Being now past my three score years and ten I have lost interest in how or why I am now perceived as I am by some people or may be perceived after my death. But, such is the nature of some older folk, to reminisce about one's past, and to pontificate in general, often is or becomes a minor pleasure.

Yet, as it often is, the final verdict on a person will be centuries from the era in which they lived, if they are remembered at all for whatever reason and, if they are remembered, in the intervening period the verdict may change from century to century.

But this is all dependant on whether and for how long we as a species survive and whether or not in a hundred or a thousand years there are stable communities where knowledge and reason and scholarship are valued and taught to a new generation.

David Myatt
March 2023 CE

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Footnotes

URL's valid as of March 2023

[1] CIA archive: https://www.cia.gov/library/abbottabad-compound. The original text is at http://tinyurl.com/22zb4389

The original is at: https://web.archive.org/web/20080611081331/http://www.davidmyatt.info/significance_taliban.html

[2] Mark Weitzmann, *Anti-Semitism and Terrorism*, in Dienel, Hans-Liudger (ed), *Terrorism and the Internet: Threats, Target Groups, Deradicalisation Strategies*. NATO Science for Peace and Security Series, vol. 67. IOS Press, 2010. pp.16-17.

[3] https://davidmyatt.files.wordpress.com/2022/10/david-myatt-rejecting-extremism.pdf

[4] https://www.davidmyatt.info/dm-three-interviews.pdf

[5] *Selected National Socialist Writings Of David Myatt*, https://archive.org/download/myatt-ns-writings/myatt-ns-writings.pdf

[6] The article is available in *National-Socialism and Islam: The Case for Co-Operation*, https://cosmicreich.files.wordpress.com/2011/05/ns-islam.pdf

[7] The article is quoted in Rachael Stirling's 2021 monograph T*he Peregrinations Of David Myatt: National Socialist Ideologist*, https://archive.org/download/myatt-peregrinations-ideologist/dm-ns-ideologue-second-edition.pdf

[8] *Vindex - Destiny of the West*, a facsimile at https://archive.org/download/myatt-vindex-destiny-west/myatt-vindex-destiny-west.pdf

[9] The item is from Part Two of *Modern Tale Of An Antifascist Propagandist*, https://concerningmyatt.files.wordpress.com/2022/09/a-modern-tale.pdf

[10] The essay A Reply to Allegations is included in Selected National Socialist Writings Of David Myatt, https://archive.org/download/myatt-ns-writings/myatt-ns-writings.pdf

[11] See also the 1997 essay *Occultism and National-Socialism*, https://archive.org/download/myatt-occult-ns_202303/myatt-occult-ns.pdf

[12] Three Interviews, https://www.davidmyatt.info/dm-three-interviews.pdf

[13] https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf

[14] De Vita Beata, 7.15.1

[15] https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf

[16] Antigone, 1337-8, "mortals cannot be delivered from the misfortunes of their fate."

[17] Included in *Religion, Empathy, and Pathei-Mathos*, https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf

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Addendum

David Myatt: Analysing National Socialism

Two essays - both written in January 2012 and titled *Some Philosophical and Moral Problems of National-Socialism* and *Hitler, National-Socialism, and Politics: A Personal Reappraisal* - are relevant for those interested in Myatt's rejection of extremism and in his current views regarding Hitler and nazism.

As he noted in 2014, his

> "writings, post-2011, were and are really dialogues: interiorly with myself and externally with a few friends or the occasional person who has contacted me and expressed an interest." [2]

In his *Letter To My Undiscovered Self*, published in 2012, he wrote:

> "That it took me four decades, and the tragic death of two loved ones, to discover [such] 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....
>
> 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." [3]

Myatt ends by writing:

> "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"

The source of the two texts is https://web.archive.org/web/20221102053427/https://www.davidmyatt.info/dwm-problems-ns.pdf

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[1] Dated, because many of the texts referenced in these old essays are to Myatt's pre-2012 'numinous way' and which texts are now only available in archived versions of his website and weblog, such as at
(i) https://web.archive.org/web/20130602171008/http://davidmyatt.wordpress.com/ and
(ii) https://web.archive.org/web/20130704131205/http://www.davidmyatt.info/

[2] *Some Questions For DWM 2014*, https://davidmyatt.wordpress.com/questions-for-dwm-2014/

[3] The letter was included in his *Understanding and Rejecting Extremism: A Very Strange Peregrination*, https://davidmyatt.files.wordpress.com/2022/10/david-myatt-rejecting-extremism.pdf

The translation of part of a fragment of a poem by Sappho is by Myatt, with the Greek text (P. Oxyrhynchus. XV (1922) number 1787, fr. 1 and 2) being ἔγω δὲ φίλημμ᾽ ἀβροσύναν [...] τοῦτο καί μοι τὸ λάμπρον ἔρως ἀελίω καὶ τὸ κάλον λέλογχε

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Some Philosophical and Moral Problems of National-Socialism

Introduction

This essay is a brief analysis of the National-Socialist weltanschauung, as manifested in National-Socialist Germany, and according to the philosophical and ethical criteria of my Numinous Way, and which criteria derive from the principles of empathy, compassion, and personal honour.

Empathy, as understood by my philosophy of The Numen [1], establishes a particular ontology and epistemology; Being, the source of beings, as both causal and acausal, and of an acausal knowing distinct from the causal knowing of conventional philosophy and empirical science [2]. The ethical criteria are manifest in both compassion and honour [3], so that:

> "the morality of The Numinous Way is therefore defined by a personal honour, a personal compassion, and the personal virtue of justice. For justice is not some abstract concept, but rather a personal virtue, as εὐταξία is a personal virtue. For justice is the personal virtue of fairness; the quality of balance." *War and Violence in the Philosophy of The Numinous Way*

The National-Socialism evident in NS Germany was a way of life centred around concepts such as duty, kampf, nation, and race. Thus, the individual was judged by, and expected to judge others by, the criteria of race, with particular races assigned a certain value (high or low), as individuals were judged by how well they adhered to the duty they were expected to do in respect of their nation (their land, their people) and the race they were said to belong to or believed they belonged to. In addition, kampf between individuals, races, and nations was considered healthy and necessary, with such struggle revealing the worth of individuals and thus those considered fit to lead and assume positions of authority.

Collectivism, Nationalism, and Race

The National-Socialist way of life was – given such concepts as kampf, nation and race – a collective one, with one of the highest virtues being the willingness of individuals, if necessary, to sacrifice their own happiness and welfare, and even their lives, for the good of their people, their land, their race. The necessity of this virtue was explained, in part, by the belief that the German volk had an historic mission, a particular destiny, so that – coupled with the ideas of race and kampf - the individual was expected to define themselves, to understand themselves, as Germans and as having

particular duties and obligations; in effect, to replace their own self-identity with the collective identity of the volk.

In order to establish, maintain, and expand this collectivism, certain measures were regarded as necessary, as morally correct, with such measures including military conscription, laws designed to criminalize certain activities, both political and personal, and harsh punishment of those contravening such laws.

In addition, the führerprinzip was applied to most aspects of life, with individuals expected to accept and obey the authority so established, since such authority was considered to manifest the will, the ethos, of the volk. Hence the loyalty individuals gave, as an expression of their recognized duty as Germans, was personal; not to 'the State' nor even to 'the nation', and certainly not to some government, but rather to individuals who were regarded as embodying the will, the identity, of the volk. In practice, this meant Adolf Hitler and those appointed by him or by his representatives, and it was this collectivism, this binding of the volk by the führerprinzip, that Heidegger tried to philosophically express in his now controversial remarks regarding the Volksgemeinschaft and by quoting some words attributed to Aeschylus [4].

There are thus six elements that, from the philosophical and ethical viewpoint of The Numinous Way, may be said to define the National-Socialism of Adolf Hitler. These are:

> (i) a collective identity and its acceptance;
> (ii) authority and its acceptance manifest in specific individuals and expected obedience to such authority;
> (iii) mandatory enforceable punishment of those contravening or not accepting such authority and the laws made by such authority;
> (iv) the use of particular abstractions (for example nation and race) as a criteria for judgement and for evaluating individual worth;
> (v) the use of particular abstractions as a criteria for identity; and
> (vi) the use and acceptance of a particular abstraction – kampf – as an embodiment and expression of human nature.

Contra The National-Socialism of Adolf Hitler

In purely practical terms, the acceptance and use of the principle of kampf together with the acceptance of Hitler as embodying the collective will of the volk, inevitably led to the military defeat of NS Germany. For all mortals are fallible and military defeat is always inevitable, given time and even if such a defeat has internal, not external, causes. For tyrants and monarchs die, are overthrown, or are killed; Empires flourish for a while – a few centuries perhaps, at most – and then invariably decline and fade away; oligarchies come and go with monotonous regularity, lasting a decade or perhaps somewhat longer; rebellions and revolutions will break out, given sufficient time, and will often succeed given even more time – decades, centuries – and even following repeated and brutal repression.

Thus, philosophically, the general error here by Hitler and his followers was the obvious one of ὕβρις. A lack of understanding, an unknowing, of the natural balance – of δίκη - as well as a lack of empathy, manifest as this unknowing, this lack, was in the arrogant belief of a personal and a volkish 'destiny' combined with a belief in kampf as a natural and necessary expression of human nature. And ὕβρις φυτεύει τύραννον - that is, ὕβρις plants, is the seed of, the τύραννον. Thus, symbolically, we might justifiably say that the Ἐρινύες took their revenge, for Hitler and his followers had forgotten, scorned, or never known the wisdom, the truth, that their fallible mortal lives are subject to, guided by, Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύες [5].

Thus their fate was destined, a fate that Sophocles expressed so well in respect of Oedipus, tyrannus:

> ὦ πάτρας Θήβης ἔνοικοι, λεύσσετ᾽, Οἰδίπους ὅδε,
> ὃς τὰ κλείν᾽ αἰνίγματ᾽ ᾔδει καὶ κράτιστος ἦν ἀνήρ,
> οὗ τίς οὐ ζήλῳ πολιτῶν ἦν τύχαις ἐπιβλέπων,
> εἰς ὅσον κλύδωνα δεινῆς συμφορᾶς ἐλήλυθεν.
> ὥστε θνητὸν ὄντα κείνην τὴν τελευταίαν ἰδεῖν
> ἡμέραν ἐπισκοποῦντα μηδέν᾽ ὀλβίζειν, πρὶν ἂν
> τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγεινὸν παθών. [6]

In effect, therefore, and in general terms, the National-Socialism of Adolf Hitler was un-wise; based on a mis-understanding of human nature, and he himself shown, despite his remarkable achievement of gaining power, as lacking a reasoned, a well-balanced, judgement [σωφρονεῖν] – since such a balanced judgement would, as Aeschylus explained in the Oresteia, reveal that πόλεμος [7] always accompanies ὕβρις and that only by acceptance of the numinous authority of πάθει μάθος (the new law presented to mortals by immortal Zeus) could the tragic cycle of ἔρις be ended.

A Numinous View of The National-Socialism of Adolf Hitler

Let us now consider the six points enumerated above, in respect of the philosophical and ethical viewpoint of The Numinous Way. As mentioned in my essay *A Brief Numinous View of Religion, Politics, and The State*:

> "The essence of the numinous view – of the ethical way posited by the Philosophy of The Numen – is empathy and thus the acausal (the affective and effecting) connexion we, as individuals, are to all life, sentient and otherwise, with empathy being the foundation of our conscious humanity.

> The practical criteria which empathy implies is essentially two-fold: the criteria of the cessation of suffering, and the criteria of the individual, personal, judgement in the immediacy of the moment. For the Philosophy of The Numen, these two criteria manifest the natural character of rational, conscious, empathic, human beings and thus express the nature of our humanity and of human culture, and which nature is manifest in a practical way in compassion and in personal honour.
>
> Hence these two criteria are used, by The Numinous Way – by the Philosophy of The Numen – to judge our actions, our personal behaviour, and also all the abstractions we manufacture or may manufacture and which thus affect us, as individuals."

(i) A collective identity and its acceptance.

Empathy, as a natural if still under-used and under-developed human faculty, is only and ever individual and of the immediacy of the living moment. [8] It is always personal, individual, and cannot cannot be abstracted out from an individual living being – that is, it cannot have any causal ideation or be represented by or expressed by someone else.

There is the personal, individual, freedom that the knowing that empathy uniquely presents to the individual, and therefore no need of, no sense of, belonging to other than one's immediate surroundings, and no sense of identity beyond the personally known, for all human beings encountered are encountered and empathically known as they uniquely are: as individuals with their own lives, feelings, hopes, and with their own potential and their own past.

Which in essence means The Numinous Way is the way of individuals, and an individual manner of living to be accepted or rejected according to the individual. Thus such a collective identity – and a desire for and acceptance of such an identity – is contrary to this very individual numinous way.

What matters for The Numinous Way is the individual; their empathy, their honour; their personal judgement. What does not matter are supra-personal manufactured abstractions such as a 'nation'. Consequently, the empathic, honourable, individual only has a duty to themselves, to their immediate kin, and to those personally given a pledge of loyalty: not a duty or obligations to some manufactured collective identity however such identity be expressed.

(ii) Authority and its acceptance manifest in specific individuals and expected obedience to such authority.

As I wrote in *Authority and Legitimacy in the Philosophy of The Numinous Way*:

> "For The Numinous Way, it is the exercise of the judgement of the individual – arising from the use of empathy and the guidance that is personal honour – that is paramount, and which expresses our human nature.
>
> That is, it is honour, the understanding that empathy provides, and the judgement of the individual, that are legitimate, moral, numinous, and thence the basis for authority. This means that authority resides in and extends only to individuals – by virtue of their honour, their empathy, and manifest in their own personal judgement, and therefore this always personal individual authority cannot be abstracted out from such personal judgement of individuals. In practical terms, this is a new type of authority – that of the individual whose concern is not power over others but over themselves, and which type of power is manifest in a living by honour, and thence in their self-responsibility and in how they interact with others."

Thus, such non-individual authority, acceptance of and obedience to such authority, is contrary to The Numinous Way.

(iii) Mandatory enforceable punishment of those contravening or not accepting such authority and the laws made by such authority.

Given that, for The Numinous Way, authority and justice are individual and manifest in individual judgement and through personal honour, such mandatory punishment by some abstract authority is quite contrary to The Numinous Way.

(iv) The use of particular abstractions (for example nation and race) as a criteria for judgement and for evaluating individual worth.

According to both empathy and honour, such a judgement of others, such prejudice, on the basis of some abstraction such as perceived race or 'nationality' is immoral [9]. The only moral, honourable, criteria is to judge individuals as individuals, sans all abstractions, on the basis of a personal knowing of them extending over a duration of causal Time. To judge en masse, without such a direct, personal, extended, personal knowing of each and every individual is reprehensible.

In addition, it is immoral – unempathic, uncompasionate, dishonourable – to treat people on the basis of their assumed or alleged race or nationality. Thus, the enforced herding of people into 'concentration camps' on the basis of alleged, assumed, race or nationality is quite unjustifiable, inhuman.

(v) The use of particular abstractions as a criteria for identity.

Such abstractions included 'blood' and nationality, so that identity became a matter of individuals being classified – by themselves, others, and by the State – according to certain chosen abstract criteria based on 'race' and heritage. Thus there were distinct notions, distinct levels, of separateness.

Empathy, however, 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 [10], 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 [11].

What abstractions do is that they conceal our true empathic, compassionate, honourable nature and, ultimately, sever the connexion we are to ψυχή, to The Numen.

As mentioned in *On The Nature of Abstractions*:

> "The error of abstractionism – of using existing abstractions and manufacturing other abstractions and using these as the source of ethics, of judgement, and so ascribing a value to them – is the error of ὕβρις (hubris). That is, the error of unbalance: of neglecting or being unaware of empathy, and of neglecting or being unaware of or profaning the numinous. In the personal and social sense, ὕβρις is revealed in a lack of compassion, a lack of balanced reasoning, and not only ascribing to one's self (or some other abstraction, such as a nation-State) what is assumed to be the perfection of right and of good (or the best current approximation of it) but also acting on that presumption to the detriment, the harm, of others.
>
> This is unethical – as all abstractions are inherently unethical – because what is ethical is determined by empathy, and thus cannot be abstracted out of that direct, immediate, and personal knowing which presences empathy in us, as human beings."

(vi) The use and acceptance of a particular abstraction – kampf – as an embodiment and expression of human nature.

As mentioned previously, in the *Contra The National-Socialism of Adolf Hitler* section, kampf as principle, as abstraction, is a manifestation of the error of ὕβρις and of a lack of empathy.

For empathy, and the cultivation of σωφρονεῖν, incline us toward – or should incline us, as individuals, toward – a letting-be; to wu-wei; to a living in the immediacy-of-the-moment. To being compassionate and honourable human beings, concerned only with our own affairs, that of our family, and that of our immediate locality where we dwell, work, and have-our-being.

In addition:

> "In The Numinous Way, a distinction is made between war and combat in that combat refers to gewin – similar to the old Germanic werra, as distinct from the modern krieg. That is, combat refers to a more personal armed quarrel between much smaller factions (and often between just two adversaries – as in single combat, and trial by combat) when there is, among those fighting, some personal matter at stake or some personal interest involved, with most if not all of those fighting doing so under the leadership of someone they personally know and respect and with the quarrel usually occurring in the locality or localities where the combatants live.
>
> Thus, war is contrary to The Numinous Way – to the Cosmic Ethic – not only because of the impersonal suffering it causes, but also because it is inseparably bound up with individuals having to relinquish their own judgement, with them pursuing some lifeless un-numinous abstraction by violent means, and with the development of supra-personal abstract and thus un-numinous notions of 'justice' and law.
>
> Hence, there is, for The Numinous Way, no such thing as a 'just war' – for war is inherently unjust and un-numinous. What is just and lawful are honourable individuals and their actions, and such combat as such individuals may honourably and personally undertake, and such violence as they may honourably and of necessity employ in pursuit of being fair and ensuring fairness." *War and Violence in the Philosophy of The Numinous Way*

Conclusion

It should thus be quite clear why The Numinous Way is contrary to and incompatible with the National-Socialism of Adolf Hitler that was manifest in National-Socialist Germany.

January 2012
Revised JD2455956.107

Notes

[1] Refer, for example, to *Introduction to The Philosophy of The Numen* and also T*he Natural Balance of Honour – Honour, Empathy, and Compassion in the Philosophy of The Numinous Way*, from which this is a quote:

> "As used and defined by The Numinous Way, empathy – ἐμπάθεια – is a natural human faculty: that is, a noble intuition about another human being or another living being. When empathy is developed and used, as

envisaged by The Numinous Way, it is a specific and extended type of συμπάθεια. That is, it is a type of and a means to knowing and understanding another human being and/or other living beings – and thus differs in nature from compassion."

[2] See: (i) *An Introduction To The Ontology of Being*; (ii) *Some Notes Concerning Causality, Ethics, and Acausal Knowing*; (iii) *Acausality, Phainómenon, and The Appearance of Causality*.

[3] qv. *The Natural Balance of Honour*.

[4] In his 1933 speech at the University of Freiburg, where he quoted the following verse (v.514) from Prometheus Bound [my translation] –

> τέχνη δ᾽ ἀνάγκης ἀσθενεστέρα μακρῷ.
>
> How so very feeble Craft is before Compulsion!

[5]

> τίς οὖν ἀνάγκης ἐστὶν οἰακοστρόφος.
> Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύες
>
> Who then compels to steer us?
> Trimorphed Moirai with their ever-heedful Furies!
>
> Aeschylus (attributed), Prometheus Bound, 515-6 [My translation]

[6]

> You natives of Thebes: Observe – here is Oedipus, He who understood that famous enigma and was a strong man: What clansman did not behold that fortune without envy? But what a tide of problems have come over him! Therefore, look toward that ending which is for us mortals, To observe that particular day – calling no one lucky until, Without the pain of injury, they are conveyed beyond life's ending.
>
> Oedipus Tyrannus, vv. 1524-1530 [My translation]

[7] In respect of πόλεμος see my *The Abstraction of Change as Opposites and Dialectic* where I suggest that as used by Heraclitus it implies neither kampf nor conflict, but rather – as a quote from Diogenes Laërtius suggests – what lies behind or beyond Phainómenon; that is, non-temporal, non-causal, Being. πόλεμος is thus that which is or becomes the genesis of beings from Being, and also that which manifests as δίκη and accompanies ἔρις because it is the nature of Πόλεμος that beings, born because of and by ἔρις, can be returned to Being (become bound together – be whole – again) by enantiodromia.

[8] Refer, for example, to *Introduction to The Philosophy of The Numen*

[9] See *Empathy and The Immoral Abstraction of Race* and also *On The Nature of Abstractions*.

[10] Refer for example to *Acausality, Phainómenon, and The Appearance of Causality* and also *An Introduction To The Ontology of Being*.

[11] Correctly understood – and as evident by the usage of Homer, Aeschylus, Aristotle, et al – ψυχή implies Life qua being.

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Hitler, National-Socialism, and Politics
A Personal Reappraisal

Introduction – A Moral Perspective

Almost exactly a year ago, I perhaps somewhat presumptuously, temerariously, penned a rather long essay entitled *The Uncertitude of Knowing* in reply to questions asked of me in relation to National-Socialism, Hitler, and my philosophy of The Numinous Way; and which essay itself was an attempt to elucidate another essay, the year before that, concerning Reichsfolk and a Muslim Khilafah. As I wrote at the beginning of my reply in *The Uncertitude of Knowing*:

> "There are interesting, important and rather complex philosophical and ethical issues here, that require detailed, serious, and above all, rational, consideration. To explain, in a satisfactory manner, these issues and offer satisfactory answers would perhaps require a philosophical treatise of length equal to a book, and I have to admit that I currently possess no desire to write such a book, partly because I am aware that I may not have all or even many of the answers required, and that such answers as I do have, or some of them, might be erroneous and that therefore may need to be amended. Therefore, all I can do here is try in a rather unsatisfactory way to summarize such answers, such views, of mine."

In The Uncertitude, the title itself reflecting my concern and approach, I continued to emphasize that my replies were tentative and I – as a result of πάθει μάθος, of acknowledging my ὕβρις of decades – was open to correction and to further learning.

Over the past year I have continued to study, research, and reflect upon these 'complex philosophical and ethical issues' and have had cause, as I anticipated, to amend my conclusions, especially those in respect of National-Socialism, Hitler, and Reichsfolk, some of which new conclusions I have briefly mentioned in my essay, published this month, *Some Philosophical and Moral Problems of National-Socialism*, and which new conclusions led me to withdraw *The Uncertitude of Knowing*.

This further study and research, perhaps wyrdfully, included getting to know people who shared their personal and familial experiences of National-Socialist Germany with me, with these experiences being of those who were the subject of the Nürnberger Gesetze and who thus traumatically endured the consequences of those laws and the prejudice and hatred they codified. These direct experiences of the personal and moral effects of National-Socialism were those of individuals that I, through a personal knowing of them, considered to be honourable and which personal experiences thus served to place into perspective, into a moral – a numinous – perspective, the accounts given to me, decades earlier, of some German National-Socialists I had met who fought for and gave their loyalty to Adolf Hitler and which accounts had been formative of what became my decades-long dedication to the cause of National-Socialism, a dedication broken only by my personal experiences of Islam and by the πάθει μάθος that was the genesis of my philosophy of The Numinous Way.

As I mentioned in The Uncertitude of Knowing:

> "All I know – all I say and write – derives from my own diverse personal experiences and my reflexion upon such experiences; from my experience of diverse ways of life, diverse religions, and by my interaction with individuals..."

Suffice therefore to say that my new encounter and interaction with particular people, my reflexion on those experiences, and my further study and research, has led me to a new personal learning, and to a better understanding of both the ethics of The Numinous Way and of the personal, the moral, implications of those ethics.

However, it is to be expected that some people will not like – nor others understand – where this new learning and my thinking have led me and may be leading me. But as TS Eliot beautifully expressed it in his poem Little Gidding:

> 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.

Ethical Consequences

Empathy – as outlined in various essays including Introduction to *The Philosophy of The Numen* and *The Natural Balance of Honour* – is the basis for the ethics of The Numinous Way, with compassion and a personal honour being how we can, personally as individuals, be ethical in accord with the knowing, the understanding, the insight, that empathy reveals. This empathic revealing is of our affective and effecting connexion to other life, including human beings.

The immediacy of empathy in the living moment means a living-in, a dwelling-in, the moment, inclining us toward to wu-wei and, "to being compassionate and honourable human beings, concerned only with our own affairs, that of our family, and that of our immediate locality where we dwell, work, and have-our-being." *Some Philosophical and Moral Problems of National-Socialism*

There therefore cannot be, as mentioned in *A Brief Numinous View of Religion, Politics, and The State*, any desire for involvement with politics, since

> "the goals, objectives and aims of politics are, by their very nature, based on human-manufactured divisions and categories deriving from a causal separation of beings: that is, which involve denoting individuals on the basis of some principle of inclusion/exclusion, and which principle of inclusion/exclusion (of separation of human beings) is immoral because un-numinous."

What is thus important, moral, numinous, are individuals who – feeling, knowing, suffering and its causes – live and who act with personal compassion and personal honour, with the boundary, the horizon, of such acts being, by the nature of empathy, of the nexion they are, and only and ever of the personal, immediate, local kind. In practical terms, there are and cannot be any supra-personal causes, agendas, aims, goals, for such things take us toward abstractions and beyond the bounds of empathy and of how The Numen is or becomes presenced in and through the personal experiencing of, an interaction with, other living beings: human, of Nature, of the Cosmos; and a personal experiencing which is direct, unfettered, undistorted, by any abstraction, by any prejudice, by any division – conscious or unconscious – into 'us' and 'the separate others'.

A consequence of this is that we can only – without causing more suffering or contributing to suffering – alleviate suffering, try to ameliorate what is wrong, by means of personal, direct, compassionate, honourable, acts when we

personally encounter suffering, dishonour. No cause, no movement, whether deemed political, social, or religious – nothing supra-personal involving us surrendering our individual judgement of empathy, our individual authority, and our personal honour - can alleviate suffering or ameliorate what is wrong, dishonourable, for such supra-personal things are among the causes of suffering or contribute to or will contribute to suffering, given our past and current human nature.

Hence the only moral change, the only revolution, that is possible – numinous, good – is that of ourselves; within and personal; and this is a reformation of ourselves and then our living of a moral, of an empathic, compassionate, honourable, life.

This precludes the possibility of such a moral individual supporting some cause, some group, some movement, some person, in the belief that such a cause, group, movement, or 'leader', can 'make a difference' or can or might in some way move us toward some future where there is less suffering.

Thus it is morally wrong – from the perspective of The Numinous Way – to suggest, as for example I previously did in *The Uncertitude of Knowing*, that a group such as Reichsfolk or a way such as Ahlus Sunnah wal-Jammah might be alternatives "capable of guiding honourable individuals to do what is honourable", and thus have "the ability to alleviate at least some of the suffering which blights this world." And wrong not only because such groups, such ways, are based on immoral abstractions – on principles of inclusion/exclusion – but also because their very nature, their very being, as groups and such ways are incompatible with The Numen, and so cannot and do not in any way presence the numinous or express the numinous since such numinosity only lives, dwells, is manifest – in the personal sense – by individuals leading or inclining toward leading an empathic, compassionate, honourable, life.

In brief, it is personal virtues such as εὐταξία – and their cultivation by individuals – which are important, required, moral, not some group, some organization, some 'leader', or some political aims and goals.

Adolf Hitler and National-Socialism

For a long time, I regarded Adolf Hitler as a good man, an honourable man, and National-Socialism – especially my 'revised version' of National-Socialism manifest in Reichsfolk – as either an intimation of the numinous or as an expression of what is noble and honourable.

Now, in respect of Hitler, I ask two questions: (1) 'what is good' and my answer, manifest in The Numinous Way, is that what is good is what is compassionate; what alleviates suffering; what does not cause or contribute to suffering; what manifests love, empathy; and (2) 'what is honourable' and my answer is what is dignified, what manifests self-control, fairness; a balanced judgement.

How then does Hitler fare according to these criteria? Do his actions – manifest for example in the Nürnberger Gesetze and their consequences, in his use of krieg in pursuit of some supra-personal aim, and in the use of the abstractions of race and nation – reveal a man of compassion, of balanced judgement, of fairness? Someone who feels and understands the error that is ὕβρις and is therefore circumspect, in touch with and respectful of the numinous? Who knows the limits of appropriate human behaviour? No.

For example, there is nothing honourable in the Nürnberger Gesetze and their consequences; in the personal suffering, the deaths, they caused, in the prejudice and the hatred they engendered and codified. Nothing good in the use of krieg in pursuit of some supra-personal aim; in the suffering and the deaths caused. Nothing good or honourable in the demand for obedience and in the manipulation of people's emotions by rhetoric and propaganda; nothing good or honourable in the punishment of those who were inclined, as is morally right and justified, not to surrender their individual judgement and who thus refused to be obedient in such supra-personal matters, especially in relation to certain 'political' abstractions, such as 'race', nation, and the führerprinzip.

As someone once wrote: "Das war ein Vorspiel nur, dort wo man Bücher verbrennt, verbrennt man auch am Ende Menschen."

In respect of National-Socialism – new or old – I now ask similar questions to the ones asked in respect of Hitler. That is, can The Numen, the good, what is honourable, empathic, compassionate – what is moral – be manifest in, be presenced by, such a weltanschauung as National-Socialism? No.

No, for two simple reasons.
(i) Because such a weltanschauung has its very being in immoral abstractions, be they termed 'race', nation, volk, ethnicity, folk, or whatever; and is defined by the principle of inclusion/exclusion, by the separation and prejudgement of human beings by abstract criteria.
(ii) Because such a weltanschauung 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.

Conclusion

The Numinous Way is, and can only ever be, an individual way; a non-political, non-religious, choice of individuals desirous of developing and using empathy and hopeful of leading honourable lives that do not cause or contribute to the suffering of living beings. Lives where one of the greatest virtues – a manifestation of our humanity – is considered to be a loyal and personal love between two human beings, regardless of the perceived or assumed ethnicity, nationality, social status, or 'sexual orientation', of the individuals concerned. As Sappho wrote, over two and half thousand years ago:

> μνάσασθαί τινά φαιμι [καὶ ἕτερον] ἀμμέων... στᾶθι [κἄντα] φίλος καὶ τὰν ἐπ' ὄσσοισ' ὀμπέτασον χάριν [1]

As for me, my journey of learning, of self-discovery, of making mistakes, of trying to acknowledge and correct my errors, of interior change via πάθει μάθος, does not yet seem to be ended.

January 30th 2012 ce

[1] Sappho, Fragments 147/138 [Lobel and Page].

My translation is:

> Believe me, in the future someone
> Will remember us ...
> Because you love me
> Stand with me face to face
> And unveil the softness in your eyes ...

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The Mystic Philosophy Of David Myatt

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Preface

The essays included in this book - two written by JR Wright, and the others by R. Parker, and reproduced with their permission - not only provide an introduction to the philosophy of pathei-mathos as advanced by David Myatt between 2012 and 2015 but also place that philosophy into perspective, which is of a modern mystical philosophy with roots in Greco-Roman culture. Which somewhat distinguishes Myatt's philosophy from other contemporary philosophies and from the weltanschauungen of various individuals during the past three or more centuries. Myatt's philosophy is thus part of the Western philosophical tradition.

It is worth noting that in his more recent (2014-2015) essays Myatt has described his 'way of pathei-mathos' not as a philosophy but as a weltanschauung, writing in *The Way Of Pathei-Mathos - A Précis* [1] that

> "What I have previously described as the 'philosophy of pathei-mathos' and the 'way of pathei-mathos' is simply my own weltanschauung, a weltanschauung developed over some years as a result of my own pathei-mathos. Thus, and despite whatever veracity it may or may not possess, it is only the personal insight of one very fallible individual."

Given Myatt's use of various terms from ancient Greek I have, for this third edition, included as appendices the Preface from his 2020 compilation *One Perceiveration* [2] and his 2019 text *Appreciating Classical Literature* [3] as well as his 2019 text *Physis And Being: An Introduction To The Philosophy Of Pathei-Mathos*, [4] and his *The Concept of Physis* which was included in the fifth, 2018, edition of his compilation *The Numinous Way of Pathei-Mathos*. All of which additions further explain his mystical philosophy of pathei-mathos.

I have also updated references to his translations of tractates from the Corpus Hermeticism given the publication in 2017 of a book [5] containing his translations of and commentaries on the following eight tractates: I, III, IV, VI, VIII, XI, XII, XIII.

I have updated some of the web-links in the text including in the appendices; also, in the footnotes the number beginning 978 - which generally follows the title of a printed book and its date of publication - refers to the International Standard Book Number (ISBN) as for example in the reference *Corpus Hermeticum: Eight Tractates*, 2017, 978-1976452369

Richard Stirling
Shropshire
Third Edition, 2021

[1] The essay is included in *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*. 2014.
[2] https://davidmyatt.files.wordpress.com/2020/02/dwmyatt-one-

perceiveration-v5.pdf
[3] https://davidmyatt.wordpress.com/appreciating-classical-literature/
[4] https://davidmyatt.wordpress.com/collected-works-2/physis-and-being/
[5] *Corpus Hermeticum: Eight Tractates*, 2017, 978-1976452369

I. A Modern Mystic

David Myatt And The Way of Pathei-Mathos

Philosophy of a Modern Mystic

The 'way of pathei-mathos' (πάθει μάθος) is the name given, by David Myatt himself, to his own particular *Weltanschauung*, his own perspective about life, which he has expounded in numerous essays since 2011, and which perspective or personal philosophy he developed after he "had, upon reflexion, rejected much of and revised what then remained of my earlier (2006-2011) numinous way." (1)

Myatt has conveniently collected most of the essays expounding his personal philosophy into four books: *The Numinous Way of Pathei-Mathos*, published in 2013; *Religion, Empathy, and Pathei-Mathos,* published in 2013; *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*, published in 2014; and *Sarigthersa*, published in May 2015. These works amount to some 240 pages.

In one essay he makes it clear that the way, or the philosophy, of pathei-mathos is

> "simply my own weltanschauung, a weltanschauung developed over some years as a result of my own pathei-mathos. Thus, and despite whatever veracity it may or may not possess, it is only the personal insight of one very fallible individual, a fallibility proven by my decades of selfishness and by my decades of reprehensible extremism both political and religious. Furthermore, and according to my admittedly limited understanding and limited knowledge, this philosophy does not - in essence - express anything new. For I feel (and I use the word 'feel' intentionally) that I have only re-expressed what so many others, over millennia, have expressed as result of (i) their own pathei-mathos and/or (ii) their experiences/insights and/or (iii) their particular philosophical musings." (2)

As described in those four collections of essays, Myatt's particular perspective, or philosophy of life is, in my view, fundamentally a mystical one

because based on a personal intuitive insight about, a personal awareness of, the nature of Reality. A mystic accepts that there is, or there can arise by means such as contemplation, a spiritual apprehension of certain truths which transcends the temporal.

Myatt personal mystic insight is essentially two-fold: (a) that "we are a connexion to other life; of how we are but one mortal fallible emanation of Life; of how we affect or can affect the well-being - the very being, ψυχή - of other mortals and other life," (3); and (b) of "the primacy of pathei-mathos: of a personal pathei-mathos being one of the primary means whereby we can come to know the true φύσις (physis) of Being, of beings, and of our own being; a knowing beyond 'abstractions', beyond the concealment implicit in manufactured opposites, by ipseity (the separation-of-otherness), and by denotatum." (2)

According to Myatt, this awareness of our connexion to other life is that arising from empathy; more, precisely, from the faculty of empathy, which he explains is an awareness of, and a sympathy with, other living beings, and by means of which we can

> "understand both φύσις and Πόλεμος, and thus apprehend Being as Being, and the nature of beings - and in particular the nature of our being, as mortals. For empathy reveals to us the acausality of Being and thus how the process of abstraction, involving as it does an imposition of causality and separation upon beings (and the ideation implicit on opposites and dialectic), is a covering-up of Being." (4)

Less metaphysically, he writes that empathy

> "inclines a person toward certain virtues; toward a particular type of personal character; and disinclines them toward doing what is bad, what is unfair; what is harsh and unfeeling; what intentionally causes or contributes to suffering. For empathy enables us to directly perceive, to sense, the φύσις (the physis, the nature or character) of human beings and other living beings, involving as empathy does a translocation of ourselves and thus a knowing-of another living-being as that living-being is, without presumptions and sans all ideations, all projections." (5)

According to him, empathy is inextricably linked to pathei-mathos:

> "Empathy is, as an intuitive understanding, what was, can be, and often is, learned or developed by πάθει μάθος. That is, from and by a direct, personal, learning from experience and suffering. An understanding manifest in our awareness of the numinous and thus in the distinction we have made, we make, or we are capable of making, between the sacred and the profane; the distinction made, for example in the past, between θεοί and δαιμόνων and mortals." (5)

One feature of Myatt's mysticism is his somewhat prolific use of ancient Greek terms and expressions; a use which he states is because

> "the philosophy of πάθει μάθος has certain connexions to Hellenic culture and I tend therefore to use certain Greek words in order to try and elucidate my meaning and/or to express certain philosophical principles regarded as important in - and for an understanding of - this philosophy; a usage of words which I have endeavoured to explain as and where necessary, sometimes by quoting passages from Hellenic literature or other works and by providing translations of such passages. For it would be correct to assume that the ethos of this philosophy is somewhat indebted to and yet - and importantly - is also a development of the ethos of Hellenic culture; an indebtedness obvious in notions such as δίκη, πάθει μάθος, avoidance of ὕβρις, and references to Heraclitus, Aeschylus, and others, and a development manifest in notions such as empathy and the importance attached to the virtue of compassion." (5)(6)

Pathei-Mathos And Physis

Since - as the name for his 'way' or philosophy implies - the concept of pathei-mathos is fundamental, as is the concept of physis, it is necessary to understand what Myatt means by both these concepts.

1. Pathei-Mathos

In several of his essays Myatt writes about this concept in some detail. For example:

> "The Greek term πάθει μάθος derives from The Agamemnon of Aeschylus (written c. 458 BCE), and can be interpreted, or translated, as meaning 'learning from adversary', or 'wisdom arises from (personal) suffering'; or 'personal experience is the genesis of true learning'.
>
> However, this expression should be understood in context, for what Aeschylus writes is that the Immortal, Zeus, guiding mortals to reason, has provided we mortals with a new law, which law replaces previous ones, and which new law – this new guidance laid down for mortals – is pathei-mathos.
>
> Thus, for we human beings, pathei-mathos possesses a numinous, a living, authority – that is, the wisdom, the understanding, that arises from one's own personal experience, from formative experiences that involve some hardship, some grief, some personal suffering, is often or could be more valuable to us (more alive, more meaningful) than any doctrine, than any religious faith, than any words one might hear from someone else or read in some book.
>
> In many ways, this Aeschylean view is an enlightened – a very

> human – one, and is somewhat in contrast to the faith and revelation-centred view of religions such as Judaism, Islam, and Christianity." (7)

> "A personal pathei-mathos [is] one of the primary means whereby we can come to know the true φύσις (physis) of Being, of beings, and of our own being; a knowing beyond 'abstractions', beyond the concealment implicit in manufactured opposites, by ipseity (the separation- of-otherness), and by denotatum." (2)

This reliance on pathei-mathos makes his philosophy non-dogmatic, personal, and interior, especially given the connection Myatt makes between pathei-mathos and empathy; for the type of knowing both provide is a-causal in nature and is only manifest "in the immediacy-of-the-moment" and therefore "cannot be abstracted out from that 'living moment' via denotatum: by (words written or spoken), or be named or described or expressed (become fixed or 'known') by any dogma or any -ism or any -ology, be such -isms or -ologies conventionally understood as political, religious, ideological, or social." (2)

As Myatt explains, there is a 'local horizon' to both empathy and pathei-mathos:

> "The 'local horizon of empathy' is a natural consequence of my understanding of empathy as a human faculty, albeit a faculty that is still quite underdeveloped. For what empathy provides - or can provide - is a very personal wordless knowing in the immediacy-of-the-living-moment. Thus empathy inclines us as individuals to appreciate that what is beyond the purveu of our empathy - beyond our personal empathic knowing of others, beyond our knowledge and our experience, beyond the limited (local) range of our empathy and that personal (local) knowledge of ourselves which pathei-mathos reveals - is something we rationally, we humbly, accept we do not know and so cannot judge or form a reasonable, a fair, a balanced, opinion about. For empathy, like pathei-mathos, lives within us; manifesting, as both empathy and pathei-mathos do, the always limited nature, the horizon, of our own knowledge and understanding." (8)

In further explaining what he means by the 'acausal (wordless) knowing' of empathy and pathei-mathos, Myatt introduces another fundamental aspect of his philosophy, the culture of pathei-mathos:

> "What, therefore, is the wordless knowing that empathy and pathei-mathos reveal? It is the knowing manifest in our human culture of pathei-mathos. The knowing communicated to us, for example, by art, music, literature, and manifest in the lives of those who presenced, in their living, compassion, love, and honour. Germane to this knowing is that - unlike a form or an abstraction - it is always personal (limited in its applicability) and can only be embodied in and presenced by some-thing or by some-one which or

> who lives. That is, it cannot be abstracted out of the living, the personal, moment of its presencing by someone or abstracted out from its living apprehension by others in the immediacy-of-the-moment, and thus cannot become 'an ideal' or form the foundation for some dogma or ideology or supra-personal faith." (8)

In addition he points out that such 'acausal knowing' is supplementary and complimentary to that 'causal knowing' which may be acquired by means of the Aristotelian essentials of conventional philosophy and experimental science. (9)

2. Physis

In his essay *Towards Understanding Physis* (10) Myatt explains that he uses the term physis, φύσις, contextually to refer to:

> (i) the ontology of beings, an ontology - a reality, a 'true nature '- that is often obscured by denotatum and by abstractions, both of which conceal physis;
> (ii) the relationship between beings, and between beings and Being, which is of us - we mortals - as a nexion, an affective effluvium (or emanation) of Life (ψυχή) and thus of why 'the separation-of-otherness' is a concealment of that relationship;
> (iii) the character, or persona, of human beings, and which character - sans denotatum - can be discovered (revealed, known) by the faculty of empathy;
> (iv) the unity - the being - beyond the division of our physis, as individual mortals, into masculous and muliebral;
> (v) that manifestation denoted by the concept Time, with Time considered to be an expression/manifestation of the physis of beings.

According to Myatt - echoing as he does a concept found in several tractates of the Corpus Hermeticum (11) - the supposed necessity of denoting (or defining) ourselves, as an individual, in terms of either 'the masculous' or 'the muliebral' (12) is incorrect and distances us from understanding our human physis. That is, he suggests that every individual has (or can develop) a masculous and a muliebral aspect to their physis and that it is natural for us to develop both these aspects of our character, which development - and the balanced physis which results - would take us away from the dominating suffering causing patriarchal ethos of the past three thousand years, incline us toward empathy, compassion, and honour, and thus lessen the suffering which we inflict on other humans and on other life. (13) In respect of which development Myatt asks a rhetorical question:

> "Will [it] take us another three thousand years, or more, or less, to live, world-wide, in societies where fairness, peace, and compassion, are the norm because the males of our species - perhaps by heeding Fairness and not obliging Hubris, perhaps by learning from our shared human culture of pathei-mathos - have personally, individually, balanced within themselves the masculous

with the muliebral and thus, because of sympatheia, follow the path of honour. Which balancing would naturally seem to require a certain conscious intent.

What, therefore, is our intent, as individual human beings, and can our human culture of pathei-mathos offer us some answers, or perchance some guidance? As an old epigram so well-expressed it:

θνητοῖσιν ἀνωΐστων πολέων περ οὐδὲν ἀφραστότερον πέλεται
νόου ἀνθρώποισι

"Of all the things that mortals fail to understand, the most incomprehensible is human intent."

Personally, I do believe that our human culture of pathei-mathos - rooted as it is in our ancient past, enriched as it has been over thousands of years by each new generation, and informing as it does of what is wise and what is unwise - can offer us both some guidance and some answers." (14)

A Complete Philosophy

According to academic criteria, in order to qualify as a complete, and distinct, philosophy - in order to be a *Weltanschauung* - a particular philosophical viewpoint should possess the following: (i) a particular ontology, which describes and explains the concept of Being, and beings, and our relation to them; (ii) a particular theory of ethics, defining and explaining what is good, and what is bad; (iii) a particular theory of knowledge (an epistemology), of how truth and falsehood can be determined; and (iv) it should also be able to give or to suggest particular answers to questions such as "the meaning and purpose of our lives", and explain how the particular posited purpose may or could be attained.

Given that Myatt's 'way of pathei-mathos' provides the following answers, it does appear to meet the above criteria and thus could aptly be described as a distinct modern philosophy.

i) Ontology

"The ontology is of causal and acausal being, with (i) causal being as revealed by phainómenon, by the five Aristotelian essentials and thus by science with its observations and theories and principle of 'verifiability', and (ii) acausal being as revealed by συμπάθεια - by the acausal knowing (of living beings) derived from faculty of empathy - and thus of the distinction between the 'time' (the change) of living-beings and the 'time' described via the measurement of the observed or the assumed/posited/predicted movement of things." (2)

ii) Epistemology

"The primacy of pathei-mathos: of a personal pathei-mathos being one of the primary means whereby we can come to know the true φύσις (physis) of Being, of beings, and of our own being; a knowing beyond 'abstractions', beyond the concealment implicit in manufactured opposites, by ipseity (the separation-of-otherness), and by denotatum.

Adding the 'acausal knowing' revealed by the (muliebral) faculty of empathy to the conventional, and causal (and somewhat masculous), knowing of science and logical philosophical speculation, with the proviso that what such 'acausal knowing' reveals is (i) of φύσις, the relation between beings, and between beings and Being, and thus of 'the separation-of-otherness', and (ii) the personal and numinous nature of such knowing in the immediacy-of-the-moment." (2)

iii) Ethics

"Of personal honour - which presences the virtues of fairness, tolerance, compassion, humility, and εὐταξία - as (i) a natural intuitive (wordless) expression of the numinous ('the good', δίκη, συμπάθεια) and (ii) of both what the culture of pathei-mathos and the acausal-knowing of empathy reveal we should do (or incline us toward doing) in the immediacy of the personal moment when personally confronted by what is unfair, unjust, and extreme.

Of how such honour - by its and our φύσις - is and can only ever be personal, and thus cannot be extracted out from the 'living moment' and our participation in the moment; for it only through such things as a personal study of the culture of pathei-mathos and the development of the faculty of empathy that a person who does not naturally possess the instinct for δίκη can develope what is essentially 'the human faculty of honour', and which faculty is often appreciated and/or discovered via our own personal pathei-mathos." (2)

iv) Meaning

"It is wise to avoid causing or contributing to suffering not because such avoidance is a path toward nirvana (or some other posited thing), and not because we might be rewarded by God, by the gods, or by some divinity, but rather because it manifests the reality, the truth - the meaning - of our being." (15)

"Of understanding ourselves in that supra-personal, and cosmic, perspective that empathy, honour, and pathei mathos - and thus an awareness of the numinous and of the acausal - incline us toward, and which understanding is: (i) of ourselves as a finite, fragile, causal, viatorial, microcosmic, affective effluvium of Life (ψυχή) and thus connected to all other living beings, human, terran, and non-terran, and (ii) of there being no supra-personal goal to strive

> toward because all supra personal goals are and have been just posited - assumed, abstracted - goals derived from the illusion of ipseity, and/or from some illusive abstraction, and/or from that misapprehension of our φύσις that arises from a lack of empathy, honour, and pathei-mathos.
>
> For a living in the moment, in a balanced - an empathic, honourable - way, presences our φύσις as conscious beings capable of discovering and understanding and living in accord with our connexion to other life." (2)

A Spiritual Way

Myatt's answers to the questions of "the meaning and purpose of our lives" and of "how the posited purpose might be attained" reveal - as he himself admits in many of his essays - that his philosophy of pathei-mathos embodies a cultured pagan ethos similar to the paganism manifest in many of the writings of Cicero. In his essay on *Education And The Culture Of Pathei-Mathos*, Myatt approvingly quotes Cicero (in Latin) and paraphrases the explanation of meaning which Cicero gives in the second book of De Natura Deorum:

> "The classical weltanschauung was a paganus one: an apprehension of the complete unity (a cosmic order, κόσμος, mundus) beyond the apparent parts of that unity, together with the perceiveration that we mortals – albeit a mere and fallible part of the unity – have been gifted with our existence so that we may perceive and understand this unity, and, having so perceived, may ourselves seek to be whole, and thus become as balanced (perfectus), as harmonious, as the unity itself.
>
> Furthermore, this paganus natural balance implied an acceptance by the individual of certain communal responsibilities and duties; of such responsibilities and duties, and their cultivation, as a natural and necessary part of our existence as mortals." (16)

But Myatt's philosophy is certainly not a modern restatement of a type of paganism that existed in ancient Greece and Rome. For his philosophy is concerned with the individual and especially with their interior life; with their 'acausal' connection - through what Myatt terms the cultivation of the virtues of empathy, compassion, humility, and personal honour - to Being and thence to other life, sentient and otherwise. This marks it as a spiritual way, but one devoid of 'abstractions' and dogma. As Myatt writes:

> "To formulate some standard or rule or some test to try to evaluate alternatives and make choices in such matters is to make presumptions about what constitutes progress; about what constitutes a 'higher' level - or a more advanced stage - and what constitutes a 'lower' level or stage. That is, to not only make a moral judgement connected to what is considered to be 'good' and

> 'evil' - right and wrong, correct and incorrect - but also to apply that judgement to others and to 'things'. To judge them, and/or the actions of others, by whether they are on a par with, or are moving toward or away from, that 'right' and that 'wrong'.
>
> This is, in my view, a veering toward hubris, away from the natural balance, and thus away from that acknowledgement of our fallibility, of our uncertitude of knowing, that is the personal virtue of humility. For the essence of the culture of pathei-mathos, and the genesis, the ethos, of all religious revelations and spiritual ways before or until they become dogmatical, seems to be that we can only, without hubris, without prejudice, judge and reform ourselves.
>
> For what the culture of pathei-mathos reveals is that we human beings, are - personally - both the cause and the cure of suffering; and that our choice is whether or not we live, or try to live, in a manner which does not intentionally contribute to or which is not the genesis of new suffering. The choice, in effect, to choose the way of harmony - the natural balance - in preference to hubris." (17)

According to Myatt, empathy and pathei-mathos incline us - or can incline us - toward humility (18), for

> "personal humility is the natural balance living within us; that is, we being or becoming or returning to the balance that does not give rise to ἔρις. Or, expressed simply, humility disposes us toward gentleness, toward kindness, toward love, toward peace; toward the virtues that are balance, that express our humanity." (19)

In other words, humility expresses the raison d'être of Myatt's philosophy, born as this philosophy is from his own pathei-mathos.

A Modern Gnostic

A Gnostic is someone who seeks gnosis: wisdom and knowledge; someone involved in a life-long search, a quest, for understanding, and who more often than not views the world, or more especially ordinary routine life, as often mundane and often as a hindrance. In my view, this is a rather apt description of Myatt during his idealist and 'extremist' decades; decades (1968-2009) which are reasonably now well-known and documented in various academic sources.

It is thus no surprise that Myatt has been described as an "extremely violent, intelligent, dark, and complex individual," (20) as "a British iconoclast who has lived a somewhat itinerant life and has undertaken an equally desultory intellectual quest," (21); as "arguably England’s principal proponent of contemporary neo-Nazi ideology and theoretician of revolution," (22); as having undertaken various "Faustian quests", (23); as "a fierce Jihadist," (24) and as having undertaken a "Siddhartha-like search for truth" and "a global odyssey which took him on extended stays in the Middle East and East Asia, accompanied by studies of religions ranging from Christianity to Islam in the

Western tradition and Taoism and Buddhism in the Eastern path." (25)

Thus, his

> "philosophy of πάθει μάθος [...] is not a conventional, an academic, one where a person intellectually posits or constructs a coherent theory - involving ontology, epistemology, ethics, and so on - often as a result of an extensive dispassionate study, review, or a criticism of the philosophies or views, past and present, advanced by other individuals involved in the pursuit of philosophy as an academic discipline or otherwise. Instead, the philosophy of pathei-mathos is the result of my own pathei-mathos, my own learning from diverse - sometimes outré, sometimes radical and often practical - ways of life and experiences over some four decades; of my subsequent reasoned analysis, over a period of several years, of those ways and those experiences; of certain personal intuitions, spread over several decades, regarding the numinous; of an interior process of personal and moral reflexion, lasting several years and deriving from a personal tragedy; and of my life-long study and appreciation of Hellenic culture." (26)

As Myatt has explained in various writings - such as in parts two and three of his *Understanding and Rejecting Extremism: A Very Strange Peregrination*, published in 2013, (27) - it was his own painful 'learning from practical experience' which compelled him to develop his philosophy of pathei-mathos:

> "What I painfully, slowly, came to understand, via pathei-mathos, was the importance – the human necessity, the virtue – of love, and how love expresses or can express the numinous in the most sublime, the most human, way. Of how extremism (of whatever political or religious or ideological kind) places some abstraction, some ideation, some notion of duty to some ideation, before a personal love, before a knowing and an appreciation of the numinous. Thus does extremism – usurping such humanizing personal love – replace human love with an extreme, an unbalanced, an intemperate, passion for something abstract: some ideation, some ideal, some dogma, some 'victory', some-thing always supra-personal and always destructive of personal happiness, personal dreams, personal hopes; and always manifesting an impersonal harshness: the harshness of hatred, intolerance, certitude-of-knowing, unfairness, violence, prejudice."

My considered opinion is that it is this redemptive 'Faustian' learning from practical (mostly extreme, and both 'dark' and 'light') experiences which distinguishes Myatt's philosophy of pathei-mathos from the many academic and/or armchair philosophies proposed by others in the last two hundred years. For Myatt has "been there, done that" and - so it seems - learned valuable lessons as a result, making his philosophy much more than either intellectual speculation by some academic or something devised by some pseudo-intellectual dilettante.

JR Wright
NYC
2015

Notes

Abbreviations

NWPM: The Numinous Way of Pathei-Mathos (Fifth edition, 2017). 978-1484096642

REPM: Religion, Empathy, and Pathei-Mathos (2013). 978-1484097984

EFG: One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings (2014). 978-1502396105

SARIG: Sarigthersa (2015). 978-1512137149

1) Myatt, David (2012). *Concerning The Development Of The Numinous Way*. The essay is included as an appendix in Myatt's autobiography, *Myngath*, published in 2013. (978-1484110744)

2) *The Way Of Pathei-Mathos - A Précis*. EFG.

It should be noted that all four printed books detailing Myatt's philosophy are idiosyncratic in terms of size, being 8.5 x 11 inches which is larger than the standard paperback size of 6 x 9 inches.

It should also be noted that Myatt idiosyncratically uses the term "denotatum - from the Latin denotare - not only as meaning 'to denote or to describe by an expression or a word; to name some-thing; to refer to that which is so named or so denoted,' but also as an Anglicized term implying, depending on context, singular or plural instances. As an Anglicized term there is generally no need to use the inflected plural denotata." *Physis And Being - An Introduction To The Philosophy Of Pathei-Mathos*, included here as Appendix VI

3) *The Nature and Knowledge of Empathy*. NWPM.

4) *The Abstraction of Change as Opposites and Dialectic*. NWPM.

5) *The Way of Pathei-Mathos: A Philosophical Compendiary*. NWPM.

6) Myatt's frequent and somewhat idiosyncratic use of the term Hellenic requires some explanation. As the context often suggests, he generally means the culture of ancient Greece in general, from the time of Homer to

the time of Euclid, Aristotle, and beyond. He is not therefore referring to what has academically come to be termed the later Hellenistic (Greco-Roman) period distinguished as that period is, somewhat artificially, from the earlier culture of classical Greece.

That said, he does rather confusingly and on occasion make such a distinction - as in his essay *Towards Understanding Physis* [SARIG], and in his translation of and commentary on the Pymander tractate - between classical Greece and Hellenistic (Greco-Roman) Greece.

7) *Pathei-Mathos as Authority and Way*. NWPM.

8) *Personal Reflexions On Some Metaphysical Questions*. SARIG.

Myatt technically defines 'the culture of pathei-mathos' as

> "the accumulated pathei-mathos of individuals, world-wide, over thousands of years, as (i) described in memoirs, aural stories, and historical accounts; as (ii) have inspired particular works of literature or poetry or drama; as (iii) expressed via non-verbal mediums such as music and Art, and as (iv) manifest in more recent times by 'art-forms' such as films and documentaries." *Education And The Culture Of Pathei-Mathos*. EFG.

9) *Conspectus of The Philosophy of Pathei-Mathos*. NWPM.

10) Included in *Sarigthersa*.

11) Myatt's translation of, and extensive commentary on, the Pymander tractate of the Corpus Hermeticum was included in his 2017 book *Corpus Hermeticum: Eight Tractates*, 978-1976452369, and which book also includes translations of and commentaries on tractates II, IV, VI, VIII, XI, XII, XIII.

12) In his *Glossary of The Philosophy of Pathei-Mathos* (included in NWPM) Myatt defines masculous and muliebral as follows:

> Masculous is a term, a descriptor, used to refer to certain traits, abilities, and qualities that are conventionally and historically associated with men, such as competitiveness, aggression, a certain harshness, the desire to organize/control, and a desire for adventure and/or for conflict/war/violence/competition over and above personal love and culture. Extremist ideologies manifest an unbalanced, an excessive, masculous nature.
>
> The term muliebral derives from the classical Latin word muliebris, and in the context the philosophy of Pathei-Mathos refers to those positive traits, abilities, and qualities that are conventionally and historically associated with women, such as empathy, sensitivity, gentleness, compassion, and a desire to love and be loved over and

above a desire for conflict/adventure/war.

13) *Some Conjectures Concerning Our Nexible Physis*. SARIG. See also his answer to the question in his *Some Questions For DWM*, included in EFG, which question begins: "In your book 'Understanding and Rejecting Extremism: A Very Strange Peregrination' you wrote that extremists have or they develope an inflexible masculous character, often excessively so; and a character which expresses the masculous nature, the masculous ethos, of extremism..."

14) *Some Conjectures Concerning Our Nexible Physis*. SARIG.

15) *The Consolation Of A Viator*. EFG.

16) EFG.

17) *Good, Evil, and The Criteria of Progress*. REPM.

18) *Morality, Virtues, and Way of Life*. NWPM.

19) *Numinous Expiation*. REPM.

20) Raine, Susan. *The Devil's Party* (Book review). *Religion*, Volume 44, Issue 3, July 2014, pp. 529-533.

21) Jon B. Perdue: *The War of All the People: The Nexus of Latin American Radicalism and Middle Eastern Terrorism*. Potomac Books, 2012. p.70-71. 9781597977043

22) Michael, George. *The New Media and the Rise of Exhortatory Terrorism.* Strategic Studies Quarterly (USAF), Volume 7 Issue 1, Spring 2013.

23) Michael, George. (2006) *The Enemy of My Enemy: The Alarming Convergence of Militant Islam and the Extreme Right*. University Press of Kansas, p. 142.

24) Author Martin Amis several times described Myatt as "a fierce Jihadist". For instance, in his book *The Second Plane*. Jonathan Cape, 2008, p.157.

According to Professor Wistrich, when a Muslim Myatt was a staunch advocate of "Jihad, suicide missions and killing Jews..." and also "an ardent defender of bin Laden." Wistrich, Robert S, *A Lethal Obsession: Anti-Semitism from Antiquity to the Global Jihad*, Random House, 2010. 978-1-4000-6097-9.

See also the report of a UNESCO conference in 2003 [Simon Wiesenthal Center: *Response*, Summer 2003, Vol 24, #2] where it was stated that "David Myatt, the leading hardline Nazi intellectual in Britain since the 1960s [...] has converted to Islam, praises bin Laden and al Qaeda, calls the 9/11 attacks 'acts of heroism,' and urges the killing of Jews. Myatt, under the

name Abdul Aziz Ibn Myatt supports suicide missions and urges young Muslims to take up Jihad."

25) Kaplan, Jeffrey (2000). *Encyclopedia of white power: a sourcebook on the radical racist right*. Rowman & Littlefield, p. 216ff; p.512f

26) *A Philosophical Compendiary*. NWPM.

27) 978-1484854266.

II. A Modern Pagan Philosophy

It is my contention that the philosophy - the weltanschauung - advanced by David Myatt between 2012 and 2015 {1}, and named by him as 'the philosophy of pathei-mathos', is not only a modern expression of the Western mystical tradition {2} but also a pagan philosophy.

In respect of mysticism, a mystic is a person (i) who by means such as contemplation desires a selfless awareness of God or of Reality, 'the cosmic order', or (ii) who accepts that there is a spiritual apprehension of certain truths which transcend the temporal. This apprehension certainly applies to Myatt's philosophy, based as it is on what Myatt terms 'the acausal knowing' resulting from empathy and pathei-mathos.

In respect of paganism, it is generally defined - from the classical Latin *paganus*, and ignoring the modern re-interpretation of the word by self-described contemporary pagans - as meaning "of or belonging to a rural community" in contrast to belonging to an urban or a more organized community (such as a religious Church), from whence derived the later (c. 1440 CE, post Morte Arthure) description of a pagan as a non-Christian, a 'heathen' (Old English hǽðen), and thus as describing a person who holds a religious belief which is neither Christian, Jewish, nor Muslim.

Myatt however provides his own, rather more philosophical, definition, relating as his definition does to the paganism of the Western, Greco-Roman, tradition. Thus Myatt - paraphrasing a passage from Cicero's *De Natura Deorum* and quoting the original Latin - defines paganism as

> "an apprehension of the complete unity (a cosmic order, κόσμος, mundus) beyond the apparent parts of that unity, together with the perceiveration that we mortals – albeit a mere and fallible part of the unity – have been gifted with our existence so that we may perceive and understand this unity, and, having so perceived, may ourselves seek to be whole, and thus become as balanced

> (perfectus), as harmonious, as the unity itself: Neque enim est quicquam aliud praeter mundum quoi nihil absit quodque undique aptum atque perfectum expletumque sit omnibus suis numeris et partibus [...] ipse autem homo ortus est ad mundum contemplandum et imitandum – nullo modo perfectus, sed est quaedam particula perfecti." {3}

Which apprehension of the κόσμος certainly describes Myatt's philosophy where

> "there is a perceiveration of our φύσις; of us as - and not separate from - the Cosmos: a knowledge of ourselves as the Cosmos presenced (embodied, incarnated) in a particular time and place and in a particular way. Of how we affect or can affect other effluvia, other livings beings, in either a harmful or a non-harming manner. An apprehension, that is, of the genesis of suffering and of how we, as human beings possessed of the faculties of reason, of honour, and of empathy, have the ability to cease to harm other living beings. Furthermore, and in respect of the genesis of suffering, this particular perceiveration provides an important insight about ourselves, as conscious beings; which insight is of the division we mistakenly but understandably make, and have made, consciously or unconsciously, between our own being - our ipseity - and that of other living beings, whereas such a distinction is only an illusion - appearance, hubris, a manufactured abstraction - and the genesis of such suffering as we have inflicted for millennia, and continue to inflict, on other life, human and otherwise." {4}

Furthermore, there is an emphasis in Myatt's philosophy on balancing within ourselves 'the masculous' with 'the muliebral' in order that we may not only perceive the unity beyond what Myatt terms 'the illusion of ipseity' {5} but also become as harmonious as that unity; a unity achievable - according to Myatt - be developing and using our faculty of empathy and by cultivating the virtue of personal honour, which virtue manifests, 'presences', that self-restraint - that moderation - described by the Greek term εὐταξία {4}.

Masculous And Muliebral

One of the unique features of Myatt's philosophy, and thus of his paganism, is the distinction he makes between the masculous and the muliebral aspects of our human nature. In *Some Conjectures Concerning Our Nexible Physis* he writes of the necessity of the muliebral virtues

> "which, combined, manifest an enantiodromiacal change in our human physis and which change, which balancing of the masculous with the muliebral, consequently could evolve us beyond the patriarchal ethos, and the masculous societies, which have been such a feature of human life on this planet for the past three thousand years, genesis as that ethos and those societies have been of so much grieving." {6}

For according to Myatt

> "it is the muliebral virtues which evolve us as conscious beings, which presence sustainable millennial change. Virtues such as empathy, compassion, humility, and that loyal shared personal love which humanizes those masculous talking-mammals of the Anthropocene, and which masculous talking-mammals have - thousand year following thousand year - caused so much suffering to, and killed, so many other living beings, human and otherwise." {7}

In effect Myatt is suggesting that the solution to the problem of suffering - the answer to the question of 'good and evil' - lies not in politics, nor in religion, nor in supra-personal social change, and certainly not in revolutions, invasions, and wars, but in ourselves by us as individuals valuing and cultivating the muliebral virtues. What this means in practical terms - although Myatt himself does not directly spell it out but rather implies it - is men appreciating women, treating them honourably and as equals, and cultivating in their own lives muliebral virtues such as εὐταξία, empathy, and compassion.

This emphasis on the muliebral, and thus on internal balance, distinguishes Myatt's philosophy from other philosophies, ancient and modern, most of which philosophies are imbued with a decidedly masculous ethos; and none of which emphasize personal virtues such as honour and empathy, and the ethics derived therefrom; and none of which have an ontology of causal and acausal being.

Which Myattian ontology is crucial to understanding such an emphasis on the muliebral and the enantiodromiacal change in our physis resulting from us perceiving and understanding (via empathy and pathei-mathos) the unity beyond the unnecessary division between the masculous and the muliebral and the other divisions we make based on abstractions, denotatum, and ipseity.

As Myatt explains,

> "empathy and pathei-mathos incline us to suggest that ipseity is an illusion of perspective: that there is, fundamentally, no division between 'us' - as some individual sentient, mortal being - and what has hitherto been understood and named as the Unity, The One, God, The Eternal. That 'we' are not 'observers' but rather Being existing as Being exists and is presenced in the Cosmos. That thus all our striving, individually and collectively when based on some ideal or on some form - some abstraction and what is derived therefrom, such as ideology and dogma - always is or becomes sad/tragic, and which recurrence of sadness/tragedy, generation following generation, is perhaps even inevitable unless and until we live according to the wordless knowing that empathy and pathei-mathos reveal." {8}

A Modern Paganism

Contrary to contemporary neo-pagan revivalism - with its made-up beliefs, practices, romanticism, rituals, and lack of philosophical rigour - Myatt has not only produced a modern pagan philosophy with a unique epistemology, a unique ontology, and a unique theory of ethics {9} but also continued and creatively added to the classical - that is, Western, pre-Christian - pagan and mystical traditions.

For Myatt has asked

> (i) if Being - whether denoted by terms such as acausal, born-less, θεός The One, The Divine, God, The Eternal, Μονάς - can be apprehended (or defined) by some-things which are causal (denoted by terms such as spatial, temporal, renewance), and (ii) whether this 'acausal Being' is the origin or the genesis or 'the artisan' or the creator of both causal being (including 'time', and 'change') and of causal living beings such as ourselves.
>
> That is, (i) has causal spatially-existing being 'emerged from' - or been created by - acausal Being, and (ii) are causal beings - such as ourselves - an aspect or emanation of acausal Being? {8}

His answer:

> "formulating such a question in such terms - causal/acausal; whole/parts; eternal/temporal; ipseity/unity; emergent from/genesis of - is a mis-apprehension of what-is because such denoting is 'us as observer' (i) positing, as Plato did, such things as a theory regarding 'the ideal', and/or (ii) constructing a form or abstraction (ἰδέᾳ) which we then presume to project onto what is assumed to be 'external' to us, both of which present us with only an illusion of understanding and meaning because implicit in such theories and in all such constructed forms are (i) an opposite (an 'other') and (ii) the potentiality for discord (dialectical or otherwise) between such opposites and/or because of a pursuit of what is regarded as 'the ideal' of some-thing." {8}

Which led Myatt to suggest that Being, and our own physis, can be discovered - known and understood - by empathy and pathei-mathos which both by-pass abstractions, denotatum, and opposites, and enable us to appreciate the numinosity of Being.

What therefore is the wordless knowing that empathy and pathei-mathos reveal? According to Myatt

> "it is the knowing manifest in our human culture of pathei-mathos. The knowing communicated to us, for example, by art, music, literature, and manifest in the lives of those who presenced, in their living, compassion, love, and honour. Germane to this

knowing is that - unlike a form or an abstraction - it is always personal (limited in its applicability) and can only be embodied in and presenced by some-thing or by some-one which or who lives. That is, it cannot be abstracted out of the living, the personal, moment of its presencing by someone or abstracted out from its living apprehension by others in the immediacy-of-the-moment, and thus cannot become 'an ideal' or form the foundation for some dogma or ideology or supra-personal faith." {8}

Which is a rather succinct description of the essence, the ethos, of the Western pagan and mystic traditions where each individual acquires a personal, non-dogmatic, apprehension of certain truths which transcend the temporal.

R. Parker
2016

{1} David Myatt's philosophy is outlined in four collections of essays published between 2013 and 2015. The works are as follows:

i) *The Numinous Way of Pathei-Mathos*. 2013. -13: 978-1484096642.
ii) *Religion, Empathy, and Pathei-Mathos*. 2013. -13: 978-1484097984.
iii) *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*. 2014. -13: 978-1502396105.
iv) *Sarigthersa: Some Recent Essays*. 2015. -13: 978-1512137149.

{2} The words 'mystical' and 'mysticism' are derived from the term mystic, the etymology and English usage of which are:

i) Etymology:

° Classical Latin mysticus, relating to sacred mysteries, mysterious;
° Post-classical Latin, in addition to the above: symbolic, allegorical;
° Ancient Greek μυστικός, relating to sacred mysteries;
° Hellenistic Greek μυστικός, initiate; plural, μυστικόι; also: symbolic,
allegorical, spiritual, esoteric, mysterious, occult;
° Byzantine Greek (5th century CE) μυστικόν, mystical doctrine.

ii) English usage:

° noun: symbolic, allegorical (c. 1350);
° noun: an exponent or advocate of mystical theology;
° noun: a person who by means such as contemplation desires a selfless awareness of God or 'the cosmic order' (mundus), or who accepts that there is a spiritual apprehension of certain truths which transcend the temporal;
° adjective: esoteric, mysterious, [equivalent in usage to 'mystical']

° adjective: of or relating to esoteric rites [equivalent in usage to 'mystical']

{3} *Education And The Culture Of Pathei-Mathos*. The essay is included in Myatt's *One Vagabond In Exile From The Gods*.

{4} *The Way Of Pathei-Mathos - A Précis*. qv. Myatt's *One Vagabond In Exile From The Gods*.

{5} Myatt discusses 'the illusion of ipseity' in several of his essays, including *Towards Understanding The Acausal* (qv. *One Vagabond In Exile From The Gods*) and *Personal Reflexions On Some Metaphysical Questions* (qv. *Sarigthersa: Some Recent Essays*).

{6} qv. *Sarigthersa: Some Recent Essays*.

{7} *Some Questions For DWM* (2014). Included in *One Vagabond In Exile From The Gods*.

{8} *Personal Reflexions On Some Metaphysical Questions*. qv. *Sarigthersa: Some Recent Essays*.

{9} His ontology, ethics, and epistemology are described by Myatt in *The Way Of Pathei-Mathos - A Précis* (qv. *One Vagabond In Exile From The Gods*).

III. Honour In The Philosophy Of Pathei-Mathos

Along with the faculty of empathy and pathei-mathos, central to David Myatt's philosophy {1} is what he terms the virtue of honour, writing that

> "personal honour – which presences the virtues of fairness, tolerance, compassion, humility, and εὐταξία – [is] (i) a natural intuitive (wordless) expression of the numinous ('the good', δίκη, συμπάθεια) and (ii) of both what the culture of pathei-mathos and the acausal-knowing of empathy reveal we should do (or incline us toward doing) in the immediacy of the personal moment when personally confronted by what is unfair, unjust, and extreme.
>
> Of how such honour – by its and our φύσις – is and can only ever be personal, and thus cannot be extracted out from the 'living moment' and our participation in the moment." {2}

Thus, like both empathy and pathei-mathos, Myatt conceives of honour not as an abstraction {3} – not in any idealistic way – but as "an expression of our own φύσις; and a person either has this 'faculty of honour' or they do not." {4} Myatt goes on to suggest that such a faculty – like the faculty of empathy – can be consciously developed; that

> "through such things as a personal study of the culture of pathei-mathos and the development of the faculty of empathy that a person who does not naturally possess the instinct for δίκη can develope what is essentially 'the human faculty of honour', and which faculty is often appreciated and/or discovered via our own personal pathei-mathos." {2}{5}

Myatt is at pains to point out, several times, not only that honour, empathy, and pathei-mathos, are related:

> "What, therefore, is the wordless knowing that empathy and pathei-mathos reveal? It is the knowing manifest in our human culture of pathei-mathos. The knowing communicated to us, for example, by art, music, literature, and manifest in the lives of those who presenced, in their living, compassion, love, and honour. Germane to this knowing is that – unlike a form [ἰδέᾳ, εἶδος] or an abstraction – it is always personal (limited in its applicability) and can only be embodied in and presenced by some-thing or by some-one which or who lives. That is, it cannot be abstracted out of the living, the personal, moment of its presencing by someone or abstracted out from its living apprehension by others in the immediacy-of-the-moment, and thus cannot become 'an ideal' or form the foundation for some dogma or ideology or supra-personal faith." {6}

but also that what is revealed, known, and understood, and sometimes acted upon, is always personal; with empathy, pathei-mathos, and honour emphasizing

> "the importance of living in the "immediacy of the personal, living, moment", sans the pursuit of some ideal or of some assumed perfection; with what is 'good' being not some abstraction denoted by some faith, dogma, ideal, ideology, or by some collocation of words, but rather is a function of, a wordless revealing by, our personal, our individual, empathic horizon, by our pathei-mathos, and by the collected human pathei-mathos of millennia manifest as that is in the culture of pathei-mathos. Which revealing is that what-lives is more important that any ideal, than any abstraction or form, with 'the good' simply being that which does not cause suffering to, or which can alleviate the suffering of, what-lives, human and otherwise.
>
> Thus the 'meaning' of our physis, of our living, so revealed, is just that of a certain way of living; a non-defined, non-definable, very personal way of living, only relevant to us as an individual where we – appreciating our human culture of pathei-mathos, and thus appreciative of art, music, literature, and other emanations of the numinous – incline toward not causing suffering and incline (by means of empathy, compassion, and honour) toward alleviating such suffering as we may personally encounter in the "immediacy of the personal, living, moment". {6}

Honour In Practice

What all this amounts to, in respect of honour, is that there can be no supra-personal 'code of honour' or 'code/theory of ethics' – written or oral – which an individual seeks to uphold and live by, since honour in Myatt's philosophy is not an ideal to be followed or aspired to. A person thus does what is honourable – in the "immediacy of the personal, living, moment" – because it is their nature, a wordless part of their way of life, to do so; to behave in such a manner that there is, in such a moment, a natural balancing of Life itself, since the personal virtue of honour is

> "a practical, a living, manifestation of our understanding and appreciation of the numinous; of how to live, to behave, as empathy intimates we can or should in order to avoid committing the folly, the error, of ὕβρις [hubris], in order not to cause suffering, and in order to re-present, to acquire, ἁρμονίη [balance, harmony]." {7}

That is, the judgement regarding when and how to act is and can only be an individual one, in and of the moment. In addition, Myatt emphasizes several times that compassion – and the desire not to cause suffering – should be balanced, and are balanced, by and because of honour:

> "This balancing of compassion – of the need not to cause suffering – by σωφρονεῖν [discernment] and δίκη is perhaps most obvious on that particular occasion when it may be judged necessary to cause suffering to another human being. That is, in honourable self-defence. For it is natural – part of our reasoned, fair, just, human nature – to defend ourselves when attacked and (in the immediacy of the personal moment) to valorously, with chivalry, act in defence of someone close-by who is unfairly attacked or dishonourably threatened or is being bullied by others, and to thus employ, if our personal judgement of the circumstances deem it necessary, lethal force.
>
> This use of force is, importantly, crucially, restricted – by the individual nature of our judgement, and by the individual nature of our authority – to such personal situations of immediate self-defence and of valorous defence of others, and cannot be extended beyond that, for to so extend it, or attempt to extend it beyond the immediacy of the personal moment of an existing physical threat, is an arrogant presumption – an act of ὕβρις – which negates the fair, the human, presumption of innocence of those we do not personally know, we have no empathic knowledge of, and who present no direct, immediate, personal, threat to us or to others nearby us.
>
> Such personal self-defence and such valorous defence of another in a personal situation are in effect a means to restore the natural balance which the unfair, the dishonourable, behaviour of others upsets." {7}

Honour therefore, in my view, humanizes Myatt's mystical philosophy,

making it an individual and quite practical and a decidedly pagan way of life {8} where the development of and the use of individual judgement – in respect of others and situations – is paramount. A development – a cultivation of discernment – by means of empathy, personal pathei-mathos, and learning from our human culture of pathei-mathos.

That Myatt has framed his philosophy in terms of Greco-Roman culture – so evident for instance in his use of Greek terms and his copious quotations from Greek and Roman authors – makes it a distinct modern philosophy which has not only "continued and creatively added to the classical – that is, Western, pre-Christian – pagan and mystical traditions" {9}, but has also, through the centrality of personal honour, of the muliebral virtues {10}, and of humility {11}, restored the Western ethic of gallantry.

R. Parker
2016

{1} The philosophy of pathei-mathos is described by David Myatt in the following four collections of essays:

i) *The Numinous Way of Pathei-Mathos*. 2013. -13: 978-1484096642.
ii) *Religion, Empathy, and Pathei-Mathos*. 2013. -13: 978-1484097984.
iii) *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*. 2014. -13: 978-1502396105.
iv) *Sarigthersa: Some Recent Essays*. 2015. -13: 978-1512137149.

{2} *The Way Of Pathei-Mathos – A Précis*. The essay is included in *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*.

{3} Myatt, in his *Towards Understanding Physis* (included in *Sarigthersa*), defines an abstraction as "a manufactured generalization, a hypothesis, a posited thing, an assumption or assumptions about, an extrapolation of or from some-thing, or some assumed or extrapolated ideal 'form' of some-thing. Sometimes, abstractions are generalization based on some sample(s), or on some median."

In later essays, such as *Personal Reflexions On Some Metaphysical Questions*, he explains that denotatum – which he uses in accord with its general meaning, which is "to denote or to describe by an expression or a word; to name some-thing; to refer that which is so named or so denoted" – and abstractions both conceal physis and thus prevent us from understanding our own being, our nature as mortals.

{4} *Some Questions For DWM* (2014). Included in *One Vagabond In Exile From The Gods*.

{5} Myatt, in his essay *Education And The Culture Of Pathei-Mathos*, included in *One Vagabond In Exile From The Gods*, defines 'the culture of pathei-mathos' as "the accumulated pathei-mathos of individuals, world-wide, over thousands of years, as (i) described in memoirs, aural stories, and historical accounts; as (ii) have inspired particular works of literature or

poetry or drama; as (iii) expressed via non-verbal mediums such as music and Art, and as (iv) manifest in more recent times by 'art-forms' such as films and documentaries."

Of δίκη, Myatt, in his *The Numinous Way of Pathei-Mathos,* writes:

> "Depending on context, δίκη could be the judgement of an individual (or Judgement personified), or the natural and the necessary balance, or the correct/customary/ancestral way, or what is expected due to custom, or what is considered correct and natural, and so on. A personified Judgement – the Δίκην of Hesiod – is the goddess of the natural balance, evident in the ancestral customs, the ways, the way of life, the ethos, of a community, whose judgement, δίκη, is "in accord with", has the nature or the character of, what tends to restore such balance after some deed or deeds by an individual or individuals have upset or disrupted that balance. This sense of δίκη as one's ancestral customs is evident, for example, in Homer (Odyssey, III, 244)."

However, in several of his essays – such as *Some Conjectures Concerning Our Nexible Physis*, included in *Sarigthersa: Some Recent Essays*, Myatt also uses δίκη to mean 'fairness', quoting Hesiod and providing his own translation and which translation mentions both honour and a learning from adversity:

> 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 ἄτῃσιν: ὁδὸς δ᾽ ἑτέρηφι παρελθεῖν
> κρείσσων ἐς τὰ δίκαια: Δίκη δ᾽ ὑπὲρ Ὕβριος 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.

In his footnotes to his translation Myatt explains:

> 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' [...]
>
> 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.

{6} *Personal Reflexions On Some Metaphysical Questions*. 2015. Note that here, as elsewhere in other quotations from Myatt's writings, I have provided – in square brackets [ ] – a translation of some of the Greek terms Myatt

uses.

{7} *The Numinous Balance of Honour*. Included in *The Numinous Way of Pathei-Mathos.*

{8} I have outlined the pagan nature of Myatt's philosophy in *A Modern Pagan Philosophy*.

{9} R. Parker. *A Modern Pagan Philosophy*. e-text, 2016.

{10} See the *Masculous And Muliebral* section of my *A Modern Pagan Philosophy*.

{11} Humility is one of the personal virtues of Myatt's philosophy. Myatt in his 2012 essay *Pathei-Mathos – A Path To Humility* explains that he uses the term

> "in a spiritual context to refer to that gentleness, that modest demeanour, that understanding, which derives from an appreciation of the numinous and also from one's own admitted uncertainty of knowing and one's acknowledgement of past mistakes. An uncertainty of knowing, an acknowledgement of mistakes, that often derive from πάθει μάθος.
>
> Humility is thus the natural human balance that offsets the unbalance of hubris (ὕβρις) – the balance that offsets the unbalance of pride and arrogance, and the balance that offsets the unbalance of that certainty of knowing which is one basis for extremism, for extremist beliefs, for fanaticism and intolerance. That is, humility is a manifestation of the natural balance of Life; a restoration of ἁρμονίη, of δίκη, of σωφρονεῖν – of those qualities and virtues – that hubris and extremism, that ἔρις and πόλεμος, undermine, distance us from, and replace."

IV. An Overview of David Myatt's Philosophy of Pathei-Mathos

Part One
Anti-Racism, Extremism, Honour, and Culture

It is now generally acknowledged, by those who have studiously studied his post-2011 writings, that David Myatt - once renowned as an ideologue {1} and as a 'theoretician of terror' {2} - has rejected the extremism that dominated his life for some forty years, thirty of which years were spent as a neo-nazi activist and ten as a "fierce Jihadist" {3} and apologist for Al-Qaeda {4}.

According to his own account {5} this rejection was a consequence of pathei mathos - primarily, the suicide of his partner in 2006 - and which learning from grief resulted in him developing what he termed a philosophy of pathei-

mathos centred around personal virtues such as humility, compassion, empathy and personal honour {6}{7}. In addition he has written several interesting, if rather neglected, essays in which he discourses about culture and - politically relevant today - about topics such as extremism. In these discourses, which apply his philosophy to the topics discussed, he is at pains to point out that he presents only his "personal, fallible, opinion about such matters" and that these opinions derive from his decades of "experience of extremists and my decade of study and personal experience of, and involvement with, Islam." {8}

Culture, Civilization, and Politics

Given Myatt's predilection during his extremist decades, and especially as a neo-nazi ideologue, for pontificating about both 'culture' and 'civilization', his mature view of such things, resulting from his recent seven or so years of interior reflection following his learning from grief {9}, are of especial interest.

For he writes that:

> "The very usage of the term civilization, for instance, implies a bias; a qualitative often pejorative, prejudiced, assessment and thence a division between something judged 'better than' - or 'superior to' or 'more advanced than' - something else, so that 'to civilize' denotes "the action or process of being made civilized" by something or someone believed or considered to be more distinguished, or better than, or superior to, or more advanced.
>
> In common with some other writers, my view is that a clear distinction should be made between the terms culture, society, and civilization, for the terms culture and society - when, for example, applied to describe and distinguish between the customs and way of life of a group or people, and the codes of behaviour and the administrative organization and governance of those residing in a particular geographical area - are quantitative and descriptive rather than qualitative and judgemental. It is therefore in my view inappropriate to write and talk about a European or a Western 'civilization' [...]
>
> [T]he essence, the nature, of all cultures is the same: to refine, and develope, the individual; to provide a moral guidance; to cultivate such skills as that of reasoning and learning and civility; to be a repository of the recorded/aural pathei-mathos, experiences, and empathic understanding of others (such as our ancestors) over decades, centuries, millennia, as manifest for example in literature, music, memoirs, poetry, history, Art, and often in the past in myths and legends and religious allegories. A recorded/aural pathei-mathos and empathic understanding - a human learning - which teach the same lessons, whatever the culture, whatever the people, whatever the time and whatever the place. The lesson of the

> importance of a loyal love between two people; the lesson of the importance of virtues such as εὐταξία and honour; the lesson of the need to avoid committing the error of hubris. The lesson of hope, redemption, and change. And the lesson concerning our own nature [...]
>
> Ultimately, the assumed or the perceived, the outer, differences do not matter, since what matters for us as human beings capable of reason and civility is our shared humanity and the wisdom that all cultures guide us toward: which wisdom is that it is what is moral - it is what keeps us as mortals balanced, aware of and respective of the numinous - that should guide us, determine our choices and be the basis of our deeds, for our interaction with other human beings, with society, and with the life with which we share this planet.
>
> As outlined in my philosophy of pathei-mathos, my personal view is that the criteria of assessment and judgement are the individual ones of empathy, reason, and the presumption of innocence; which means that abstractions, ideations, theories, and categories, of whatever kind - and whether deemed to be political, religious, or social - are considered an unimportant. That what matters, what is moral, is a very personal knowing in the immediacy-of-the- moment so that what is beyond the purveu of our empathy, of our personal knowing, knowledge, and experience, is something we rationally accept we do not know and so cannot judge or form a reasonable, a fair, a balanced, opinion about. Hence, and for example, individuals and people we do not know, of whatever faith, of whatever perceived ethnicity, sexual orientation, or perceived or assumed or proclaimed culture - whom we have no personal experience of and have had no interaction with over a period of causal time - are unjudged by us and thus given the benefit of the doubt; that is, regarded as innocent, assumed to be good, unless or until direct personal experience, and individual and empathic knowing of them, as individuals, proves otherwise [...]
>
> What matters are our own moral character, our interior life, our appreciation of the numinous, and the individual human beings we interact with on the personal level; so that our horizon is to refine ourselves into cultured beings who are civil, reasoned, empathic, non-judgemental, unbiased, and who will, in the words of one guide to what is moral, Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ." {8}

Myatt's emphasis is thus on the individual; on their interior life, and their personal interaction with others in what he terms, in his philosophy of pathei-mathos, the immediacy of the personal moment:

> "Since the range of our faculty of empathy is limited to the immediacy-of-the-moment and to personal interactions, and since the learning wrought by pathei-mathos and pathei-mathos itself is

> and are direct and personal, then the knowledge, the understanding, that empathy and pathei-mathos reveal and provide is of the empathic scale of things and of our limitations of personal knowing and personal understanding. That is, what is so revealed is not some grand or grandiose theory or praxis or philosophy which is considered applicable to others, or which it is believed can or should be developed to be applicable to others or developed to offer guidance beyond the individual in political and/or social and/or religious and/or ideological terms; but rather a very personal, individual, spiritual and thus interior, way. A way of tolerance and humility, where there is an acceptance of the unwisdom, the hubris, the unbalance, of arrogantly, pejoratively, making assumptions about who and what are beyond the range of our empathy and outside of our personal experience." {10}

There is, therefore, a rejection of involvement with politics:

> "Given that the concern of the philosophy of pathei-mathos is the individual and their interior, their spiritual, life, and given that (due to the nature of empathy and pathei-mathos) there is respect for individual judgement, the philosophy of pathei-mathos is apolitical, and thus not concerned with such matters as the theory and practice of governance, nor with changing or reforming society by political means." {11}

In line with the virtues of his philosophy, Myatt is scathing regarding extremism in general:

> "One of the worst consequences of the extremism of extremists - of modern hubris in general - is, or seems to me to be, the loss of what is personal, and thus what is human; the loss of the empathic, the human, scale of things; with what is personal, human, empathic, being or becoming displaced, scorned, forgotten, obscured, or a target for destruction and (often violent) replacement by something supra-personal such as some abstract political/religious notion or concept, or some ideal, or by some prejudice and some often violent intolerance regarding human beings we do not personally know because beyond the range of our empathy.
>
> That is, the human, the personal, the empathic, the natural, the immediate, scale of things - a tolerant and a fair acceptance of *what-is* - is lost and replaced by an artificial scale posited by some ideology or manufactured by some *τύρανος*; a scale in which the suffering of individuals, and strife, are regarded as inevitable, even necessary, in order for 'victory to be achieved' or for some ideal or plan or agenda or manifesto to be implemented. Thus the good, the stability, that exists within society is ignored, with the problems of society - real, imagined, or manufactured by propaganda - trumpeted. There is then incitement to disaffection, with harshness and violent change of and within society regarded as desirable or

> necessary in order to achieve preset, predetermined, and always 'urgent' goals and aims, since slow personal reform and change in society - that which appreciates and accepts the good in an existing society and in people over and above the problems and the bad - is anathema to extremists, anathema to their harsh intolerant empathy-lacking nature and to their hubriatic striving." {12}

All this amounts to viewing matters - events in the external world, and our relation to other humans - in terms of two principles rather than in terms of politics, ideology, dogma, or revolutionary social change. The first principle is personal honour; the second what Myatt terms 'the cosmic perspective', of which perspective Myatt writes:

> "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.
>
> There is thus a shift from identifying with the communal, the collective – from identifying with a particular contemporary or a past society or some particular national culture or some particular causal form such as a State or nation or empire or some -ism or some -ology – toward that-which has endured over centuries and millennia: our human culture of pathei-mathos. For the human culture of pathei-mathos records and transmits, in various ways, the pathei-mathos of individuals over thousands of years, manifest as this sustainable millennial culture is in literature, poetry, memoirs, aural stories, in non-verbal mediums such as music and Art, and in the experiences – written, recorded, and aural – of those who over the centuries have appreciated the numinous, and those who endured suffering, conflict, disaster, tragedy, and war, and who were fundamentally, interiorly, changed by their experiences." {13}

Given this perspective, and given that personal honour "cannot be extracted out from the living moment and our participation in the moment" {7} and is a necessary virtue, then Myatt's philosophy, while somewhat redolent of Buddhism, Taoism, and the Catholic contemplative tradition, is rather unique in that the personal use of force (including lethal force) in the immediacy of the moment is justified in personal defence of one's self or of others, since

> "the personal virtue of honour, and the cultivation of wu-wei, are – together – a practical, a living, manifestation of our understanding and appreciation of the numinous; of how to live, to behave, as

> empathy intimates we can or should in order to avoid committing the folly, the error, of ὕβρις, in order not to cause suffering, and in order to re-present, to acquire, ἁρμονίη. For personal honour is essentially a presencing, a grounding, of ψυχή – of Life, of our φύσις – occurring when the insight (the knowing) of a developed empathy inclines us toward a compassion that is, of necessity, balanced by σωφρονεῖν and in accord with δίκη." {14}

Given the mention of wu-wei in many of Myatt's recent writings, it is no surprise that Myatt admits (or, rather, overstates) his debt to Taoism:

> "According to my limited understanding and knowledge, I am not expressing anything new here. Indeed, I feel (and I use the word 'feel' intentionally) that I am only re-expressing what I intuitively (and possibly incorrectly) understood nearly half a century ago about Taoism when I lived in the Far East and was taught that ancient philosophy by someone who was also trying to instruct me in a particular Martial Art." {13}

It is therefore possible to speculate that the archetypal follower of Myatt's philosophy of pathei-mathos - if there were or could be such followers of such a personal philosophy of life - might be akin to one of the following: (i) a reclusive or wandering, or communal living, mystic, concerned only with their interior life and/or with scholarly study, yet prepared - in the immediacy of the moment and when confronted by someone or some group being dishonourable - to do what is honourable in defence of themselves or others even if that meant their own death; (ii) someone outwardly ordinary who was in, or who was seeking, a loving relationship, and who - compassionate and sensitive and cultured - was unconcerned with politics or conventional religion, and yet prepared - in the immediacy of the moment and when confronted by someone or some group being dishonourable - to do what is honourable in defence of themselves or others even if that meant their own death; (iii) someone with an interior sense of what is honourable whose occupation or career or way of life enables them, in a personal manner and within their milieu, to individually do what is honourable, fair, and just; and (iv) someone who - compassionate and empathic by nature - whose occupation or career or way of life enables them, in a personal manner and within their milieu, to individually do what is compassionate and who would - in the immediacy of the moment and when confronted by someone or some group being dishonourable - do what is honourable in defence of themselves or others even if that meant their own death.

In Myatt's view, such individuals would be acting in a wise way - in accord with the aforementioned cosmic perspective - since:

> "The only effective, long-lasting, change and reform that does not cause suffering - that is not redolent of ὕβρις - is the one that changes human beings in an individual way by personal example and/or because of πάθει μάθος, and thus interiorly changes what, in them, predisposes them, or inclines them toward, doing or what urges them to do, what is dishonourable, undignified, unfair, and

uncompassionate. That is what, individually, changes or rebalances bad φύσις and thus brings-into-being, or restores, good φύσις." {15}

For:

"It is inner, personal, change - in individuals, of their nature, their character - that is is the ethical, the numinous, way to solve such personal and social problems as exist and arise. That such inner change of necessity comes before any striving for outer change by whatever means, whether such means be termed or classified as political, social, economic, religious. That the only effective, long-lasting, change and reform is understood as the one that evolves human beings and thus changes what, in them, predisposes them, or inclines them toward, doing or what urges them to do, what is dishonourable, undignified, unfair, and uncompassionate." {11}

Extremism, Racism, And Prejudice

In Myatt's philosophy, the personal knowing of others provided by empathy and the self-knowing that pathei-mathos reveals replace the categorizations by which we have assumed we can know and understand others and ourselves:

"Hitherto, the φύσις of beings and Being has most usually been apprehended, and understood, in one of three ways or by varied combinations of those three ways. The first such perceiveration is that deriving from our known physical senses – by Phainómenon – and by what has been posited on the basis of Phainómenon, which has often meant the manufacture, by we human beings, of categories and abstract forms which beings (including living beings) are assigned to on the basis of some feature that has been outwardly observed or which has been assumed to be possessed by some beings or collocation of beings.

The second such perceiveration derives from positing a 'primal cause' – often denoted by God, or a god or the gods, but sometimes denoted by some mechanism, or some apparently inscrutable means, such as 'karma' or 'fate' – and then understanding beings (especially living beings) in terms of that cause: for example as subject to, and/or as determined or influenced by or dependant on, that primal cause.

The third such perceiveration derives from positing a human faculty of reason and certain rules of reasoning whereby it is possible to dispassionately examine collocations of words and symbols which relate, or which are said to relate, to what is correct (valid, true) or incorrect (invalid, false) and which collocations are considered to be – or which are regarded by their proponents as representative of – either knowledge or as a type of, a guide to,

knowing.

All three of these perceiverations, in essence, involve denotatum, with our being, for example, understood in relation to some-thing we or others have posited and then named and, importantly, consider or believe applies or can apply (i) to those who, by virtue of the assumption of ipseity, are not-us, and (ii) beyond the finite, the living, personal moment of the perceiveration.

Thus, in the case of Phainómenon we have, in assessing and trying to understand our own φύσις as a human being, assumed ipseity – a separation from others – as well as having assigned ourselves (or been assigned by others) to some supra-personal category on the basis of such things as place of birth, skin colour, occupation (or lack of one), familial origin or status (or wealth or religion), some-thing termed 'intelligence', physical ability (or the lack thereof), our natural attraction to those of a different, or the same, gender; and so on." {16}

In Myatt's view, extremism - whether political or religious - makes some category an ideal to be strived for or returned to, since:

"All extremists accept - and all extremisms are founded on - the instinctive belief or the axiom that their cherished ideation(s) or abstraction(s) is or are more important, more valuable, than the individual and the feelings, desires, hopes, and happiness, of the individual. The extremist thus views and understands the world in terms of abstractions; in terms of a manufactured generalization, a hypothesis, a posited thing, an assumption or assumptions about, an extrapolation of or from some-thing, or some assumed or extrapolated ideal 'form' of some-thing. Sometimes, abstractions are generalization based on some sample(s), or on some median (average) value or sets of values, observed, sampled, or assumed. Abstractions can be of some-thing past, in the present, or described as a goal or an ideal which it is assumed could be attained or achieved in the future.

The abstractions of extremism are manifest in the ideology, which posits or which attempts to explain (however irrationally and intolerantly) some ideated form, some assumed or believed in perfect (ideal) form or category of some-thing, and which ideated form is or can be or should be (according to the ideology) contrasted with what is considered or assumed to be its opposite." {17}

Thus in racism individuals are assigned to, associated with, some 'race' with the various 'races' assigned a qualitative value - describing their 'worth' - based on what some ideology or some ideologue state or believe is their contribution to 'civilization' and on how useful or harmful they might be to those deeming themselves 'superior'.

This is immoral, according to Myatt, not only because it is dishonourable but because of the primacy of empathic, of personal, knowing:

> "Everything others associate with an individual, or ascribe to an individual, or use to describe or to denote an individual, or even how an individual denotes or describes themselves, are not relevant, and have no bearing on our understanding, our knowledge, of that individual and thus - morally - should be ignored, for it is our personal knowing of them which is necessary, important, valid, fair. For assessment of another - by the nature of assessment and the nature of empathy - can only be personal, direct, individual. Anything else is biased prejudgement or prejudice or unproven assumption.
>
> This means that we approach them - we view them - without any prejudice, without any expectations, and without having made any assumptions concerning them, and as a unique, still unknown, still undiscovered, individual person: as 'innocent' until proven, until revealed by their actions and behaviour to be, otherwise. Furthermore, empathy - the acausal perception/knowing and revealing of physis - knows nothing of temporal things and human manufactured abstractions/categories such as assumed or assigned ethnicity; nothing of gender; nothing of what is now often termed 'sexual preference/orientation'. Nothing of politics, or religion. Nothing of some disability someone may suffer from; nothing of social status or wealth; nothing regarding occupation (or lack of one). Nothing regarding the views, the opinions, of others concerning someone. For empathy is just empathy, a perception different from our other senses such as sight and hearing, and a perception which provides us, or which can provide us, with a unique perspective, a unique type of knowing, a unique (acausal) connexion to the external world and especially to other human beings.
>
> Empathy - and the knowing that derives from it - thus transcends 'race', politics, religion, gender, sexual orientation, occupation, wealth (or lack of it), 'status', and all the other things and concepts often used to describe, to denote, to prejudge, to classify, a person; so that to judge someone - for example - by and because of their political views (real or assumed) or by their religion or by their sexual orientation is an act of hubris.
>
> In practice, therefore, in the revealing of the physis of a person, the political views, the religion, the gender, the perceived ethnicity, of someone are irrelevant. It is a personal knowing of them, the perception of their physis by empathy, and an acceptance of them as - and getting to know them as - a unique individual which are important and considered moral; for they are one emanation of the Life of which we ourselves are but one other finite and fallible part." {12}

However, Myatt's analysis of extremism goes much further. Based on his forty years of personal experience he considers that the extremist is a particular type of person "by nature or becomes so through association with or because of the influence of others, or because of ideological indoctrination" and that

> "it is in the nature of extremists that they disdain, and often despise, the muliebral virtues of empathy, sensitivity, humility, gentleness, forgiveness, compassion, and the desire to love and be loved over and above the desire for conflict, territorial identity, and for war. Thus we find in extremism a glorification of the masculous at the expense of the muliebral; a definite personal certitude of knowing; a glorification of toughness and aggression and war; an aggressive territorial pride; a tendency to believe, or the forthright assertion, that 'might is right' and kampf is necessary; the desire to organize/control; a prominent desire for adventure and/or for conflict/war and/or violence and competition." {17}

Thus, in Myatt's philosophy, the extremist is hubriatic: unbalanced because lacking in - or having rejected or suppressed - the muliebral virtues which are or which should be an essential part of our human nature and the genesis of all culture; with the need for such muliebral virtues, for such a balance, and the necessity of culture, among the important things that 'our culture of pathei-mathos' informs us about {18}. Little wonder, then, that

> "it is [our] shared human culture of pathei-mathos that extremists of whatever kind, and those who advocate -isms and -ologies, scorn and so often try to suppress when, for however short a time, they have political or social or religious power and control over the lives of others. It is this human culture of pathei-mathos which – at least according to my experience, my musings, and my retrospection – reveals to us the genesis of wisdom: which is that it is the muliebral virtues which evolve us as conscious beings, which presence sustainable millennial change. Virtues such as empathy, compassion, humility, and that loyal shared personal love which humanizes those masculous talking-mammals of the Anthropocene, and which masculous talking-mammals have – thousand year following thousand year – caused so much suffering to, and killed, so many other living beings, human and otherwise." {13}

Furthermore, according to Myatt:

> "Given the masculous nature and the masculous ethos of extremism, it is no surprise that the majority of extremists are men; and given that, in my own opinion, the predominant ethos of the last three millennia – especially within the societies of the West – has been a masculous, patriarchal, one it is no surprise that women were expected to be, and often had no option but to be, subservient, and no surprise therefore that a modern movement has arisen to try and correct the imbalance between the masculous

> and the muliebral [...]
>
> [Yet] it is only by using and developing our faculty of empathy, on an individual basis, that we can apprehend and thence understand the muliebral; [for] the muliebral can only be manifested, presenced, individually in our own lives according to that personal, individual, apprehension. Presenced, for example, in our compassion, in our honour, by a personal loyal love, and in that appreciation of innocence and of the numinous that inclines us, as individuals, to reject all prejudice and to distance ourselves from that pride, that certainty-of-knowing about ourselves and those presumptions we make about others, which are so redolent of, and which so presence and have so presenced, the patriarchal ethos." {13}

Extremism and racism, therefore, are understood in Myatt's philosophy in relation to hubris and enantiodromia:

> "Enantiodromia is the term used, in the philosophy of pathei-mathos, to describe the revealing, the process, of perceiving, feeling, knowing, beyond causal appearance and the separation-of-otherness and thus when what has become separated – or has been incorrectly perceived as separated – returns to the wholeness, the unity, from whence it came forth. When, that is, beings are understood in their correct relation to Being, beyond the causal abstraction of different/conflicting ideated opposites, and when as a result, a reformation of the individual, occurs. A relation, an appreciation of the numinous, that empathy and pathei-mathos provide, and which relation and which appreciation the accumulated pathei-mathos of individuals over millennia have made us aware of or tried to inform us or teach us about." {14}
>
> "For what the culture of pathei-mathos reveals is that we human beings, are - personally - both the cause and the cure of suffering; and that our choice is whether or not we live, or try to live, in a manner which does not intentionally contribute to or which is not the genesis of new suffering. The choice, in effect, to choose the way of harmony - the natural balance - in preference to hubris." {19}

Conclusion

In his seminal and scholarly essay *Questions of Good, Evil, Honour, and God* {19}, Myatt places the ethics of his philosophy in the context of the theories of ethics postulated by Christianity, by Islam, and by the proponents of the modern State. He concludes, in respect of his philosophy and its ethics, that:

> "The alternative ontology, derived from the culture of pathei-mathos, suggests that the answer to the question regarding the meaning of our existence is simply to be that which we are. To be in

> balance, in harmony, with Life; the balance that is love, compassion, humility, empathy, honour, tolerance, kindness, and wu-wei. This, by its nature, is a personal answer and a personal choice; an alternative way that compliments and is respectful of other answers, other choices, and of other ways of dealing with issues such as the suffering that afflicts others, the harm that humans do so often inflict and have for so long inflicted upon others. The personal non-judgemental way, of presumption of innocence and of wu-wei, balanced by, if required, a personal valourous, an honourable, intervention in a personal situation in the immediacy of the moment."

However, this answer is contingent on understanding, via empathy and pathei-mathos, not only 'the illusion of ipseity' {16} - the 'separation-of-otherness' - but also the cosmic perspective and thus the temporary nature of all our human manufactured forms, categories, and abstractions, for according to Myatt:

> "There has been, as there still is, at least in my view, a failure to appreciate two things. Firstly, the causal (the mortal) nature of all forms: from institutions, governments, laws, States, nations, movements, societies, organizations, empires, to leaders and those embodying in some manner the authority, the volksgeist, the ideations, the principles, the aspirations, of their time. Secondly, and possibly most important of all, that what is muliebral cannot be embodied in some organization or movement, or in some *-ism*, or in any causal form – and certainly cannot be expressed via the medium of words, whether spoken or written – without changing it, distorting it, from what it is into some-thing else. For the muliebral by its very φύσις is personal, individual, in nature and only presenced in the immediacy-of-the-moment, and thus cannot be the object of a supra-personal aspiration and thus should not be 'idealized' or even be the subject of an endeavour to express it in some principles or principles (political or otherwise), or by some axiom or axioms, or by some dogma. For all such things – forms and words included – are manifestations, a presencing, of what is, in φύσις, masculous and temporal. Or, expressed more simply, the muliebral presences and manifests what is a-causal – what, in the past, has often inclined us to appreciate the numinous – while the masculous presences and manifests what is causal, temporal, and what in the past has often inclined us toward hubris and being egoistic." {13}

Myatt's comprehensive philosophy - propounded in various writings between 2012 and 2014 and which he recently described as being just his personal weltanschauung rather than a philosophy {20} - thus provides an interesting, intriguing, and insightful if iconoclastic, analysis of extremism and contemporary society as well as offering an understandable ethics centred on personal honour, a rather mystical ontology, and a somewhat mystical answer to the question of existence; and although his philosophy certainly deserves

to be more widely studied and more widely appreciated, it will doubtless - given Myatt's outré and controversial life - continue to be neglected for many, many, decades to come.

Notes

{1} (a) Barnett, Antony. *Right here, right now*, The Observer, February 9, 2003. (b) Michael, George. *The Enemy of My Enemy: The Alarming Convergence of Militant Islam and the Extreme Right*. University Press of Kansas, 2006, p. 142ff.

{2} *Searchlight*, July 2000.

{3} Amis, Martin. *The Second Plane*. Jonathan Cape, 2008, p.157

{4} (a) Simon Wiesenthal Center: *Response*, Summer 2003, Vol 24, #2. (b) Wistrich, Robert S. *A Lethal Obsession: Anti-Semitism from Antiquity to the Global Jihad*, Random House, 2010.

{5} (a) Myatt, David. *Myngath - Some Recollections of a Wyrdful and Extremist Life*. 2013. 978-1484110744. (b) Myatt, David. *Understanding And Rejecting Extremism*. 2013. 978-1484854266

{6} Myatt's philosophy of pathei-mathos is described in the following three published collections of his essays: (a) *The Numinous Way of Pathei-Mathos*. 2013. 978-1484096642. (b) *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*. 2014. 978-1502396105. (c) *Religion, Empathy, and Pathei-Mathos*. 2013. 978-1484097984

The three collections of essays are also available, as of October 2014 and as pdf files, from his weblog at http://davidmyatt.wordpress.com/

{7} Of the virtue of personal honour, Myatt writes that it

> "presences the virtues of fairness, tolerance, compassion, humility, and εὐταξία - as (i) a natural intuitive (wordless) expression of the numinous ('the good', δίκη, συμπάθεια) and (ii) of both what the culture of pathei-mathos and the acausal-knowing of empathy reveal we should do (or incline us toward doing) in the immediacy of the personal moment when personally confronted by what is unfair, unjust, and extreme [...]
>
> [For] such honour - by its and our φύσις - is and can only ever be personal, and thus cannot be extracted out from the 'living moment' and our participation in the moment; for it only through such things as a personal study of the culture of pathei-mathos and the development of the faculty of empathy that a person who does not naturally possess the instinct for δίκη can develope what is essentially 'the human faculty of honour', and which faculty is often appreciated and/or discovered via our own personal pathei-

mathos." *The Way Of Pathei-Mathos - A Précis*, in *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings.*

{8} Myatt, David. *Let Us Then Try What Love Can Do*. 2012. e-text.

{9} *The Development of the Numinous Way*. The essay is included, as an appendix, in the printed version of his autobiography *Myngath*, 978-1484110744

{10} *Conspectus of The Philosophy of Pathei-Mathos*. 2012. The essay is included in Myatt's book *The Numinous Way of Pathei-Mathos*, 978-1484096642

{11} *Society, Politics, Social Reform, and Pathei-Mathos*. 2012. The essay is included in *The Numinous Way of Pathei-Mathos*, 978-1484096642

{12} *Some Personal Musings On Empathy In Relation to the Philosophy of πάθει μάθος*. 2012. The essay is included in *The Numinous Way of Pathei-Mathos*, 978-1484096642

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

{14} *The Numinous Way of Pathei-Mathos*. 2013. 978-1484096642

{15} *The Way of Pathei-Mathos - A Philosophical Compendium*. 2012. The essay is included in *The Numinous Way of Pathei-Mathos*, 978-1484096642

{16} See: (a) *Toward Understand The Acausal*, and (b) *The Way Of Pathei-Mathos - A Précis*. Both essays are included in *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*, 2014, 978-1502396105

{17} Myatt, David. *Understanding And Rejecting Extremism*. 2013. 978-1484854266

{18} Regarding 'the culture of pathei-mathos' - a key part of his philosophy - see Myatt's 2014 essay *Education And The Culture Of Pathei-Mathos*, which is included in *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*, 978-1502396105

{19} *Questions of Good, Evil, Honour, and God*. 2013. The essay is included in *Religion, Empathy, and Pathei-Mathos*, 978-1484097984

°°°

Part Two: Humility, Empathy, and Pathei-Mathos

The prevailing character of David Myatt's philosophy of pathei-mathos is evident in one of his most recent essays, for he writes:

> "What I have previously described as the 'philosophy of pathei-mathos' and the 'way of pathei-mathos' is simply my own weltanschauung, a weltanschauung developed over some years as a result of my own pathei-mathos. Thus, and despite whatever veracity it may or may not possess, it is only the personal insight of one very fallible individual, a fallibility proven by my decades of selfishness and by my decades of reprehensible extremism both political and religious. Furthermore, and according to my admittedly limited understanding and limited knowledge, this philosophy does not - in essence - express anything new. For I feel (and I use the word 'feel' intentionally) that I have only re-expressed what so many others, over millennia, have expressed as result of (i) their own pathei- mathos and/or (ii) their experiences/insights and/or (iii) their particular philosophical musings.
>
> Indeed, the more I reflect upon my (perhaps pretentiously entitled) 'philosophy of pathei-mathos' the more I reminded of so many things..." {1}

The character is that of a person who, aware and accepting of their past mistakes, is presenting the conclusions of many years of personal contemplation about such metaphysical and personal matters as interest them, which conclusions they qualify with a proviso of fallibility. The ethos of Myatt's philosophy is therefore both in tone and in content redolent of the mystic, but of a mystic who - perhaps because of his extremist past - is well aware of the causes and consequences of suffering:

> "For me, there is a knowing of how limited and fallible my knowledge and understanding are, combined with an intangible intimation of some-thing possibly existing which is so abstruse that any and all attempts - at least by me - to meld it into words, and thus form and confine it into some idea or ideas, would miss or distort its essence. An intimation of what terms such as 'acausal' and 'numinous' (and even θεός/θεοί) do little to describe, hinting as such terms do of externalities - of an 'out there' - whereas this some-thing is an intrinsic part of us, connecting us to all life, human, terran, and otherwise, and thus reveals our φύσις - our relation to beings and Being - behind the appearance that is our conception of our separate self. An intimation thus of our brief causality of mortal life being only one momentary microcosmic presencing of that-which we it seems have a faculty to apprehend, and a that-which which lives-on both before and after our brief moment of apprehended causal life.
>
> Yet this some-thing that I sense is no mystical divinity of a supra-personal love to be saught individually and which, if found or gifted to us, eremitically removes us from the mortal pains and joys of life. Suffering, and the pain so caused, are real; and if we ourselves are unafflicted, others are not and may never be so unafflicted if we

humans do not or cannot fundamentally change." {2}

It is therefore not surprising, given this mysticism, that humility is one of the personal virtues of Myatt's philosophy. Of humility, Myatt writes that he is using the term

> "in a spiritual context to refer to that gentleness, that modest demeanour, that understanding, which derives from an appreciation of the numinous and also from one's own admitted uncertainty of knowing and one's acknowledgement of past mistakes. An uncertainty of knowing, an acknowledgement of mistakes, that often derive from πάθει μάθος.
>
> Humility is thus the natural human balance that offsets the unbalance of hubris (ὕβρις) - the balance that offsets the unbalance of pride and arrogance, and the balance that offsets the unbalance of that certainty of knowing which is one basis for extremism, for extremist beliefs, for fanaticism and intolerance. That is, humility is a manifestation of the natural balance of Life; a restoration of ἁρμονίη, of δίκη, of σωφρονεῖν - of those qualities and virtues - that hubris and extremism, that ἔρις and πόλεμος, undermine, distance us from, and replace." {3}

This passage is notable for two reasons. First, for the fact that the virtue of humility is - along with the other personal moral qualities of Myatt's philosophy - the result of that 'acausal knowing' that Myatt considers both pathei-mathos and empathy can provide; and second, for his use of ancient Greek terminology, a usage which hints that his mysticism - his philosophy - is influenced by, or is a modern manifestation of, an ancient paganism rather than part of the Christian mystical and contemplative traditions.

Myatt himself acknowledges this pagan influence:

> "The philosophy of pathei-mathos is the result of my own pathei-mathos, my own learning from diverse - sometimes outré, sometimes radical and often practical - ways of life and experiences over some four decades; of my subsequent reasoned analysis, over a period of several years, of those ways and those experiences; of certain personal intuitions, spread over several decades, regarding the numinous; of an interior process of personal and moral reflexion, lasting several years and deriving from a personal tragedy; and of my life-long study and appreciation of Hellenic culture, an appreciation that led me to translate works by Sappho, Sophocles, Aeschylus and Homer, and involved me in a detailed consideration of the weltanschauung of individuals such as Heraclitus (insofar as such weltanschauungen are known from recorded sayings and surviving books).
>
> Given this appreciation, and as the name suggests, the philosophy of πάθει μάθος has certain connexions to Hellenic culture and I tend therefore to use certain Greek words in order to try and

elucidate my meaning and/or to express certain philosophical principles regarded as important in - and for an understanding of - this philosophy; a usage of words which I have endeavoured to explain as and where necessary, sometimes by quoting passages from Hellenic literature or other works and by providing translations of such passages. For it would be correct to assume that the ethos of this philosophy is somewhat indebted to and yet - and importantly - is also a development of the ethos of Hellenic culture; an indebtedness obvious in notions such as δίκη, πάθει μάθος, avoidance of ὕβρις, and references to Heraclitus, Aeschylus, and others, and a development manifest in notions such as empathy and the importance attached to the virtue of compassion." {4}

Acausal Knowing and Pathei Mathos

In a recent précis of his philosophy Myatt enumerates the three fundamentals of his epistemology:

" a. The primacy of pathei-mathos: of a personal pathei-mathos being one of the primary means whereby we can come to know the true φύσις (physis) of Being, of beings, and of our own being; a knowing beyond 'abstractions', beyond the concealment implicit in manufactured opposites, by ipseity (the separation-of-otherness), and by denotatum.

b. Adding the 'acausal knowing' revealed by the (muliebral) faculty of empathy to the conventional, and causal (and somewhat masculous), knowing of science and logical philosophical speculation, with the proviso that what such 'acausal knowing' reveals is (i) of φύσις, the relation between beings, and between beings and Being, and thus of 'the separation-of-otherness', and (ii) the personal and numinous nature of such knowing in the immediacy-of-the-moment, and which empathic knowing thus cannot be abstracted out from that 'living moment' via denotatum: by (words written or spoken), or be named or described or expressed (become fixed or 'known') by any dogma or any -ism or any -ology, be such -isms or -ologies conventionally understood as political, religious, ideological, or social.

c. Describing a human, and world-wide and ancestral, 'culture of pathei-mathos', and which culture of pathei-mathos could form part of Studia Humanitatis and thus of that education that enables we human beings to better understand our own φύσις." {1}

Thus, for Myatt, knowledge and understanding of Reality - of beings and Being, and of our own relation to beings and Being - requires us to use or develop our faculty of empathy (of sympatheia with other living beings, human and otherwise) as well as both studying and appreciating our 'aeonic' human culture of pathei-mathos and learning via our own experiences,

suffering, and grief (our own pathei-mathos). The latter of which - that is, pathei-mathos - naturally not only cultivates a certain personal humility but also means that we cannot hope to know and understand Reality - we cannot discover wisdom - unless and until we ourselves have a certain experience of the vicissitudes of life.

Given (i) that the acausal knowing that empathy reveals,

> "is a direct and personal – an individual – revealing of beings and Being which does not depend on denoting or naming or causality or the assumption of a primal cause, and which knowing, being individual in φύσις and concerned with living beings, cannot be abstracted out from the living personal moment of the perceiveration. Thus, such a perceiveration – in respect of other human beings – does not and cannot involve and does not and cannot lead to any of the following: (i) any personal claim regarding possessing 'the truth' about some-thing; (ii) no 'correct way or praxis' or dogma or ideology which are assumed or believed to be applicable to anyone else; (iii) no understanding of or assumption of knowledge about others on the basis of assigning those others to some category or to some abstract form. Instead, there is only an intuition of the moment concerning one's own φύσις and thus a wordless individual revealing of – a numinous knowing concerning – one's own being and of one's own relation to Being and to other living beings" {5}

and given (ii) the necessity of (a) pathei-mathos and (b) studying and learning from our aeonic human culture of pathei-mathos, and (ii) given the personal virtues - such as compassion, humility, and a personal honour - that are engendered by such acausal knowing {6}, such a study, and such a pathei-mathos, then it is my view that Myatt's whole philosophy can be summarized as a guide to living in an honourable, and a particular type of pagan, way.

For, of the knowing and understanding that empathy and pathei-mathos reveal, Myatt writes:

> "Empathy is, and has been, the natural basis for a tradition which informs us, and reminds us - through Art, literature, myths, legends, the accumulated πάθει μάθος of individuals, and often through a religious-type awareness - of the need for a balance, for ἁρμονίη, achieved by not going beyond the numinous limits.
>
> As a used and a developed faculty, the perception that empathy provides is of undivided ψυχή and of the emanations of ψυχή, of our place in the Cosmic Perspective: of how we are a connexion to other life; of how we are but one mortal fallible emanation of Life; of how we affect or can affect the well-being - the very being, ψυχή - of other mortals and other life; and how other mortals and other living beings interact with us and can affect us, in a good or a harmful way.

> Empathy thus involves a translocation of ourselves and thus a knowing-of another living-being as that living-being *is*, without presumptions and sans all ideations, all projections. In a simple way, empathy involves a numinous sympathy with another living-being; a becoming – for a causal moment or moments – of that other-being, so that we know, can feel, can understand, the suffering or the joy of that living-being. In such moments, there is no distinction made between *them and us* – there is only the flow of life; only the presencing and the ultimate unity of Life itself." {4}
>
> "The numinous sympathy - *συμπάθεια* (sympatheia, benignity) - with another living being that empathy provides naturally inclines us to treat other living beings as we ourselves would wish to be treated: with fairness, compassion, honour, and dignity. It also inclines us not to judge those whom we do not know; those beyond the purveu - beyond the range of - our faculty of empathy." {6}

For, regarding personal honour, Myatt writes that it:

> "presences the virtues of fairness, tolerance, compassion, humility, and εὐταξία - as (i) a natural intuitive (wordless) expression of the numinous ('the good', δίκη, συμπάθεια) and (ii) of both what the culture of pathei-mathos and the acausal-knowing of empathy reveal we should do (or incline us toward doing) in the immediacy of the personal moment when personally confronted by what is unfair, unjust, and extreme [...]
>
> Such honour - by its and our φύσις - is and can only ever be personal, and thus cannot be extracted out from the 'living moment' and our participation in the moment; for it only through such things as a personal study of the culture of pathei-mathos and the development of the faculty of empathy that a person who does not naturally possess the instinct for δίκη can develope what is essentially 'the human faculty of honour', and which faculty is often appreciated and/or discovered via our own personal pathei-mathos." {1}

For, regarding paganism, Myatt - quoting Cicero - writes that, correctly understood (that is, in the classical sense), it is:

> "An apprehension of the complete unity (a cosmic order, κόσμος, mundus) beyond the apparent parts of that unity, together with the perceiveration that we mortals – albeit a mere and fallible part of the unity – have been gifted with our existence so that we may perceive and understand this unity, and, having so perceived, may ourselves seek to be whole, and thus become as balanced (perfectus), as harmonious, as the unity itself." {7}

An Honourable, Paganus, And Cultured, Way of Life

What Myatt has developed in his philosophy of pathei-mathos is, essentially, a contemporary mystical 'paganus' philosophy in the classical tradition, and thus one which dispenses with all the unnecessary accretions, and misunderstandings, of the past century that have become attached to 'modern paganism'. For at the heart of Myatt's individualistic paganism are the virtues of personal honour, of learning, of education, of culture, of self-restraint [εὐταξία] and of duty, for:

> "this paganus natural balance implied an acceptance by the individual of certain communal responsibilities and duties; of such responsibilities and duties, and their cultivation, as a natural and necessary part of our existence as mortals." {7}

Which is why Myatt's paganus philosophy emphasises wu-wei {8}, and tolerance; and why it is (i) concerned, not with politics or reforming society through some -ism or -ology or via some revolution violent or otherwise, but rather with the individual - with their interior life, with their personal interaction with others, with the numinosity of love {9}, with honourable living - and (ii) concerned with the individual agreeing to Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ {10}.

Thus:

> "There is no desire and no need to use any confrontational means to directly challenge and confront the authority of existing States since numinous reform and change is personal, individual, non-political, and not organized beyond a limited local [communal] level of people personally known. That is, it is of and involves individuals who are personally known to each other working together based on the understanding that it is inner, personal, change - in individuals, of their nature, their character - that is is the ethical, the numinous, way to solve such personal and social problems as exist and arise. That such inner change of necessity comes before any striving for outer change by whatever means, whether such means be termed or classified as political, social, economic, religious. That the only effective, long-lasting, change and reform is understood as the one that evolves human beings and thus changes what, in them, predisposes them, or inclines them toward, doing or what urges them to do, what is dishonourable, undignified, unfair, and uncompassionate.
>
> In practice, this evolution means, in the individual, the cultivation and use of the faculty of empathy, and acquiring the personal virtues of compassion, honour, and love. Which means the inner reformation of individuals, as individuals.
>
> Hence the basis for numinous social change and reform is aiding, helping, assisting individuals in a direct and personal manner, and

> in practical ways, with such help, assistance, and aid arising because we personally know or are personally concerned about or involved with those individuals or the situations those individuals find themselves in. In brief, being compassionate, empathic, understanding, sensitive, kind, and showing by personal example." {11}

In effect, therefore, Myatt's philosophy, with its specific (if not unique) epistemology, and its virtues such as that of a personal honour, leads to:

> "An understanding of (i) how good and bad are not 'out there' and cannot be manifest or assumed to be manifest in some form, by some ideation, or in 'them' (the others), without causing or contributing to or being the genesis of suffering, but instead are within us as individuals, a part of our nature, our character, our φύσις, and often divergently expressed; and (ii) of how, in my view at least, personal honour and not a codified law, not a jurisprudence, is the best, the most excellent, way to define and manifest this 'good', with honour understood, as in my philosophy of pathei-mathos, as an instinct for and an adherence to what is fair, dignified, and valourous.
>
> An honourable person is thus someone of manners, fairness, reasoned judgement, and valour; with honour being a means to live, to behave, in order to avoid committing the folly, the error, of ὕβρις; in order try and avoid causing suffering, and in order to rediscover, to acquire, ἁρμονίη, that natural balance that presences the numinous (sans denotatum and sans dogma) and thus reveals what is important about life and about being human." {12}

For it is living in such an honourable way, with such an understanding, that can provide the individual with opportunities to experience, and thence learn from, of the vicissitudes of life because such a way of honourable living means - as I mentioned in Part One - the person being prepared in the immediacy of the moment, and when confronted by someone or some group being dishonourable, to do what is honourable in defence of themselves or others even if that means their own death.

Given that living in such an honourable way with such an understanding was, for thousands of years, the essence of paganism, Myatt is be commended for developing a contemporary mystical paganus philosophy.

R. Parker
2014

Notes

{1} *The Way Of Pathei-Mathos - A Précis*. 2014. The essay is included in *One Vagabond In Exile From The Gods: Some Personal and Metaphysical*

Musings. 978-1502396105

{2} *A Vagabond In Exile From The Gods*. 2014. The essay is included in the 2014 compilation whose title is taken from the title of that essay: *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*.

{3} *Pathei-Mathos - A Path To Humility*. 2012.

{4} *The Way of Pathei-Mathos - A Philosophical Compendium*. 2012. The essay is included in *The Numinous Way of Pathei-Mathos*. 2013, 978-1484096642

It is obvious from Myatt's writings about his philosophy of pathei-mathos that by the term 'Hellenic culture' he sometimes means the culture of ancient Greece. He thus - perhaps pedantically, perhaps idiosyncratically - sometimes eschews the relatively modern division of ancient Greek culture into a 'classical' period and a 'Hellenistic' period, although - confusingly - in some of his writings he does make such a distinction. As often, what he means by Hellenic is provided by the context.

{5} *Toward Understand The Acausal*, 2014. The essay is included in *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*.

{6} *Conspectus of The Philosophy of Pathei-Mathos*. 2012. The essay is included in Myatt's *The Numinous Way of Pathei-Mathos*.

{7} *Education And The Culture Of Pathei-Mathos*, 2014. The essay is included in *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*.

{8} In his *Vocabulary of the Philosophy of Pathei-Mathos*, published in 2012, and included as an 'appendix of terms' in his book *The Numinous Way of Pathei-Mathos*, Myatt writes:

> "Wu-wei is a Taoist term used in The Way of Pathei-Mathos to refer to a personal 'letting-be' deriving from a feeling, a knowing, that an essential part of wisdom is cultivation of an interior personal balance and which cultivation requires acceptance that one must work with, or employ, things according to their nature, their φύσις, for to do otherwise is incorrect, and inclines us toward, or is, being excessive – that is, toward the error, the unbalance, that is hubris, an error often manifest in personal arrogance, excessive personal pride, and insolence - that is, a disrespect for the numinous.
>
> In practice, the knowledge, the understanding, the intuition, the insight that is wu-wei is a knowledge, an understanding, that can be acquired from empathy, πάθει μάθος, and by a knowing of and an appreciation of the numinous. This knowledge and

> understanding is of wholeness, and that life, things/beings, change, flow, exist, in certain natural ways which we human beings cannot change however hard we might try; that such a hardness of human trying, a belief in such hardness, is unwise, un-natural, upsets the natural balance and can cause misfortune/suffering for us and/or for others, now or in the future. Thus success lies in discovering the inner nature (the physis) of things/beings/ourselves and gently, naturally, slowly, working with this inner nature, not striving against it."

{9} Myatt ends his autobiography, *Myngath*, by writing that "a shared, a loyal, love between two people is the most beautiful, the most numinous, the most valuable thing of all."

{10} Myatt approvingly quotes this saying - attributed to Jesus of Nazareth - in his 2013 essay *Questions of Good, Evil, Honour, and God*. The essay is included in *Religion, Empathy, and Pathei-Mathos*, 978-1484097984

{11} *Society, Politics, Social Reform, and Pathei-Mathos*, in *The Numinous Way of Pathei-Mathos*. 2013, 978-1484096642

{12} *Questions of Good, Evil, Honour, and God*. 2013. The essay is included in *Religion, Empathy, and Pathei-Mathos*, 978-1484097984

V. Classical Paganism And A New Metaphysics

In November of 2017 Myatt published his book *Classical Paganism And The Christian Ethos* in which he described his view of the difference between Christianity and the paganism of Ancient Greece and Rome and set out to, in his words, develope that "paganism in a metaphysical way, beyond the deities of classical mythos."

This was followed a month later by his *Tu Es Diaboli Ianua* and in which iconoclastic work he provided his answers to particular metaphysical questions such as whether Christianity really is a suitable presencing of the numinous. If it is not, "then what non-Christian alternatives – such as a paganus metaphysics – exist, and what is the foundation of such an alternative.”

While these books are not expositions of his philosophy they nevertheless provide interesting and relevant insights into Christianity and classical paganism as well as illuminate particular aspects of his own philosophy. For instance, in *Tu Es Diaboli Ianua* he writes that "the numinous is primarily a manifestation of the muliebral," and that revealed religions such as Christianity, Islam, and Judaism primarily manifest a presencing of the masculous. In *Classical Paganism And The Christian Ethos* he writes that "the quintessence of such a weltanschauung, of the paganus ethos, is that

ethics are presenced in and by particular living individuals, not in some written text whether philosophical or otherwise, not by some proposed schemata, and not in some revelation from some deity."

In both books he makes use of the Greek term καλὸς κἀγαθός stating, in *Classical Paganism And The Christian Ethos*, that this

> "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."

In *Tu Es Diaboli Ianua* he writes that

> "καλὸς κἀγαθός is an awareness and acceptance of one's civic duties and responsibilities undertaken not because of any personal benefit (omni utilitate) that may result or be expected, and not because an omnipotent deity has, via some written texts, commanded it and will punish a refusal, but because it is the noble, the honourable - the gentlemanly, the lady-like, the human - thing to do [...]
>
> [T]he 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."

Which in my view neatly sums up his philosophy of pathei-mathos, particularly given his statement that the numinous is primarily a manifestation of the muliebral, and that

> "a muliebral presencing is or would be manifest [in] muliebral virtues, such as empathy, sensitivity, gentleness, compassion; and in the perception that personal love should triumph over and above adherence to abstractions. Considered exoterically - not interiorly, not esoterically - a muliebral presencing is manifest in a personal, varied, worship and devotion; in a personal weltanschauung and not in a religion; has no hierarchy; no creed, no article or articles of faith; and no texts whether written or aural."

As he notes in his short essay *From Mythoi To Empathy* {1}, "the faculty of empathy is the transition from mythoi and anthropomorphic deities (theos and theoi) to an appreciation of the numinous sans denotatum and sans religion."

He thus outlines a new 'pagan' metaphysics, or rather provides an understandable description of his own weltanschauung, which is

> "of we human beings having a connexion to other living beings, a connexion to the cosmos beyond, and a connexion to the source of our existence, the source of the cosmos, and the source - the origin,

> the genesis - of all living beings. Which source we cannot correctly describe in words, by any denotata, or define as some male 'god', or even as a collection of deities whether male or female, but which we can apprehend through the emanations of Being: through what is living, what is born, what unfolds in a natural manner, what is ordered and harmonious, what changes, and what physically - in its own species of Time - dies.
>
> An awareness of all these connexions is awareness of, and a respect for, the numinous, for these connexions, being acausal, are affective: that is, we are inclined by our physis (whether we apprehend it or not) to have an influence on that which, or those whom, the connexion is to or from. For what we do or do not do, consciously or otherwise, affects or can affect the cosmos and thus the other livings beings which exist in the cosmos, and it is a conscious awareness of connexions and acausal affects, with their causal consequences, which reason, perceiverance, and empathy make us - or can make us - aware of. Which awareness may incline us toward acting, and living, in a noble way, with what is noble known or experienced, discovered, through and because of (i) the personal virtue of honour, evident as honour is in fairness, manners and a balanced demeanour, and (ii) the wordless knowing of empathy, manifest as empathy is in compassion and tolerance.
>
> For Being is also, and importantly, presenced - manifest to us, as mortals possessed of reason, empathy, and perceiverance - through certain types of individuals and thus through the particular ways of living that nurture or encourage such individuals. These types of individuals are those who have empathy and who live and if necessary die by honour and thus who have nobility of character." {2}

Those "certain types of individuals" who presence Being are of course those who manifest καλὸς κἀγαθός, and thus those who, in Myatt's words, manifest chivalry, manners, gentrice romance; and the muliebral virtues, {3} which virtues include "empathy, sensitivity, gentleness, compassion" as well as "the perception that personal love should triumph over and above adherence to abstractions." {4}

JR Wright
2018

{1} The essay is included here as Appendix III.
{2} *Classical Paganism And The Christian Ethos*, Epilogos.
{3} *From Mythoi To Empathy.*
{4} *Tu Es Diaboli Ianua*, chapter III.

Appendix I

A Note On Greek Terms In The Philosophy Of Pathei-Mathos

As I mentioned in the *A Philosophical Compendiary* chapter of my book *The Numinous Way of Pathei-Mathos*, my philosophy of pathei-mathos has connexions to the culture of ancient Greece, exemplified by the many Greek terms and phrases I use in an attempt to express certain philosophical concepts. Such use of such terms also serves to intimate that my philosophy has some connexion to the Graeco-Roman mystical, and paganus, traditions, one of which traditions is outlined in the Ιερός Λόγος tractate of the Corpus Hermeticum where it is written that

> "...every psyche - embodied in flesh - can
> By the mirificence of the circumferent deities coursing the heavens
> Apprehend the heavens, and honour, and physis presenced, and the works of theos;
> Can understand divine influence as wyrdful change
> And thus, regarding what is good and what is bad, discover all the arts of honour." [1]

Furthermore, I also - and perhaps (as you mention) somewhat confusingly - use certain Greek and Latin terms in a specific way, such that the meaning I assign to them is not necessarily identical to how they were understood in classical times or the same as the meaning ascribed to them in modern Greek and Latin lexicons. A few examples being συμπάθεια, δίκη, φύσις, ἁρμονίη, perfectus, ἅγιος, and σωφρονεῖν.

Thus I understand ἅγιος - qv. my translation of and commentary on the Pœmandres tractate of the Corpus Hermeticum - not as the conventional 'holy'/sacred but rather as implying the numinous/numinosity, for I incline toward the view that the English words holy and sacred have too many modern connotations, Christian and otherwise, whereas numinous/numinosity still have the advantage of being religiously neutral and thus can intimate what an ancient paganus tradition may well have intimated. Hence also why and for example I in that tractate chose to translate ἀρχέτυπον εἶδος as 'quidditas of semblance' [2] rather than use (as some other translators have) an expression that included the word 'archetype' since that word has modern connotations that detract from (that can falsify) the meaning of the original Greek.

Another example, from the many, is φύσις which I use contextually to refer to not only its Homeric and later Aristotelian sense - of personal character, Nature, and the unfolding/change of being, respectively [3] - but also to what I have philosophically described as the unity (the being/Being) beyond the division of our φύσις, as individual mortals, into masculous and muliebral and a division we have made via abstractions (including 'forms'; the ἰδέᾳ/εἶδος of Plato) and denotatum.

Yet another example is σωφρονεῖν which I use - in preference to σωφρονέω/σωφροσύνη - as a synonym for "a fair and balanced personal,

individual, judgement" (that is, thoughtful reasoning, or wisdom) whereas in classical and Hellenic terms the expression should be τὸ σωφρονεῖν/εἰς τὸ σωφρονεῖν which imply 'to be discreet (Ag. 1425), being moderate, having good judgement', and so on. Here, as with Δίκα (in preference to δίκη) I have used a form or variant of a specific Greek word in order to suggest a modern philosophical meaning (or principle) and differentiate it from the conventional lexicographic meaning. But it would perhaps, with the hindsight of some years, have been better to avoid confusion and instead given and then used transliterations - sophronein, Dika - as I did (following the example of Jung) with ἐναντιοδρομίας/enantiodromia. That is, using the transliterations as Anglicized terms, as I do with my usage of πάθει μάθος - especially when the transliteration is employed - for such Anglicized terms do not follow the correct Greek grammatical (inflective) usage, with my writings thus employing expressions such as "a pathei-mathos", "that pathei-mathos", "which pathei-mathos", "our accumulated pathei-mathos", "my pathei-mathos", and of course "the philosophy of pathei-mathos".

In other words, my usage of some Greek terms - and the meaning I assign to some others - is somewhat idiosyncratic, often philosophical; and although I have endeavoured to explain my usage and meaning in essays and commentaries, obviously this has not always been successful or as pedantic as it perhaps should have been.

Thus when I, some years ago now, first published my translation of fragment 1 of Heraclitus - without commentary - it led to a Greek scholar, then in Oxford, to ask about my seeming neglect of ἀεὶ. In correspondence I explained my usage, later incorporating part of that correspondence into a brief commentary which I appended to the translation, writing in the commentary that "in my view, *tend to* captures the poetic sense of ἀεὶ here. That is, the literal - the bland, strident - 'always' is discarded in favour of a more Heraclitean expression of human beings having an apparently rather irreconcilable tendency - both now and as in the past - to ignore (or forget or not understand) certain things, even after matters have been explained to them (they have heard the explanation) and even after they have discovered certain truths for themselves." [4]

Therefore, and as I mentioned in the introduction to my *Poemandres*, some may well consider the words of Diogenes Laertius about Plato - *Lives of Eminent Philosophers* 3.1 (64) - apposite in relation to my idiosyncratic use of some Greek terms:

> χρῆται δὲ ὁ Πλάτων ἐνίοτε αὐτῷ καὶ ἐπὶ τοῦ κακοῦ: ἔστι δ᾽ ὅτε καὶ ἐπὶ τοῦ μικροῦ. πολλάκις δὲ καὶ διαφέρουσιν ὀνόμασιν ἐπὶ τοῦ αὐτοῦ
> σημαινομένου χρῆται.

David Myatt
2015

Extract from a letter to an academic correspondent, with footnotes added post scriptum.

[1] My translation, from *Ιερός Λόγος: An Esoteric Mythos. A Translation Of And A Commentary On The Third Tractate Of The Corpus Hermeticum*. Included in C*orpus Hermeticum: Eight Tractates*. 2017. 978-1976452369.

[2] Quidditas being 11th/12th century post-classical Latin, from whence derived the scholastic term 'quiddity'.

[3] *Towards Understanding Physis*. The essay in included in *Sarigthersa: Some Recent Essays*. 2015.

[4] "Although this naming and expression [which I explain] exists, human beings tend to ignore it, both before and after they have become aware of it. Yet even though, regarding such naming and expression, I have revealed details of how Physis has been cleaved asunder, some human beings are inexperienced concerning it, fumbling about with words and deeds, just as other human beings, be they interested or just forgetful, are unaware of what they have done."

The translation - together with the Greek text and a brief commentary - is included as an appendix to *Towards Understanding Physis*.

Appendix II

Towards Understanding Ancestral Culture

As manifest in my weltanschauung, based as that weltanschauung is on pathei-mathos and an appreciation of Greco-Roman culture, the term Ancestral Culture is synonymous with Ancestral Custom, with Ancestral Custom represented in Ancient Greek mythoi by Δίκη, the goddess Fairness as described by Hesiod:

> 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 ἄτῃσιν: ὁδὸς δ᾽ ἑτέρηφι παρελθεῖν
> κρείσσων ἐς τὰ δίκαια: Δίκη δ᾽ ὑπὲρ Ὕβριος ἴσχει
> ἐς τέλος ἐξελθοῦσα: παθὼν δέ τε νήπιος ἔγνω
>
> You should listen to 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.

Hesiod, Ἔργα καὶ Ἡμέραι [Works and Days], vv 213-218

That Δίκη is generally described as the goddess of 'justice' - as 'Judgement' personified - is unfortunate given that the terms 'justice' and 'judgement' have modern, abstract, and legalistic, connotations which are inappropriate and which detract from understanding and appreciating the mythoi of Ancient Greece and Rome.

Correctly understood, Δίκη - and δίκη in general - represents the natural and the necessary balance manifest in ἁρμονίη (harmony) and thus not only in τὸ καλόν (the beautiful) but also in the Cosmic Order, κόσμος, with ourselves as human beings (at least when unaffected by hubris) a microcosmic re-presentation of such balance, κόσμον δὲ θείου σώματος κατέπεμψε τὸν ἄνθρωπον [1]. A sentiment re-expressed centuries later by Marsilii Ficini:

> Quomodo per inferiora superioribus exposita deducantur superiora, et per mundanas materias mundana potissimum dona.
>
> How, when what is lower is touched by what is higher, the higher is cosmically presenced therein and thus gifted because cosmically aligned. [2]

This understanding and appreciation of ἁρμονίη and of κόσμος and of ourselves as a microcosm is perhaps most evident in the Greek phrase καλὸς κἀγαθός, describing as it does those who are balanced within themselves, who - manifesting τὸ καλόν and τὸ ἀγαθὸν - comport themselves in a gentlemanly or lady-like manner, part of which comportment is living and if necessary dying in a honourable, a noble, manner. For personal honour presences τὸ καλόν and τὸ ἀγαθὸν, and thus the numinous.

For in practice honour manifests the customary, the ancestral way, of those who are noble, those who presence fairness; those who restore balance; those who (even at some cost to themselves) are fair due to their innate physis or because they have been nurtured to be so. For this ancestral way - such ancestral custom - is what is expected in terms of personal behaviour based on past personal examples and thus often manifests the accumulated wisdom of previous generations.

Thus, an important - perhaps even ethos-defining - Ancestral Custom of Greco-Roman culture, and of Western culture born as Western culture was from medieval mythoi involving Knights and courtly romance and from the re-discovery of Greco-Roman culture that began the Renaissance, is chivalry and which personal virtue - presencing the numinous as it does and did - is not and cannot be subject to any qualifications or exceptions and cannot be confined to or manifest by anything so supra-personal as a particular religion or anything so supra-personal as a political dogma or ideology.

Hence, the modern paganus weltanschauung that I mentioned in my *Classical Paganism And The Christian Ethos* as a means "to reconnect those

in the lands of the West, and those in Western émigré lands and former colonies of the West, with their ancestral ethos," is one founded on καλὸς κἀγαθός. That is, on chivalry; on manners; on gentrice romance; and on the muliebral virtues, the gender equality, inherent in both chivalry and personal manners, consciously and rationally understood as chivalry and manners now are as a consequence of both our thousands of years old human culture of pathei-mathos and of our empathic (wordless) and personal apprehension of the numinous.

David Myatt
January 2018

[1] "a cosmos of the divine body sent down as human beings." Tractate IV:2. Corpus Hermeticum. Ἑρμοῦ πρὸς Τάτ ὁ κρατῆρ ἢ μονάς.

[2] De Vita Coelitus Comparanda. XXVI.

Appendix III

From Mythoi To Empathy
Toward A New Appreciation Of The Numinous

Since the concept of the numinous is central to my weltanschauung - otherwise known as the 'philosophy of pathei-mathos' - it seems apposite to provide, as I did in respect of my use of the term physis, φύσις [1], a more detailed explanation of the concept, and my usage of it, than I have hitherto given, deriving as the term does from the classical Latin numen which denoted "a reverence for the divine; a divinity; divine power" with the word numen assimilated into English in the 15th century, with the English use of 'numinous' dating from the middle of the 17th century and used to signify "of or relating to a numen; revealing or indicating the presence of a divinity; divine, spiritual."

The term numinous was also used in a somewhat restrictive religious way [2] by Rudolf Otto over a century ago in his book *Das Heilige*.

In contrast to Otto et al, my understanding of the numinous is that it is primarily a perceiveration, not a personal emotion or feeling, not a mysterium, and not an idea in the sense of Plato's εἶδος and thus is not similar to Kant's concept of *a priori*. As a perceiveration, while it includes an apprehension of what is often referred to as 'the divine', 'the holy' - and sometimes thus is an apprehension of theos or theoi - it is not limited to such apprehensions, since as in the past it is often an intimation of, an intuition concerning,

> "the natural balance of ψυχή; a balance which ὕβρις upsets. This natural balance – our being as human beings – is or can be manifest to us in or by what is harmonious, or what reminds us of what is harmonious and beautiful." [3]

Where ψυχή is an intimation of, an intuition concerning Life *qua* being; of ourselves as a living existent considered as an emanation of ψυχή, howsoever ψυχή is described, as for example in mythoi - and thus in terms of theos, theoi, or 'Nature' - with ψυχή thus what 'animates' us and what gives us our φύσις as human beings. A physis classically perceived to be that of a mortal fallible being veering between σωφρονεῖν (thoughtful reasoning, and thus fairness) and ὕβρις. [4]

The particular apprehension of external reality that is the numinous is that provided by our natural faculty of empathy, ἐμπάθεια. When this particular faculty is developed and used then it is a specific and extended type of συμπάθεια. That is, it is a type of and a means to knowing and understanding another human being and/or other living beings. The type of 'knowing' - and thence the understanding - that empathy provides or can provide is different from, but supplementary and complimentary to, that knowing which may be acquired by means of the Aristotelian essentials of conventional philosophy and experimental science.

Furthermore, since empathy is a natural and an individual human faculty, it

> "is limited in range and application, just as our faculties of sight and hearing are limited in range and application. These limits extend to only what is direct, immediate, and involve personal interactions with other humans or with other living beings. There is therefore, for the philosophy of pathei-mathos, an 'empathic scale of things' and an acceptance of our limitations of personal knowing and personal understanding." [5]

That is, as I explained in my 2015 essay *Personal Reflexions On Some Metaphysical Questions*, there is a 'local horizon of empathy'.

This local horizon and the fact that empathy is a human faculty mean that the apprehension is wordless and personal and cannot be extrapolated beyond, or abstracted out from, the individual without losing some or all of its numinosity since the process of denotatum - of abstraction - devolves around the meanings assigned to words, terms, and names, and which meanings can and do vary over causal time and may be (mis)interpreted by others often on the basis of some idea, or theory, or on some comparative exegesis.

It therefore follows that the numinous cannot be codified and that numinosity cannot be adequately, fully, presenced by anything doctrinal or which is organized beyond a small, a localized, and thus personal level; and that all such a supra-local organization can ever hope to do at best is provide a fallible intimation of the numinous, or perhaps some practical means to help others toward individually apprehending the numinous for themselves.

Which intimation, given the nature of empathy - with its συμπάθεια, with its wordless knowing of actually being for a moment or for moments 'the living other' - is of muliebral virtues such as compassion, manners, and a certain personal humility, and of how a shared, mutual, personal love can and does presence the numinous. Which intimation, which wisdom, which knowing, is exactly that of our thousands of years old human culture of pathei-mathos, and which culture - with its personal recounting, and artistic renderings, of tragedy, love, loss, suffering, and war - is a far better guide to the numinous than conventional religions. [6]

All of which is why I wrote in my *Tu Es Diaboli Ianua* that in my view "the numinous is primarily a manifestation of the muliebral," and that revealed religions such as Christianity, Islam, and Judaism primarily manifest a presencing of the masculous. Such religions - indeed all religions - therefore have not presenced, and do not and cannot presence, the numinous as the numinous can be presenced. Neither did Greco-Roman culture, for all its assimilation of some muliebral mythoi, adequately presence the numinous, and just as no modern organized paganus revival dependant on mythoi and anthropomorphic deities can adequately presence the numinous.

For the cultivation of the faculty of empathy is the transition from mythoi and anthropomorphic deities (theos and theoi) to an appreciation of the numinous sans denotatum and sans religion.

A New Appreciation Of The Numinous

How then can the faculty of empathy be cultivated? My own practical experience of various religions, as well as my own pathei-mathos, inclines me to favour the personal cultivation of muliebral virtues and a return to a more local, a less organized, way or ways of living based initially on a personal and mutual and loyal love between two individuals. A living of necessity balanced by personal honour given how the world is still replete with dishonourable hubriatic individuals who, devoid of empathy, are often motivated by the worst of intentions. For such a personal honour - in the immediacy of the personal moment - is a necessary restoration of the numinous balance that the dishonourable deeds of a hubriatic individual or individuals upsets [7].

For such a personal love, such a preparedness to restore the natural balance through honour, are - in my admittedly fallible view - far more adequate presencings of the numinous than any religious ritual, than any religious worship, or any type of contemplative (wordless) prayer.

David Myatt
January 2018

[1] *Toward Understanding Physis*. Included in the 2015 compilation *Sarigthersa*.

[2] I have endeavoured in recent years to make a distinction between a

religion and a spiritual 'way of life'. As noted in my 2013 text *The Numinous Way of Pathei-Mathos*, Appendix II - Glossary of The Philosophy of Pathei-Mathos, *Religion,*

> "One of the differences being that a religion requires and manifests a codified ritual and doctrine and a certain expectation of conformity in terms of doctrine and ritual, as well as a certain organization beyond the local community level resulting in particular individuals assuming or being appointed to positions of authority in matters relating to that religion. In contrast, Ways are more diverse and more an expression of a spiritual ethos, of a customary, and often localized, way of doing certain spiritual things, with there generally being little or no organization beyond the community level and no individuals assuming - or being appointed by some organization - to positions of authority in matters relating to that ethos.
>
> Religions thus tend to develope an organized regulatory and supra-local hierarchy which oversees and appoints those, such as priests or religious teachers, regarded as proficient in spiritual matters and in matters of doctrine and ritual, whereas adherents of Ways tend to locally and informally and communally, and out of respect and a personal knowing, accept certain individuals as having a detailed knowledge and an understanding of the ethos and the practices of that Way. Many spiritual Ways have evolved into religions."

Another difference is that religions tend to presence and be biased toward the masculous, while spiritual ways tend to be either more muliebral or incorporate muliebral virtues.

[3] Myatt, David. *The Numinous Way of Pathei-Mathos*, 2017. Appendix II - Glossary of The Philosophy of Pathei-Mathos, *The Numinous*.

[4] In my note *Concerning σωφρονεῖν* - included in my "revised 2455621.531" version of *The Balance of Physis – Notes on λόγος and ἀληθέα in Heraclitus. Part One, Fragment 112* - I mentioned that I use σωφρονεῖν (sophronein) in preference to σωφροσύνη (sophrosyne) since sophrosyne has acquired an English interpretation – "soundness of mind, moderation" – which in my view distorts the meaning of the original Greek. As with my use of the term πάθει μάθος (pathei-mathos) I use σωφρονεῖν in an Anglicized manner with there thus being no necessity to employ inflective forms.

[5] Myatt, *The Numinous Way of Pathei-Mathos*. Appendix II - *Immediacy-of-the-Moment*.

[6] One aspect of the apprehension of the numinous that empathy provides - which I have briefly touched upon in various recent personal writings - is that personal love is personal love; personal, mutual, equal, and germane to the moment and to a person. It thus does not adhere to manufactured or assumed abstractive boundaries such as gender, social status, or nationality,

with enforced adherence to such presumptive boundaries - such as opposition to same gender love whether from religious or political beliefs - contrary to empathy and a cause of suffering.

[7] As mentioned in my *The Numinous Way of Pathei-Mathos*,

> "The personal virtue of honour, and the cultivation of wu-wei, are – together – a practical, a living, manifestation of our understanding and appreciation of the numinous; of how to live, to behave, as empathy intimates we can or should in order to avoid committing the folly, the error, of ὕβρις, in order not to cause suffering, and in order to re-present, to acquire, ἁρμονίη.
>
> For personal honour is essentially a presencing, a grounding, of ψυχή – of Life, of our φύσις – occurring when the insight (the knowing) of a developed empathy inclines us toward a compassion that is, of necessity, balanced by σωφρονεῖν and in accord with δίκη.
>
> This balancing of compassion – of the need not to cause suffering – by σωφρονεῖν and δίκη is perhaps most obvious on that particular occasion when it may be judged necessary to cause suffering to another human being. That is, in honourable self-defence. For it is natural – part of our reasoned, fair, just, human nature – to defend ourselves when attacked and (in the immediacy of the personal moment) to valorously, with chivalry, act in defence of someone close-by who is unfairly attacked or dishonourably threatened or is being bullied by others, and to thus employ, if our personal judgement of the circumstances deem it necessary, lethal force.
>
> This use of force is, importantly, crucially, restricted – by the individual nature of our judgement, and by the individual nature of our authority – to such personal situations of immediate self-defence and of valorous defence of others, and cannot be extended beyond that, for to so extend it, or attempt to extend it beyond the immediacy of the personal moment of an existing physical threat, is an arrogant presumption – an act of ὕβρις – which negates the fair, the human, presumption of innocence of those we do not personally know, we have no empathic knowledge of, and who present no direct, immediate, personal, threat to us or to others nearby us.
>
> Such personal self-defence and such valorous defence of another in a personal situation are in effect a means to restore the natural balance which the unfair, the dishonourable, behaviour of others upsets. That is, such defence fairly, justly, and naturally in the immediacy of the moment corrects their error of ὕβρις resulting from their bad (their rotten) φύσις; a rotten character evident in their lack of the virtue, the skill, of σωφρονεῖν. For had they possessed that virtue, and if their character was not bad, they would not have undertaken such a dishonourable attack."

Appendix IV

Preface
from *One Perceiveration*

Following suggestions from several readers of both my translations of and commentaries on eight tractates of the Corpus Hermeticum [1] and my book The *Numinous Way Of Pathei-Mathos*, [2] I have collected here several essays of mine, published between 2012 and 2019, concerning my methodology in regard to translating and employing certain Ancient Greek words.

Hopefully this collection will go some way toward revealing to readers the reasoning behind why I, for example, use σωφρονεῖν in preference to σωφρονέω/σωφροσύνη and attribute to that Greek word a particular philosophical meaning - "a fair and balanced personal, individual, judgement" (that is, thoughtful reasoning, or wisdom) - rather than the English meaning now associated with the transliteration sophrosyne which is "soundness of mind, moderation", thus avoiding the English word "mind" with all its post-classical and modern interpretations philosophical and otherwise.

Another example is pathei mathos - πάθει μάθος - which is used not in accord with Greek grammatical (inflective) usage, but in accord with the English language use of an expression, with my writings thus employing expressions such as "a pathei-mathos", "that pathei-mathos", "which pathei-mathos", "our accumulated pathei-mathos", "my pathei-mathos", and of course "the philosophy of pathei-mathos".

A further example is σοφόν in preference to σοφός, when the sense implied is not the usual "skilled", or "learned" or "wise" but rather what lies beyond and what was/is the genesis of those denotata: which is the quiddity, the physis, with the denotata (σοφός: skill, learning, wisdom) a presencing [3] in an individual of that wordless quiddity, [4] that physis. [5]

In these and other instances the words are used in an Anglicized, non-inflective, way to suggest a specific philosophical term or concept different from what the original Greek does or might suggest, ancient or modern, as in the matter of σωφρονέω/σωφροσύνη. That is, they are intended to be assimilated into the English language either in their transliterated form (for instance sophronein) or in their Greek form (for instance σωφρονεῖν) and refer not to some supra-personal "idea" or ideation - ἰδέᾳ/εἶδος - or abstraction but rather to individuals.

I attempted to explain the philosophical principles behind my methodology and weltanschauung in my book The Numinous Way Of Pathei-Mathos, and in my two monographs *Classical Paganism And The Christian Ethos* [6] and *Tu Es Diaboli Ianua*. [7] Which principles are (i) emphasising the individual, the personal, the unique and empathic nature of perceiveration - of apprehending and understanding Being and beings, and our own physis - over and above abstractions and ideations and thus over and above denotata

- and (ii) that the classical principles or virtues of τὸ καλόν, ἀρετή, and τὸ ἀγαθὸν related to and were defined by the deeds, the lives, of individuals and not to something supra-personal such as some idea or ideation or dogma or faith or ideology, and were well-expressed in the term καλὸς κἀγαθός, which implies those who conduct themselves in a certain manner and who thus manifest - because of their innate physis or through pathei-mathos or through a certain type of education or learning - a particular personal character. But as I noted in one of the essays included here: does my idiosyncratic use of Ancient Greek and Latin terms make my philosophy confusing, difficult to understand and difficult to appreciate? Perhaps.

However, in regard to translations such as tractates of the Corpus Hermeticum and the Gospel of John, when I have used an original phrase - for example "quidditas of semblance" in the Pœmandres tractate, and, in the Gospel of John, translated οὐρανός as Empyrean rather than the conventional Heaven, to give just two examples from the many - I have explained my interpretation in the associated commentary.

For reasons which the essays included here may make clear, I have [in the *One Perceiveration* compilation] added a slightly revised version of my *Glossary of The Philosophy of Pathei-Mathos: Vocabulary, Definitions, and Explanations*, and also the Introduction to my translation of and commentary on chapters I-V of the Gospel of John. [8]

David Myatt
2020
Second Edition

Source: https://davidmyatt.wordpress.com/rejecting-extremism/one-perceiveration/

[1] *Corpus Hermeticum: Eight Tractates*. 2017, 978-1976452369

[2] *The Numinous Way of Pathei-Mathos*. 978-1484096642

[3] Presencing: from the classical Latin praesentia - meaning "having or implying actual presence", as manifesting (as being presenced) in a locality or an individual. Qv. my commentary on Ιερός Λόγος 2, et sequentia, of the Corpus Hermeticum.

[4] The scholastic term quiddity derives from the 11th/12th century post-classical Latin quidditas, and avoids using the term "essence" (οὐσία) which has post-classical and modern connotations. As I noted in my commentary on tractate XI:2 of the Corpus Hermeticum,

> In respect of οὐσία, qv. Aristotle, Metaphysics, Book 5, 1015α: ἐκ δὴ τῶν εἰρημένων ἡ πρώτη φύσις καὶ κυρίως λεγομένη ἐστὶν ἡ οὐσία ἡ τῶν ἐχόντων ἀρχὴν κινήσεως ἐν αὐτοῖς ᾗ αὐτά: ἡ γὰρ ὕλη τῷ ταύτης δεκτικὴ εἶναι λέγεται φύσις, καὶ αἱ γενέσεις καὶ τὸ φύεσθαι τῷ ἀπὸ ταύτης εἶναι κινήσεις. καὶ ἡ ἀρχὴ τῆς κινήσεως

τῶν φύσει ὄντων αὕτη ἐστίν, ἐνυπάρχουσά πως ἢ δυνάμει ἢ ἐντελεχείᾳ.

Given the foregoing, then principally – and to be exact – physis denotes the quidditas of beings having changement inherent within them; for substantia has been denoted by physis because it embodies this, as have the becoming that is a coming-into-being, and a burgeoning, because they are changements predicated on it. For physis is inherent changement either manifesting the potentiality of a being or as what a being, complete of itself, is.

See also my *Some Notes on Aristotle, Metaphysics, Book 5, 1015α*, at https://davidmyatt.wordpress.com/aristotle-metaphysics-1015α/

[5] In respect of physis, refer to my essay *The Concept Of Physis*,

[6] *Classical Paganism And The Christian Ethos*. 2017. 978-1979599023

[7] *Tu Es Diaboli Ianua*. 2017. 978-1982010935

[8] The translation of and commentary is available at https://davidmyatt.wordpress.com/gospel-according-to-john/

Appendix VI

Physis And Being

An Introduction To The Philosophy Of Pathei-Mathos

The philosophy of pathei-mathos is based on four axioms: (i) that it is empathy and pathei-mathos which can wordlessly reveal the ontological reality both of our own physis [1] and of how we, as sentient beings, relate to other living beings and to Being itself; (ii) that it is denotatum [2] - and thus the abstractions deriving therefrom [3] - which, in respect of human beings, can and often do obscure our physis and our relation to other living beings and to Being; (iii) that denotatum and abstractions imply a dialectic of contradictory opposites and thus for we human beings a separation-of-otherness; and (iv) that this dialectic of opposites is, has been, and can be a cause of suffering for both ourselves, as sentient beings, and - as a causal human presenced effect - for the other life with which we share the planet named in English as Earth.

For, as mentioned in a previous essay,

"empathy and pathei-mathos incline us to suggest that ipseity is an

> illusion of perspective: that there is, fundamentally, no division between 'us' - as some individual sentient, mortal being - and what has hitherto been understood and named as the Unity, The One, God, The Eternal. That 'we' are not 'observers' but rather Being existing as Being exists and is presenced in the Cosmos. That thus all our striving, individually and collectively when based on some ideal or on some form - some abstraction and what is derived therefrom, such as ideology and dogma - always is or becomes sad/tragic, and which recurrence of sadness/tragedy, generation following generation, is perhaps even inevitable unless and until we live according to the wordless knowing that empathy and pathei-mathos reveal." [4]

In essence, empathy and pathei-mathos lead us away from the abstractions we have constructed and manufactured and which abstractions we often tend to impose, or project, upon other human beings, upon ourselves, often in the belief that such abstractions can aid our understanding of others and of ourselves, with a feature of all abstractions being inclusion and exclusion; that is, certain individuals are considered as belonging to or as defined by a particular category while others are not.

Over millennia we have manufactured certain abstractions and their assumed opposites and classified many of them according to particular moral standards so that a particular abstraction is considered good and/or beneficial and/or as necessary and/or as healthy, while its assumed dialectical opposite is considered bad (or evil), or unnecessary, or unhealthy, and/or as unwarranted.

Thus in ancient Greece and Rome slavery was accepted by the majority, and considered by the ruling elite as natural and necessary, with human beings assigned to or included in the category 'slave' a commodity who could be traded with slaves regarded as necessary to the functioning of society. Over centuries, with the evolution of religions such as Christianity and with the development in Western societies of humanist weltanschauungen, the moral values of this particular abstraction, this particular category to which certain human beings assigned, changed such that for perhaps a majority slavery came to be regarded as morally repugnant. Similarly in respect of the abstraction designated in modern times by such terms as "the rôle of women in society" which rôle for millennia in the West was defined according to various masculous criteria - deriving from a ruling and an accepted patriarchy - but which rôle in the past century in Western societies has gradually been redefined.

Yet irrespective of such developments, such changes associated with certain abstractions, the abstractions themselves and the dialectic of moral opposites associated with them remain because, for perhaps a majority, abstractions and ipseity, as a criteria of judgment and/or as a human instinct, remain; as evident in the continuing violence against, the killing of, and the manipulation, of women by men, and in what has become described by terms such as "modern slavery" and "human trafficking".

In addition, we human beings have continued to manufacture abstractions and continue to assign individuals to them, a useful example being the abstraction denoted by the terms The State and The Nation-State [5] and which abstraction, with its government, its supra-personal authority, its laws, its economy, and its inclusion/exclusion (citizenship or lack of it) has come to dominate and influence the life of the majority of people in the West.

Ontologically, abstractions - ancient and modern - usurp our connexion to Being and to other living beings so that instead of using wordless empathy and pathei-mathos as a guide to Reality [6] we tend to define ourselves or are defined by others according to an abstraction or according to various abstractions. In the matter of the abstraction that is The State there is a tendency to define or to try to understand our relation to Reality by for example whether we belong, are a citizen of a particular State; by whether or not we have an acceptable standard of living because of the opportunities and employment and/or the assistance afforded by the economy and the policies of the State; by whether or not we agree or disagree with the policies of the government in power, and often by whether or not we have transgressed some State-made law or laws. Similarly, in the matter of belief in a revealed religion such as Christianity or Islam we tend to define or understand our relation to Reality by means of such an abstraction: that is, according to the revelation (or a particular interpretation of it) and its eschatology, and thus by how the promise of Heaven/Jannah may be personally obtained.

Empathy and pathei-mathos, however, wordlessly - sans denotatum, sans abstractions, sans a dialectic of contradictory opposites - uncover physis: our physis, that of other mortals, that of other living beings, and that of Being/Reality itself. Which physis, howsoever presenced - in ourselves, in other living beings, in Being - is fluxive, a balance between the being that it now is, that it was, and that it has the inherent (the acausal) quality to be. [7]

This uncovering, such a revealing, is of a knowing beyond ipseity and thus beyond the separation-of-otherness which denotatum, abstractions, and a dialectic of opposites manufacture and presence. A knowing of ourselves as an affective connexion [8] to other living beings and to Being itself, with Being revealed as fluxive (as a meson - μέσον [9] - with the potentiality to change, to develope) and thus which (i) is not - as in the theology of revealed religions such as Christianity and Islam - a God who is Eternal, Unchanging, Omnipotent [10], and (ii) is affected or can be affected (in terms of physis) by what we do or do not do.

This awareness, this knowing, of such an affective connexion - our past, our current, our potentiality, to adversely affect, to have adversely affected, to cause, to having caused, suffering or harm to other living beings - also inclines us or can incline us toward benignity and humility, and thus incline us to live in a non-suffering causing way, appreciate of our thousands of years old culture of pathei-mathos. [11]

In terms of understanding Being and the divine, it inclines us or can incline us, as sentient beings, to apprehend Being as not only presenced in us but as capable of changing - unfolding, evolving - in a manner dependant on our physis and on how our physis is presenced by us, and by others, in the future. Which seems to imply a new ontology and one distinct from past and current theologies with their anthropomorphic θεὸς (god) and θεοὶ (gods).

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 [12] with the balance, the meson, that empathy and pathei-mathos incline us toward living presenced in the ancient Greek phrase καλὸς κἀγαθός,

> "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." [13]

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 κἀγαθός 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." [14]

With καλὸς κἀγαθός, 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.

David Myatt
2019

This essay is a revised and edited version of a reply sent to an academic who enquired about the philosophy of pathei-mathos

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Notes

[1] I use the term physis - φύσις - ontologically, in the Aristotelian sense, to refer to the 'natural' and the fluxive being (nature) of a being, which nature is often manifest, in we mortals, in our character (persona) and in our deeds. Qv. my essay *Towards Understanding Physis* (2015) and my translation of and commentary on the Poemandres tractate in *Corpus Hermeticum: Eight Tractates* (2017).

[2] As noted elsewhere, I use the term denotatum - from the Latin denotare - not only as meaning "to denote or to describe by an expression or a word; to name some-thing; to refer to that which is so named or so denoted," but also as an Anglicized term implying, depending on context, singular or plural instances. As an Anglicized term there is generally no need to use the inflected plural *denotata*.

[3] In the context of the philosophy of pathei-mathos the term abstraction signifies a particular named and defined category or form (ἰδέᾳ, εἶδος) and which category or form is a manufactured generalization, a hypothesis, a posited thing, an assumption or assumptions about, an extrapolation of or from some-thing, or some assumed or extrapolated ideal 'form' of some-thing.

In respect of denotatum, in Kratylus 389d Plato has Socrates talk about 'true, ideal' naming (denotatum) - βλέποντα πρὸς αὐτὸ ἐκεῖνο ὃ ἔστιν ὄνομα, qv. my essay *Personal Reflexions On Some Metaphysical Questions*, 2015.

[4] *Personal Reflexions On Some Metaphysical Questions*.

[5] Contrary to modern convention I tend to write The State instead of "the state" because I consider The State/The Nation-State a particular abstraction; as an existent, an entity, which has been manufactured, by human beings, and which entity, like many such manufactured 'things', has been, in its design and function, changed and which can still be changed, and which has associated with it a presumption of a supra-personal (and often moral) authority.

In addition, written The State (or the State) it suggests some-thing which endures or which may endure beyond the limited lifespan of a mortal human being.

[6] 'Reality' in the philosophical sense of what (in terms of physis) is distinguished or distinguishable from what is apparent or external. In terms of ancient Hellenic and Western Renaissance mysticism the distinction is between the esoteric and the exoteric; between the physis of a being and some outer form (or appearance) including the outer form that is a useful tool or implement which can be used to craft or to manufacture some-thing such as other categories/abstractions. With the important ontological proviso that what is esoteric is not the 'essence' of something - as for example Plato's ἰδέᾳ/εἶδος - but instead the physis of the being itself as explicated for instance by Aristotle in Metaphysics, Book 5, 1015α,

> ἐκ δὴ τῶν εἰρημένων ἡ πρώτη φύσις καὶ κυρίως λεγομένη ἐστὶν ἡ οὐσία ἡ τῶν ἐχόντων ἀρχὴν κινήσεως ἐν αὐτοῖς ᾗ αὐτά: ἡ γὰρ ὕλη τῷ ταύτης δεκτικὴ εἶναι λέγεται φύσις, καὶ αἱ γενέσεις καὶ τὸ φύεσθαι τῷ ἀπὸ ταύτης εἶναι κινήσεις. καὶ ἡ ἀρχὴ τῆς κινήσεως τῶν φύσει ὄντων αὕτη ἐστίν, ἐνυπάρχουσά πως ἢ δυνάμει ἢ ἐντελεχείᾳ

> Given the foregoing, then principally - and to be exact - physis denotes the quidditas of beings having changement inherent within them; for substantia has been denoted by physis because it embodies this, as have the becoming that is a coming-into-being, and a burgeoning, because they are changements predicated on it. For physis is inherent changement either manifesting the potentiality of a being or as what a being, complete of itself, is.

That is, as I noted in my essay *Towards Understanding Physis*, it is a meson (μέσον) balanced between the being that-it-was and the being it has the potentiality to unfold to become.

In respect of "what is real" - τῶν ὄντων - cf. the Poemandres tractate of the Corpus Hermeticum and especially section 3,

> φημὶ ἐγώ, Μαθεῖν θέλω τὰ ὄντα καὶ νοῆσαι τὴν τούτων φύσιν καὶ γνῶναι τὸν θεόν
>
> I answered that I seek to learn what is real, to apprehend the physis of beings, and to have knowledge of theos [qv. *Corpus Hermeticum: Eight Tractates*, 2017]

[7] Qv. *Towards Understanding Physis*, 2015.

[8] I use term *affective* here, and in other writings, to mean "having the quality of affecting; tending to affect or influence."

[9] Qv. footnote [6]. In terms of ontology a meson is the balance, the median, existing between the being which-was and the being which-can-be.

[10] This understanding of Being as fluxive - as a changement - was prefigured in the mythos of Ancient Greece with the supreme deity - the chief of the gods - capable of being overthrown and replaced, as Zeus overthrew Kronos and as Kronos himself overthrew his own father.

[11] As explained in my 2014 essay *Education And The Culture of Pathei-Mathos*, the term describes"the accumulated pathei-mathos of individuals, world-wide, over thousands of years, as (i) described in memoirs, aural stories, and historical accounts; as (ii) have inspired particular works of literature or poetry or drama; as (iii) expressed via non-verbal mediums such as music and Art, and as (iv) manifest in more recent times by 'art-forms' such as films and documentaries."

This culture remembers the suffering and the beauty and the killing and the hubris and the love and the compassion that we mortals have presenced and caused over millennia, and which culture

> "thus includes not only traditional accounts of, or accounts inspired by, personal pathei-mathos, old and modern – such as the *With The Old Breed: At Peleliu and Okinawa* by Eugene Sledge, *One Day in the Life of Ivan Denisovich* by Aleksandr Solzhenitsyn, and the

> poetry of people as diverse as Sappho and Sylvia Plath - but also works or art-forms inspired by such pathei-mathos, whether personal or otherwise, and whether factually presented or fictionalized. Hence films such as *Monsieur Lazhar* and *Etz Limon* may poignantly express something about our φύσις as human beings and thus form part of the culture of pathei-mathos."

[12] κόσμον δὲ θείου σώματος κατέπεμψε τὸν ἄνθρωπον, "a cosmos of the divine body sent down as human beings." Tractate IV:2, Corpus Hermeticum.

Cf. Marsilii Ficini, *De Vita Coelitus Comparanda*, XXVI, published in 1489 CE,

> Quomodo per inferiora superioribus exposita deducantur superiora, et per mundanas materias mundana potissimum dona.
>
> How, when what is lower is touched by what is higher, the higher is cosmically presenced therein and thus gifted because cosmically aligned.

Which is a philosophical restatement of the phrase "quod est inferius est sicut quod est superius" (what is above is as what is below) from the Latin version, published in 1541 CE, of the medieval Hermetic text known as *Tabula Smaragdina*.

[13] The quotation is from my *Classical Paganism And The Christian Ethos*, 2017.

[14] The quotation is from my *Tu Es Diaboli Ianua: Christianity, The Johannine Weltanschauung, And Presencing The Numinous*, 2017.

Appendix V

Appreciating Classical Literature

Having read and once been in possession of a few of the printed published volumes of *Thesaurus Linguae Latinae* [1] I seem to at last understand how that continuing scholarly endeavour, begun decades before the First World War, is emblematic of the importance of academic scholarship, and emblematic of the temporal nature of wars and especially of such national and regional conflicts as we have endured, and continue to be involved in, during the past one hundred and fifty years.

Wars, and conflicts, with their human suffering and their often civilian deaths which an appreciation of classical (Ancient Greek and Latin) literature can place into a necessary supra-personal and supra-national perspective.

For the pathei-mathos which such literature – and often the associated

mythoi – can impart is of our hubris and our need for the wisdom enshrined in the phrase καλὸς κἀγαθός. That is, in the melding of τὸ καλόν (the beautiful) and τὸ ἀγαθὸν (the honourable) as in tractate XI:3 of the Corpus Hermeticum:

> Ἡ δὲ τοῦ θεοῦ σοφία τί ἔστι;
> Τὸ ἀγαθὸν καὶ τὸ καλὸν καὶ εὐδαιμονία καὶ ἡ πᾶσα ἀρετὴ καὶ ὁ αἰών.
>
> But the Sophia of the theos is what?
> The noble, the beautiful, good fortune, arête, and Aion. [2]

Where, however, τὸ καλὸν refers, in terms of individuals, to not only physical beauty – the beautiful – but also to a particular demeanour indicative of a well-balanced, noble, personal character, as for example mentioned by Xenophon in Hellenica, Book V, 3.9,

> πολλοὶ δὲ αὐτῷ καὶ τῶν περιοίκων ἐθελονταὶ καλοὶ κἀγαθοὶ ἠκολούθουν, καὶ ξένοι τῶν τροφίμων καλουμένων, καὶ νόθοι τῶν Σπαρτιατῶν, μάλα εὐειδεῖς τε καὶ τῶν ἐν τῇ πόλει καλῶν οὐκ ἄπειροι

A personal character which Marcus Tullius Cicero also explained, in his *De Finibus Bonorum et Malorum*,

> Honestum igitur id intellegimus, quod tale est, ut detracta omni utilitate sine ullis praemiis fructibusve per se ipsum possit iure laudari. quod quale sit, non tam definitione, qua sum usus, intellegi potest, quamquam aliquantum potest, quam communi omnium iudicio et optimi cuiusque studiis atque factis, qui permulta ob eam unam causam faciunt, quia decet, quia rectum, quia honestum est, etsi nullum consecuturum emolumentum vident. (II, 45f)

I am inclined to believe that it is unfortunate that the societies of the modern West no longer consider “a classical education” – the learning of Ancient Greek and Latin, and a study of Ancient Greek and Latin texts such as those of Cicero, Aeschylus, Sophocles, and Aristotle – a necessity, as a way to wisdom, as a means to understanding our human physis.

That some individuals, such as the scholars engaged in endeavouring to complete *Thesaurus Linguae Latinae*, do still appreciate Ancient Greek and Latin texts provides this old man, in the twilight of his life, some comfort, some hope for our human future.

> ἀθάνατοι θνητοί, θνητοὶ ἀθάνατοι, ζῶντες τὸν ἐκείνων θάνατον, τὸν δὲ ἐκείνων βίον τεθνεῶτες
>
> The deathless are deathful, the deathful deathless, with one living the other’s dying with the other dying in that other's life. [3]

David Myatt
December 2019

[1] https://www.thesaurus.badw.de/en/tll-digital/tll-open-access.html
[2] As I have mentioned in several essays, and in my *Corpus Hermeticum: Eight Tractates: Translation and Commentary*, the theos – ὁ θεὸς – is the chief classical deity (such as Zeus in Ancient Greek mythoi) and should not be understood as equivalent to the monotheistic creator God of Christianity and of the ancient Hebrews. For ὁ θεὸς is not omnipotent, and can be overthrown, as Zeus overthrew Kronos and as Kronos himself overthrew his own father.
[3] Heraclitus, Fragment 62, Diels-Krantz.

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All translations by DWM

Appendix VII

The Concept of Physis

Towards Understanding Physis

Since the concept of physis - φύσις - is central to my philosophy of pathei-mathos, it seems apposite to offer a more detailed explanation of the concept, and my usage of it, than I have hitherto given, deriving as the term does from Ancient Greece and used as it is by Heraclitus, Aristotle, and others, and occurring as it does in texts such as the Pœmandres and Ιερός Λόγος tractates of the Corpus Hermeticum.

As I mentioned in my translation of Aristotle, Metaphysics 1015α [1] - and elsewhere - physis is usually translated as either 'Nature' (as if 'the natural world', and the physical cosmos beyond, are meant) or as the character (the nature) of a person. However, while the context - of the original Greek text - may suggest (as often, for example, in Homer and Herodotus) such a meaning as such English words impute, physis philosophically (as, for example, in Heraclitus and Aristotle and the Corpus Hermeticum) has specific ontological meanings. Meanings which are lost, or glossed over, when physis is simply translated either as 'Nature' or - in terms of mortals - as (personal) character.

Ontologically, as Aristotle makes clear [2], physis denotes the being of those beings who or which have the potentiality (the being) to change, be changed, or to develope. That is, to become, or to move or be moved; as for example in the motion (of 'things') and the 'natural unfolding' or growth, sans an external cause, that living beings demonstrate.

However, and crucially, physis is not - for human beings - some abstract 'essence' (qv. Plato's ἰδέᾳ/εἶδος) but rather a balance between the being that it is, it was, and potentially might yet be. That is, in Aristotelian terms, it is a meson - μέσον - of being and 'not being'; and 'not being' in the sense of not yet having become what it could be, and not now being what it used to be. Hence why, for Aristotle, a manifestation of physis - in terms of the being of mortals - such as arête (ἀρετή) is a meson, a balance of things, and not, as it is for Plato, some fixed 'form' - some idea, ideal - which as Plato wrote "always exists, and has no genesis. It does not die, does not grow, does not decay." [3]

According to my understanding of Heraclitus, physis also suggests - as in Fragment 1 - the 'natural' being of a being which we mortals have a tendency to cover-up or conceal [4].

Furthermore, physis is one of the main themes in the Pœmandres tractate of the Corpus Hermeticum, for the author seeks "to apprehend the physis of beings" [5] with physis often mystically personified:

> "This is a mysterium esoteric even to this day. For Physis, having intimately joined with the human, produced a most wondrous wonder possessed of the physis of the harmonious seven I mentioned before, of Fire and pneuma. Physis did not tarry, giving birth to seven male-and-female humans with the physis of those viziers, and ætherean...
>
> [For] those seven came into being in this way. Earth was muliebral, Water was lustful, and Fire maturing. From Æther, the pnuema, and with Physis bringing forth human-shaped bodies. Of Life and phaos, the human came to be of psyche and perceiveration; from Life - psyche; from phaos - perceiveration; and with everything in the observable cosmic order cyclic until its completion...
>
> When the cycle was fulfilled, the connexions between all things were, by the deliberations of theos, unfastened. Living beings - all male-and-female then - were, including humans, rent asunder thus bringing into being portions that were masculous with the others muliebral." [6]

Physis is also personified in the Ιερός Λόγος tractate:

> "The divine is all of that mixion: renewance of the cosmic order through Physis For Physis is presenced in the divine." [7]

The Numinous Way Of Pathei-Mathos

As mentioned elsewhere, what I have termed the philosophy of πάθει μάθος (pathei-mathos) is just my weltanschauung, developed between 2011 and 2013 after I had, upon reflexion, rejected much of and revised what then remained of my earlier (2006-2011) 'numinous way' [8].

In the philosophy of pathei-mathos, physis is used contextually to refer to:

> (i) the ontology of beings, an ontology - a reality, a 'true nature '- that is often obscured by denotatum [9] and by abstractions [10], both of which conceal physis;
> (ii) the relationship between beings, and between beings and Being, which is of us - we mortals - as a nexion, an affective effluvium (or emanation) of Life (ψυχή) and thus of why 'the separation-of-otherness' [11] is a concealment of that relationship;
> (iii) the character, or persona, of human beings, and which character - sans denotatum - can be discovered (revealed, known) by the faculty of empathy;
> (iv) the unity - the being - beyond the division of our physis, as individual mortals, into masculous and muliebral;
> (v) that manifestation denoted by the concept Time, with Time considered to be an expression/manifestation of the physis of beings [12].

My concept of physis is therefore primarily ontological and rooted - as is my philosophy of pathei-mathos - in the paganus culture of classical, and Hellenic, Greece.

David Myatt
March 2015

Notes

[1] I have appended to this essay my translation of, and notes on, the relevant part of 1015α.

[2] See my Some Notes on Aristotle, Metaphysics, Book 5, 1015α, included in https://davidmyatt.files.wordpress.com/2021/04/pre-socratic-and-aristotle.pdf, and also my *Personal Reflexions On Some Metaphysical Questions*.

[3] πρῶτον μὲν ἀεὶ ὂν καὶ οὔτε γιγνόμενον οὔτε ἀπολλύμενον οὔτε αὐξανόμενον οὔτε φθίνον (Symposium 210e - 211a).

[4] See *Some Notes on Heraclitus Fragment 1*, in https://davidmyatt.files.wordpress.com/2021/04/pre-socratic-and-aristotle.pdf

[5] Pœmandres 3; qv. my *Mercvrii Trismegisti Pymander de potestate et sapientia dei: A Translation and Commentary*, 2013.

[6] Pœmandres 16-18.

[7] Ιερός Λόγος 3; qv. my *Ιερός Λόγος: An Esoteric Mythos. A Translation Of And A Commentary On The Third Tractate Of The Corpus Hermeticum*,

included in *Corpus Hermeticum: Eight Tractates*, 2017, 978-1976452369

[8] Refer to my *Concerning The Development Of The Numinous Way*, 2012.

[9] In my philosophy of pathei-mathos, I use the term denotatum - from the Latin, denotare - in accord with its general meaning which is "to denote or to describe by an expression or a word; to name some-thing; to refer that which is so named or so denoted."

[10] An abstraction is a manufactured generalization, a hypothesis, a posited thing, an assumption or assumptions about, an extrapolation of or from some-thing, or some assumed or extrapolated ideal 'form' of some-thing. Sometimes, abstractions are generalization based on some sample(s), or on some median (average) value or sets of values, observed, sampled, or assumed.

Abstractions can be of some-thing past, in the present, or described as a goal or an ideal which it is assumed could be attained or achieved in the future. Abstractions are often assumed to provide some 'knowledge' or some 'understanding' of some-thing assigned to or described by a particular abstraction.

[11] Refer, for example, to my *The Error of The-Separation-of-Otherness* in *The Numinous Way of Pathei-Mathos*, fifth edition, 2018.

[12] *Time And The Separation Of Otherness - Part One*. 2012.

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The Peregrinations Of David Myatt
National Socialist Ideologist



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Part One 1984-1998

Preface

Some speculations about Myatt's intent and some inaccuracies not withstanding, a reasonable and academic overview of David Myatt's somewhat strange life is given in Daniel Koehler's *From Traitor to Zealot* [1] who writes that it is clear that Myatt

> "is a complex persona who defies simple answers to the question of why he changed groups and milieus so often and so fundamentally. It is also obvious, that during large parts of his life, Myatt was driven by a search for meaning and purpose, as well as an intellectual desire to find and create the all-encompassing and perfect political philosophy." [2]

Furthermore, despite Myatt's decades long Faustian - or Siddhartha-like [3] - journey or quest involving a conversion to Islam in 1998, his National Socialist writings remain influential:

> "It is quite extraordinary that Myatt kept open and amicable relations with the extreme-right milieu, even years after his conversion. The fact that most of his neo-nazi writings are still essential reading in many militant far-right groups and circles further shows that his double narrative strategy that aimed to avoid being seen as a traitor have worked to some degree." [2]

Given his voluminous writings about National Socialism, Myatt is often described as a neo-nazi ideologue, and in this essay I focus on his National Socialist writings which date from 1984 with the publication of his *Vindex - The Destiny Of the West* [4] to his later association with Combat 18 in the 1990s and on to late 1997 and early 1998 with the development of what he termed "ethical National-Socialism". Part Two will deal with the 2000s, his conversion to Islam, and his campaign to bring National Socialists and Muslims together to fight those he described as their common enemies. Part Three will deal with the development of his philosophy of pathei-mathos in 2012, his criticism of aspects of German National Socialism, and his more recent writings such as his 2017 monograph *Classical Paganism And The Christian Ethos* [5] since the pagan metaphysics he develops in such works is arguably compatible with his earlier ethical National-Socialism.

I have had occasion to correct a few typos in the quotations from the writings of Myatt, some of which writings such as issues of his 1990s newsletter titled *The National-Socialist*, latterly published from a now defunct BM Box in London (5608) used by Combat 18, are from my private collection. Several of the quotations are somewhat extensive as I believe they help explain not only Myatt's evolution of National Socialist ideology but also how his evolved National Socialism differs from the current, common, perception of National Socialism.

Given persistent rumours regarding Myatt and the Occult, I provide as an appendix a critique of such rumours. It is worth noting that Myatt defies convention by using the hyphenated National-Socialism instead of the conventional National Socialism.

Rachael Stirling
Oxonia
October 2021

1. Koehler, Daniel. *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism*. Cambridge University Press, 2021. pp.153-163. One inaccuracy (p.161) is that Koehler confuses Myatt's fiancée Fran - who committed suicide in 2006 - with his second wife, Sue, who died of cancer in 1993. Some years after Sue's death Myatt re-married and lived with his third wife near Malvern, in a detached village house, where he was filmed nearby by BBC Panorama in 2000, until he left that village some months after that filming to move alone to Shropshire to live on a farm. He met Fran several years after moving to Shropshire.

2. Koehler, op.cit. p.162

3. Kaplan, Jeffrey. *Encyclopedia of White Power*. Rowman & Littlefield, 2000, p. 216ff; p.512f

4. A facsimile of the original published text is available (pp.5-28) at https://archive.org/download/LibertyBell_201708/LB-198401.pdf [Accessed September 2021]

5. https://davidmyatt.files.wordpress.com/2018/03/classical-paganism-v2-print.pdf [Accessed September 2021]

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The National Socialist Ideologist

In regard to the National Socialist writings of David Myatt, five circumstances need to be considered.

1) His National Socialist (NS) writings should be classified as follows:

> (i) his polemical, propagandistic, writings dating from the mid-1990s and which writings include many in the early issues of his *The National-Socialist* newsletter which he founded in 1995, several of which writings were issued under the title *Racism: The Will Of Nature* and reprinted in the May 1998 edition of George Dietz's Liberty Bell magazine {1} published in America;
> (ii) his ideological, more philosophical essays and pamphlets such as his text *Vindex - The Destiny of the West*, first published in America in 1984 {2} and later ones such as *The Meaning Of Life: Race and Nature* published in 1997 {3} and his *The Meaning Of National-Socialism*, {4} both of which later ones were listed as forming part of his *Thormynd Press National-Socialist Series* {5},
> (iii) his National Socialist writings dating from the development of what he called "ethical National-Socialism" in the late 1990s and some of which were edited, revised versions from his Thormynd Press National-Socialist Series; and
> (iv) his writings between 2000 and 2004 which formed part of his campaign to encourage co-operation between National Socialists and Muslims.

2) His conversion to Islam in 1998 and his subsequent attempt to bring National Socialists and Muslims together to counter what he considered to be their common enemies.

3) His post-2012 philosophy of pathei-mathos with its criticism of both Hitler's military strategy and German National Socialism.

4) His 2017 and later writings such as his monograph *Classical Paganism And The Christian Ethos* in which he laid the foundations for a modern pagan metaphysics that is arguably consistent with his ethical National-Socialism.

5) The fact that he was not just a National Socialist theorist, ideologue, and propagandist but for thirty years (1968-1998) was practically involved in National Socialist political organizations as an organizer and leader, involved with National Socialist paramilitary groups such as Column 88, and involved "on the streets" as a neo-nazi activist which activism resulted in him being arrested and convicted many times for violent offences with two of those convictions resulting in terms of imprisonment.

Myatt was also, on a number of occasions, the bodyguard of Colin Jordan, one of the founders of the World Union of National Socialists, {6} and alleged to be the author of a document which "provided a detailed step-by-step guide for terrorist insurrection with advice on assassination targets, rationale for bombing and sabotage campaigns, and rules of engagement", {7} a copy of which document was discovered by Police in the flat of David Copeland {8} whose bombs in London in 1999 killed three people and injured over a hundred, and which document was alleged to have influenced the German group The National Socialist Underground {9}{10} whose members conducted a series of armed robberies and killed nine immigrants.

As late as January of this year (2021) Myatt was considered by The Counter Extremism Project - a Non-Governmental Organization (NGO) - to be one of the twenty most dangerous extremists in the world. {11}

Polemical And Early National Socialist Writings

His polemical, propagandistic NS works were mostly written before 1997, with some being overtly racist, where for the purpose of this essay by the term racist is meant "prejudice, discrimination, or antagonism directed against someone of a different race based on the belief that one's own race is superior."

Many of these polemical writings were published in his newsletter *The National-Socialist: National-Socialist Views, News and Reports*, the first issue of which was published in February 106 yf (that is, 1995) and which newsletter was initially issued "in support of the National Socialist Alliance" and later in support of the National-Socialist Movement which Myatt founded in 1997 with help of members of Combat 18, with the title of the newsletter changed to *The National-Socialist: The Voice of Aryan Destiny*, and with an end notice that read "The National-Socialist is an official publication of the National-Socialist Movement, and is issued free to Members and Official Supporters."

Typical of these early polemics is the article *The Freedom To Hate* with included textual bold and italic emphasis and which was published in issue Number 18 dated December 107 yf - January 108 yf,

> "As will be explained, *racism is the will of Nature*. It is natural and necessary for us to hate, just as 'racism' itself is natural, necessary and good. It is natural, and necessary - and indeed, a moral duty - for us both as individuals, and collectively as a folk or race, to feel hatred toward enemies, and those people or those things which are harmful to us. Hatred is an aid to survival. Our moral duty, our natural duty as a people - as a folk or race - is to survive, to prosper and to evolve, for *it is race-mixing (and thus the destruction of race) which is the ultimate evil*. Race-mixing is a crime against life itself; it is a crime against Nature, for race is how Nature works. Race is how Nature is manifest to us, and in us. Race is evolution in action. Race is an expression of life. Race, expressed simply, is the ultimate meaning of our lives. For the true, the natural, purpose of our lives as individuals is to aid our own race."

However, before 1998 he also wrote many idealogical tracts such as *The Religion Of National-Socialism* and *The Meaning Of National-Socialism* most of which tracts were published by Thormynd Press - run after 1990 by his friend Richard Moult - under the imprint of the fifteen volume *Thormynd Press National-Socialist Series* {5} beginning with the second edition of *National-Socialism: Principles and Ideals* which Myatt prefixed with a quotation:

> "As long as just one of us still breathes, he will continue to further the Cause and uphold it, as in the years gone by." Adolf Hitler, Nuremberg yf 45

In these idealistic, ideological, works Myatt set out in detail his vision of National Socialism concentrating on what he stated were the National Socialist, the Aryan, ideals of honour, loyalty, duty to the folk.

Thus, in *National-Socialism: Principles and Ideals*, he wrote:

> "The natural instincts, hopes, dreams and aspirations of the Aryan - and of this present civilization - are embodied in National-Socialism and only in National-Socialism. Every other form, political or philosophical or religious - all other principles and ideals - are irrelevant and indeed counter-productive because only National-Socialism is a pure expression of Aryan Destiny: only National-Socialism represents an unequivocal affirmation of Aryan existence, and expresses that existence in action.
>
> National-Socialism makes the Destiny of this civilization, and the Aryan, real and realizable. Everything else is fundamentally irrelevant at this moment in the history of evolution. One either is, or chooses to become, a National-Socialist - and thus fights, overtly or covertly, for the Aryan and civilization itself - or one is opposed to National-Socialism, directly or by inaction, and thus becomes a party, consciously or otherwise, to the decline and destruction of civilization and the Aryan race with its potential to create future civilizations.
>
> For an Aryan, there is no higher honour than to be a National-Socialist and to fight for the principles and ideals which National-Socialism represents. A National-Socialist is someone with a Destiny, a sense of higher purpose - an heroic individual whose life has meaning: someone who by their actions is contributing to evolution, who is fulfilling a divine purpose by maintaining and expanding civilization and the civilizing values themselves. For above all else, a National-Socialist embodies those ideals which have made our race, and our civilizations, great - honour, loyalty, duty.
>
> As a National-Socialist, I am loyal to National-Socialism, to Adolf Hitler and to my Comrades; I have a duty to fight for what and who I am loyal to; and I am obliged by my honour to act, in all that I do, in a noble way. But perhaps most significant of all I - like all genuine National-Socialists - am prepared if necessary to die rather than be dishonourable, disloyal and shirk my duty. In these things lies the nobility and the sublime beauty of National-Socialism and the assurance of its ultimate victory."

He also developed his idea of the Jewish origin of what he in his seminal text *Vindex - The Destiny Of the West* termed "the distortion of the West", describing it in his *National-Socialism: Principles and Ideals* as 'social engineering',

> "The term 'social engineering' refers to the changing and re-structuring/re-building of societies in accordance with certain abstract ideas, and is a description of what has happened to all Western (that is, all Aryan) societies in the decades since the Second World War. Social Engineering is, in effect, the implementation of marxism by stealth.
>
> So successful have the social engineers and their supporters been over the past decades, that the natural and consequently healthy beliefs of those of the Western or European civilization are now seen by the majority of Aryans themselves as somehow 'wrong' or 'perverted'. So successful have the social engineers been in changing beliefs and attitudes, that those who champion the true values of civilization (such as honour, duty, loyalty) and who express the genuine wisdom of civilizations (such as the truths about race and nobility) are branded as "extremists" - and there is no shortage of volunteers, of European race, so mentally controlled by the alien ideas of the social engineers, to attack or demonstrate against those real champions of European values, the National-Socialists."

He goes on to explain in detail how this 'social engineering' works. He cites one example:

> "The idea that 'all races are equal' is one abstract idea created by the social engineers. Following from this is the belief that the concept of racial superiority is 'morally wrong', an 'outrage' against 'humanity' ('humanity' being another abstract, and thus artificial, idea). Thus, new doctrines are born, new ideas - the study of 'racialism' and 'racism' in societies. Books are written, research undertaken, numerous articles appear: the study of these things becomes a respected academic field, and an ever increasing number of individuals beaver away to advance the cause of 'equality'. Society, history, civilizations are 're-interpreted' - evidence found to prove 'racist' attitudes in the past and to show that racial prejudice, as it is now called, is wrong, offensive and so on. Gradually, these ideas gain influence and increasing respectability. The idea of a 'multi-racial society' is born - as is the belief that to achieve such a society (which is seen as necessary and desirable from a 'moral' point of view) there must be 'education', the eradication of 'racist' views and attitudes. This will require Laws - the making of criminals out of those who oppose these doctrines of 'equality'. It will require a certain compulsion - the teaching of the doctrines in Schools and elsewhere with no attempt made to present an alternative view partly because the opposing view has been made to seem morally reprehensible and 'uncivilised' (note the spelling). In time, a smug moral climate is created, aided by the so-called 'educated classes' - opposition to the abstract idea and its doctrines is viewed by them (and others) as 'unenlightened' and socially unacceptable. During this time of the idea gaining influence, the

'studies' published in support of the doctrines have been accorded 'scientific' respectability (whereas in reality they are pseudo-sciences) and a super-abundance of books, articles and programmes expounding the doctrines appears.

With enough influence gained, and with the moral climate created, 'Race Relations' legislation becomes Law, making discrimination (against non-Whites) illegal, and creating new crimes, such as 'incitement to racial hatred'. The repression involved in these Laws goes almost unnoticed - for the social and moral climate, created over decades by the adherents of the original idea, conditions those with power and influence, and a sizeable proportion of the majority of Aryans. They are taught - and it is endlessly repeated by all forms of the Media - that 'racial hatred' is vile, that racial prejudice (favouring one's own race and people before other races) is 'evil'; that such Laws are necessary for harmony and to ensure equality. In short, that the freedom of those individuals or groups who transgress the new Laws is rightfully forfeit.

Thus, in this case, society is fundamentally changed - towards a 'multi-racial' one, to achieve which any dissent must be ruthlessly stamped out."

He also cites a source for the term:

"The doctrines of the social engineers have been used and are being used to control the societies of the Western civilization and thus its peoples. Why? Because the social engineers believe it is necessary to achieve their aims. The then Chief Rabbi of the United Kingdom, Dr. Jakobovits, in an interview published in The Guardian newspaper (London) on 7th August 1982, stated that the Jews were chosen to act as pathfinders for the world, and that Israel (and thus Zionism) had a special place as an instrument to effect the Jew's social engineering upon the world."

Later NS Writings

By the time of the publication of issue number 30, dated March 109 yf (1998) of his The National-Socialist newsletter, it is clear that his attitude at least in respect of racism and practical politics had radically changed. For that newsletter contained a single article titled *The Fundamental Problem* which began:

"We need to be open and honest about the final solution - the correct solution - to the fundamental problem which afflicts our race.

First, however, it is necessary to clearly state what the fundamental problem is. The fundamental problem is not 'the Jews'; the fundamental problem is not 'Zionist power'; the fundamental problem is not 'immigration' nor even non-Aryan races. The fundamental problem which afflicts our race is, quite simply, we ourselves: our egotism, our selfishness.

This egotism manifests itself in the following: (1) a lack of racial awareness - a total and utter lack of any sense of racial identity, of racial solidarity and a total unawareness of our own Aryan heritage and culture; (2) a desire for material comfort and pleasure; (3) the attitude - of 'me first!', 'me right!' - which makes us dishonourable, disloyal, and disruptive and which causes us to shirk our duty to our folk and Nature herself when, that is, we are aware we have such a duty.

The basic cause of this egotism is our un-Aryan, un-civilized modern way of life. The modern world we Aryans live in is, for most of us, the urban world - the world of cities and large towns. It is this urban world which has created our modern way of life. This way of life is the way of fast, easy travel, of readily available entertainment, of readily available opinions in newspapers and on television, of motor vehicles, of 'office work', of 'factory work', of housing estates, of Banks.'

The people of this world of cities and large towns spend most of their lives enclosed - in houses, in offices, in factories, in motor vehicles. The world outside - Nature herself in all her primal power and majesty - is experienced only rarely, for this outside world is merely 'passed through' on a journey in some vehicle or used for a safe, tame 'tourism' of a few days or weeks. In the same way, the food which the people of this world eat is packaged for them - rarely grown by their own hands, rarely nurtured and killed by them. Even the work that most of the people of this world do is not too hard - not physically demanding hour after hour, day after day, week after week. For the most part, it is 'indoor' work, and the change of seasons, the change of day to night, makes very little difference.

The result of all this enclosure - this distancing from Nature - is the modern attitude of urban people with their egotism and their total loss of contact with their own racial heritage, traditions and culture.

It is this urban attitude - the materialism of the urban way of life - which has brought us to where we are now, living in a multi-racial society with millions of non-Aryans around us. It is this urban attitude which has allowed this anti-Aryan society to flourish so that now those who control this society can actively suppresses any dissent to their anti-Aryan policies without the majority of Aryans even noticing what is really going on.

Since this urban attitude - this egotism - is the cause of our fundamental problem, it is this urban attitude which we must change.

The real solution - the final solution - to this urban attitude is for us to live in a different way. Basically, in the

long term, we need a totally new type of society: a rural-based one, not an urban one as at present. We need hard physical or manual work. We need to live among our own kind in small communities where we personally know our neighbours, and where we help them, and them us, in hard or difficult times and where we cooperate with them for our mutual benefit. We need to be in contact again with Nature - with the changes brought about by the seasons and the changes which Nature herself causes and which we cannot foresee or control. We need to grow and nurture the food that we eat - or at the very least participate in some way in its production, its harvesting.

For it is these things which we need in order to rediscover our identity, our duty and our Destiny. It is these things which create the real civilized character we have lost and which create real, living folk communities. In contrast, the 'communities' of the modern urban world are lifeless - they are either the abstract creations of some 'town planner', some political 'social scheme' or they are the result of some chance economic demand or circumstance. In essence, we need to re-discover the meaning of Blood and Soil - we need to create a new way of living which makes these real for us in a practical way, as they are not real in the modern urban-based societies we live in. And Blood and Soil can only ever be made real in rural communities.

The truth we now have to face is that politics, by itself, is not the answer to our fundamental problem. Neither is covert action - taking on the System by force of arms - an answer to our fundamental problem. These things, by themselves, merely touch the surface - they deal with the symptoms, not the underlying cause.

The cause of millions of immigrants in our nation is ourselves - for we have let it happen. The cause of Zionist power is ourselves - for we have let it happen. The cause of the lack of honour, the lack of loyalty among our own people is ourselves - for we have let it happen.

> The solution to our problem - our malaise, our sickness - lies in our own hands. This solution involves an understanding of the fundamental cause of our problems. Once we have understood the problem - made a correct diagnosis - then we must put that understanding into practice. This involves an act of will on our part - a real desire to solve the fundamental problem, to change things for the better. To solve our own problem - to recover from the sickness which afflicts us - we must change ourselves: we must change the way we live."

He had thus rejected not only covert action and the pursuit of politics as the principal means of societal change but also introduced the need for a rural way of living. In many ways, that article - which was followed by his two part *Revolutionary Fantasies*, the first part of which was published in issue 31 - was the beginning of his evolution of National Socialist ideology - the development of his ethical National-Socialism - following nearly thirty years as a street-activist. Over the Spring and Summer of 1998, and later, he would revise many of his early works particularly some of those in *Thormynd Press National-Socialist Series*. Thus, as a Preface to the second edition of *The Religion of National-Socialism* dated 111yf (2000) he wrote:

> "This work, along with several other NS works I have written, has been slightly amended to reflect only the essence of National-Socialism. Thus, all polemical and political remarks - incompatible with Esoteric Hitlerism - have been removed. I have briefly outlined the basis of Esoteric Hitlerism in my essay *Esoteric Hitlerism: Idealism, The Third Reich and the Essence of National-Socialism*." {13}

Following his *Revolutionary Fantasies*, a title Myatt admits taking from a work by Jost Turner, he went on to write and circulate his controversial *Why National-Socialism Is Not Racist* which included a quotation from Waffen-SS General Leon Degrelle and the following:

> "On the practical level we must accept that National-Socialism does not involve any kind of racial hatred, racial prejudice or racial intolerance. Rather, it expresses a concern for and love of, our own folk and desires our folk to live in a free and honourable society. Most importantly, National-Socialism expresses the desire for other races to be free, and for all free races to co-operate together for their mutual advantage, well-being and development. Correctly understood, National-Socialism is an affirmation of our humanity: a way of living applicable to all races, not just the Aryan race. It is an affirmation of our human diversity and difference, created by Nature on whom we all depend. This affirmation was evident, for instance, in the SS, which accepted members from individuals of non-Aryan cultures. The SS were modern warriors, with a warrior's way of thinking and being: strong, proud, respectful of bravery and valour in others (including 'the enemy'), honourable, given to humour in adversity, loving of their own kind, and open-minded and tolerant of other cultures." {14}

It is these later writings which proved to be the most widely read and quoted from both when first published and over the decades, with his 21 page monograph *Vindex - The Destiny Of the West* published in 1984 arguably the most widely read of his National Socialist works.

A Change Of Perspective

Why this change of perspective? My own view, based on a study of writings of his such as the aforementioned *Revolutionary Fantasies*, and *Lies, Dis-Information and the Way of the Aryan* {15} and *Nature Made Manifest*, as well as a consideration of his meetings with Waffen-SS General Leon Degrelle, his correspondence with Jost Turner and Colin Jordan, his practical experience of leading The National-Socialist Movement and being a member of Combat 18, and working on a farm {16} is that he came to realize and accept that political and covert strategy and tactics - and the pursuit of power by political or covert means - and the nation-State itself are irrelevant compared to personal honour

and to living in a manner where there is a reverence for Nature and for one's ancestral land.

In *Revolutionary Fantasies* he sets out the choices and the reasons for them in a rational way:

> "We have to face the reality of our times. The reality is that our times are very different from those which existed in this country fifty years ago - and vastly different from those which existed in Germany after the First World War and which gave rise to the NSDAP and our first great victory [...]
>
> In many ways, the nations we live in now seem to belong to a different world. We now have a mainly urban way of life, as a result of which our ideal of Blood and Soil no longer exists for us in a practical way. We have tyrannical laws which, for instance, prevent us holding public marches and meetings, and which restrict what we can say or do in public. We have a majority of our own people supporting these tyrannical laws - or at the very least, indifferent to them.
>
> Today, we have the majority of our own people ignorant of the Aryan value of duty to the folk - thus are they indifferent to their race, their Destiny, their racial heritage and their Aryan customs. We have the majority of the men of our race indifferent to or disdainful of the Aryan ideal of honour - thus are they content to live a materialistic life, unlike their warrior ancestors. Today, the majority of our young men no longer yearn to be warriors - instead, they yearn to be 'sports stars', or 'entertainers' or desire to 'earn lots of money'.
>
> Today, we have a Police force which is largely unsympathetic to our racial Cause and which enforces all the tyrannical anti-Aryan laws which our enemies have made over the last sixty or seventy years to increase their grip on power. We have the senior ranks of this Police force which sees us, and our very Cause, as 'the enemy', as criminals, because we still dare to defy the tyrannical Marxist political correctness which they themselves believe in.
>
> Today, we have the immense power of the Media against us - and over fifty years of brainwashing to contend with. For the past fifty years our people, from the cradle to the grave, have been brainwashed, mentally conditioned, by the Media, by politicians and by teachers who all have supported the lies on which the present tyrannical anti-Aryan has been built. These lies are the lie of 'racial equality', the lie of 'parliamentary democracy', the lie of 'the meaning of life is personal happiness'. Thus have the majority of our own people come to support the System, or at least not actively fight against it in any meaningful way.
>
> Today, our very Cause is misunderstood by the majority of our people, thanks to fifty years of lies which our opponents have spread, unhindered.
>
> Since our aim is to create our own Aryan nation, our own State or Reich, where we can live in freedom according to our Aryan customs, we have to realize that this means - whatever option or way we choose - fighting the present System.
>
> We must fight or struggle against the System for two very simple reasons. First, the System itself will seek to destroy us, whatever option or way we choose. They will do this because the people who have created and who control this System see us as their mortal enemy - a threat to their power, and even their very existence. Let us make no mistake - they hate us with a fierce, irrational and passionate hatred. They also fear us, even now when they have so much power and so many resources, and we have so little - for we with our nobility, our honour and our idealism represent everything they themselves are not now, never have been and never can be.
>
> The second reason we must fight the System is that our very Cause demands that we try and free our people by converting them to our ideals (see The National-Socialist Number 26) and this by its very nature will bring us into conflict with a State whose very existence is a negation of these ideals [...]
>
> Given that we must struggle against the power and the tyranny of the System, we have but three options.
>
> (1) We can seek to become the Government of this nation by participating in the electoral system and getting people to vote for us. This requires a political party which fields candidates in elections.
>
> (2) We can seek to overthrow the Government through armed insurrection, a coup d'etat or something similar. This requires a covert group.
>
> (3) We can undermine the Government by taking away the support it has from our people by seeking to convert our people to our Cause. This requires a revolutionary Movement of social and political reform which has a spiritual foundation.
>
> The National-Socialist Movement has chosen this third alternative - the way of a revolutionary, spiritual, Movement; the way of a living, organic, Movement (see The National-Socialist Number 30)."

In *Nature Made Manifest* - an essay published in 1998 {17} when Britain was still an economic part of the European Community and which essay concerned an aspect of what his The National-Socialist Movement was championing - the concept of Blood and Soil - he wrote:

> "[T]his feeling, this understanding, this reverence for Nature is seldom understood today. The majority of

people of even our own folk are seldom part of the land in the sense of knowing it as a friend and valuing it as the means to be healthy and grow. They have no understanding or even sense of husbanding the land - of caring for it in a meaningful ancestral way. Furthermore, this majority is today mostly even unaware of who they are - they have little or no sense of belonging to their own culture, their own folk. The majority no longer respects the traditions, the way of life, of their ancestors - or even these ancestors themselves, for this majority has lost its connection with its past; they have lost, or are destroying, their own heritage as they are most certainly destroying their own people. Thus are they not only endangering Nature, but they are also destroying their own future.

An example will best illustrate what has become of the majority. This example concerns a village in a rural English county; what it once was, and what it is now. Less than a hundred years ago, this village was a small collection of cottages and farms. The farms themselves contained apple and pear orchards, and many fields of various crops. These crops had been found to be suitable to the type of soil in the area, and each year several fields were left 'fallow' so that the fertility of the soil could be regained following a harvest. Naturally, given the orchards, the village and the surrounding area produced cider and perry - with every farm making its own. Indeed, cider was the regular and preferred drink in those days when the water itself was often suspect, and before tea drinking became common and affordable. The crops, when harvested, were taken to the nearby town, where there was a thriving market. At this time, most of the villagers worked either on the land itself, or in trades or crafts connected with them. For example, there was a village farrier, and a wheelwright.

There was a sense of identity among the villagers - they were, for the most part, proud to be from the area, and proud of their local ancestry.

> Of course, it is easy to idealize such village life. But there was an awareness of and a real sense of belonging. Life, for most of the villagers, was often harsh, sometimes cruel. But there was real character in the people. There was a real, living, community which, despite the hardship - or perhaps because of the hardship - slowly prospered over the centuries. There was a real balance with Nature, with Nature - the seasons, and the soil - for the most part understood and respected, partly because old ways of doing things were carried on, with these old, ancestral ways having been found to be effective.
>
> Today, in this village, this balance, this understanding and this respect for Nature no longer exist, even on the two farms which still remain. The village itself has grown tremendously. Over three score new houses have been built on land once owned by two of the farms. Dozens of trees have gone, and scores of hedges removed, to make way for these new arrivals. One of the other farms is no longer a 'working farm' - it is occupied by a 'townie' family, and its Barns have been converted into houses, lived in by other 'townies' who commute to the nearby city in their cars. The orchards themselves have gone (save for some apple trees in the garden of one of the farms on the edge of the village) as have the fields of crops. Nearly all the fields now grow the regulation wheat, in large fields made by removing boundary hedges so that machines can plant, cultivate and harvest more. And the tragedy is that this wheat often ends up stored in an enormous warehouse where it forms a tiny part of the great and never used European 'wheat mountain'."

A reading of his writings from this period and some years later suggests that a significant motivating factor for his change of perspective was his disenchantment, deriving from experience, with the personal behaviour and attitudes of many of those involved with contemporary National Socialist organizations or who described themselves as National Socialists. For such behaviour and attitudes are a recurrent theme not only in the period under discussion but also from 1999 to around 2004.

Thus, in *Lies, Dis-Information and the Way of the Aryan*, dated 114 yf (2003) he wrote:

"A few years ago, the founder and leader of Combat 18, Charlie Sargent, was sentenced to life imprisonment for murder. There were several interesting things about his trial and the publicity which followed [...]

One instance of note was a television programme (World in Action) whose information was almost entirely obtained from Searchlies: not surprising considering the Associate Producer of the programme was an Editor for the Searchlies magazine. This programme, like some newspaper articles, suggested that Charlie was a paid informer for the Police and MI5.

No real evidence was produced - just rumour, hearsay and speculation.

The result of this smear, this campaign of disinformation, was exactly what the Zionists intended: to undermine and hopefully destroy the credibility of Charlie in the eyes of the so-called 'Right-wing'.

And they succeeded in doing this, all on the basis of no evidence whatsoever, and on the basis that few people - certainly not those in the BNP who repeated and elaborated upon the Zionist rumours and disinformation - had the decency, the honour, to contact Charlie and ask for his side of the story.

Thus, we had the spectacle of people like Nick Griffin from the BNP saying and writing that programmes like World in Action [that is, Searchlies] and articles by Zionists and Zionist sympathisers in national newspapers, 'proved' that Charlie was an informer for the State, without this Griffin person once having the decency, the honour, the contact Charlie, or those still loyal to Charlie, to ask for his side of the story. Not only does this Griffin person lack the Aryan character to ask this, but he also accepts rumours, lies, allegations and hearsay as evidence, and uses the information processed and presented by the Media despite his past belief and

rhetoric that such Media is a tool of those forces which control the State.

That is, this person - and many others like him - dismiss the Media and what its says, reports and writes, when it suits them, and accept what the Media says, reports and writes when its suits them. That is, their basis for judgement about a person is most certainly not personal honour, but rather so-called 'unbiased', 'factual' information, transmitted, supplied and/or manufactured as this information is by either their enemies, or by other people who also do not use personal honour as the sole basis for their personal judgement.

What is particularly important here - from the viewpoint of honour, of Aryan behaviour, of NS belief - is that few of even Charlie's former comrades had the decency, the honour, to ask Charlie: they just believed the Zionist disinformation and (worse) added to it by spreading even more rumours, more hearsay, more allegations.

So it was that so-called Right-wing activists, so-called 'National Socialists' in this and other countries, were shown for what they were: lacking in honour, and unable or unwilling to think and act like true Aryans. These people accepted Zionist lies and disinformation as truth without having the honour to ask for Charlie's side of the story.

Just like most other Aryans, they had shown themselves to be susceptible to Zionists manipulation because they did not live by, did not act upon, their own Aryan values of honour, loyalty and duty."

Some years earlier, in late 1997, in an article titled *The Disease of Suspicion*, he had also written about personal honour:

"There is a blight spreading on our noble Cause, a blight spread by our enemies. This blight, this spreading infection, is Suspicion.

This most usual and visible form which this infectious blight takes is: 'He/she is an agent/informer for the Police/the Government...' Sometimes, however, Suspicion is simply a rumour about a person's past or their personal character.

Our enemies have deliberately bred this infection of Suspicion to weaken us, to divide us among ourselves. They have found it be a powerful weapon in their fight against us, for many who are supposed to on our side in the war of freedom we are fighting have become infected with Suspicion, and go around infecting others with this blight, this poison. There is now almost a state of paranoia on our side, with people spreading rumours and allegations, and wondering whether a certain Comrade is really a government agent or an informer.

We must understand this - Suspicion is behaviour unbecoming a warrior. What is unbecoming for a warrior is what is dishonourable and unfair. It is dishonourable conduct and thus contemptible. It is a betrayal of everything we stand for and believe in, as warriors. It is a betrayal of our noble ideal of loyalty, of comradeship. To spread Suspicion, to believe in rumours and allegations about individuals - however well-supported or 'documented' such rumours and allegations seem - is undignified, the sign of a weak character. It is a betrayal of our noble standards of personal conduct - a descent down toward the level of the uncivilized people we despise and are fighting.

Suspicion is un-warrior like because a true warrior only and ever makes a personal judgement about any individual after having personally met that individual on a number of occasions because this is the honourable, the fair, thing to do. They have thus spent some time with that person and so therefore can make their own personal and direct assessment of the character of that individual. The warrior thing to do - not having met an individual and not having spent time with that individual - is to reserve one's judgement, and make no personal comment at all about the individual's character, motives or anything else.

Furthermore, any person who says or writes anything which calls into question the honour of any individual, must be prepared to face that individual and repeat the allegations, rumours or suspicion directly to that individual, and be prepared to fight that individual in a fair fight or a duel if the individual whose honour is brought into question desires to so defend his honour. This is the warrior thing to do, this is the honourable thing to do. Thus, anyone who raises doubts about a person, who spreads any rumour about them, or who is suspicious about the motives or the character of a person, must repeat any and all allegations to that person, face-to-face, and give that person a chance to defend themselves. Anything less is un-warrior like and cowardly.

To destroy this infection of Suspicion, this blight upon our Cause which is harming us and our fight for freedom, we have to do the honourable thing. The honourable thing to do is to maintain a dignified silence."

Thus, despite all his ideological idealistic writings, and talks over the years, about the National Socialist virtues of honour and loyalty, experience taught him two lessons. First, that some of the tactics he had been pursuing - such as violent revolution and racism - were wrong because dishonourable; and second, that in practical terms of changing individuals and recruiting honourable idealists, he had failed.

He admitted this in a published *Letter To An Imprisoned Comrade*,

> "I admit there was a time when I went around with such petty and irrational attitudes, even though it really was not my nature to do so. For several years I myself preached intolerance, believing it was necessary, and the right tactical thing to do, for surely the very survival of our race and culture was at stake?
>
> But the more I thought about such tactics, the more uneasy I became. It took me several years to consciously understand and express in words why I felt uneasy: it was because such racial intolerance, such tactics, contradicted the very essence of National-Socialism. In brief, I re-discovered the essence of National-Socialism: its ethics, its values, its morality, its way of life. Of course, I had always instinctively felt and understood this essence: the goodness, the nobility, of National-Socialism even as a school-boy after learning about National-Socialist Germany for the first time. I felt even then, for instance, that there was something wrong with the 'story of the six million' even though the 'evidence' seemed to convince others.
>
> But being able to rationally, consciously, in expressive meaningful words, convey and communicate this essence is quite different from feeling it in one's very being. And it is only in the past few years that I have been able to convey this essence in such a way. In a sense it is the difference between feeling that the story of the six million is wrong, and being able to tell others why it is wrong by presenting facts, evidence." {18}

Interestingly, another extract from this *Letter To An Imprisoned Comrade* is quoted in Myatt's 2003 tract *The Theology Of National-Socialism: An Examination of National-Socialism, Christianity and Islam,* where the date 111yf [2000] is given:

> "As I have endeavoured to explain several times, how we as National-Socialists and Aryans relate to people of other races and other religions is determined by our own National-Socialist, Aryan ethics.
>
> Our ethics are based upon personal honour, and honour demands of us that we only ever judge a person on the basis of personal knowledge of them: and moreover, with this personal knowledge of a person extending over a period of time. If we have no personal knowledge of a person, or have only met a person once or a few times briefly, then we cannot in all honour make any judgement about them. The race, the religion, and of course the political views of the person are totally irrelevant.
>
> Honour demands that we treat people, regardless of their race, their culture, their religion, their 'political views' with fairness and respect. That is, honour demands that we have manners and are polite: that we strive to act with nobility of character; that we judge people by their deeds and in particular by how they act toward us... It really is about time that we who uphold the noble way of life which is National-Socialism lived according to our own ethics and began to explain, openly and in clear words, the noble reality of National-Socialism. No matter how dire our situation may be, or appears to be, and no matter how many non-Aryans may live in what were once our own nations, we must hold fast to our own ethics and not allow ourselves be tricked into accepting the Zionist version of 'National Socialism' with its hate-filled, irrational, Hollywood 'nazis'." {18}

Ethical National Socialism

Myatt's revisionist version, or more correctly his evolution, of the National Socialism of Adolf Hitler and the Third Reich, became the basis for his Reichsfolk group which he established in 1998 with the dual aim of propagating his version of National Socialism and finding a few suitable couples to found a small rural National Socialist community. {19}

Several of his writings about his evolution of National Socialist ideology were collected together and distributed by Reichsfolk under the title *Ethical National-Socialism: A Collection of Essays*, issued in 2009. {20} The collection included the following essays and tracts by Myatt:

- *Why National-Socialism is Not Racist*
- *The Theology of National-Socialism: An Examination of National-Socialism, Christianity and Islam*
- *Idealism, the Third Reich and the Essence of National-Socialism*
- *In Pursuit of the Numinous*
- *National-Socialist Ethics*
- *Islam and NS*
- *The Meaning of National-Socialism*

Interestingly, *The Meaning of National-Socialism* is the third, revised, edition dated 120yf [2009] not long after Myatt had publicly renounced Islam. In the Introduction of that 25 page document Myatt wrote:

> "This pamphlet is a basic introduction to National-Socialism, written by a National-Socialist. It is not concerned with history - it deals solely with National-Socialist philosophy: what National-Socialism itself actually is, and what National-Socialists believe in or uphold. As this work will show, genuine National-Socialism - ethical National-Socialism - is totally opposed to the values, and the ideas, which have come to dominate the modern 'Western' world. The basic values of genuine, ethical, National-Socialism are the now almost forgotten values of honour, a striving for excellence, self- discipline and the triumph of individual will. The heroic warrior spirit of National-Socialism is totally opposed to the self-indulgent materialism which has come to dominate every modern social-worker infested 'Western' society.
>
> National-Socialism has become a real modern heresy, feared and reviled. For over seventy years, the opponents of National-Socialism have been spreading their lies and propaganda about National-Socialism; for

> the past fifty years, the governments of every so-called 'Western' country have indoctrinated their peoples with these lies and this propaganda. In many of these countries, National-Socialism, and National-Socialist literature, is illegal, with public displays of National-Socialist symbols, such as the swastika, forbidden; in nearly every other country National-Socialists are actively persecuted and imprisoned. In all these countries, the only information available to the public about National-Socialism has come from its enemies. This pamphlet aims to change this, presenting as it does the suppressed truth about National-Socialism." {20}

Of all of Myatt's writings in the collection perhaps the most idealistic is *The Theology of National-Socialism* dated 114yf [2003] and in which Myatt, incidently, explains why he uses 'National-Socialism' instead of the more conventional 'National Socialism'. From the Introduction:

> "It is my view, which I have expounded in various writings, that National-Socialism is a complete and unique Way of Life - or Weltanschauung - with its own ethics, based upon the ideal of personal honour, and with its own Theology, based upon what I have called 'The Cosmic Being'. This Being is not the same as the God of Christianity, nor the Allah of Islam.
>
> In the past few years, there has been some interest among some Western academics and some Muslims - generated by events in America and the Muslim world - as to whether National-Socialists and Muslims can find some common ground and thus form an alliance against what has been called 'The New World Order'. This present work will attempt, briefly, to outline the theology of National-Socialism, and show how it differs from Christianity and Islam.
>
> I have tried to avoid using the term 'religion' in discussing both National-Socialism and Islam, since I believe it to be not only inappropriate, but inaccurate, since they are both complete Ways of Life, and there has been a tendency in the West - an erroneous one in my view - to separate 'religion' from such things as 'the State'. For both National-Socialism and Islam, the State (or more correctly, society) is but a means of manifesting, or making real in the world, the truths contained in their respective Ways. That is, there is no division between 'religion' and 'the State' with its 'politics' and 'economics'. I have also used the term Allah to describe the supreme Being of Islam, and the term God the describe the supreme Being of Christianity, for in my view - despite many attempts to equate them - they are theologically distinct.
>
> In many ways, my National-Socialist writings have evolved National-Socialism itself, presenting it as a complete Weltanschauung, and freeing it from the misinterpretations and anti-evolutionary concepts of the past. It should also be noted that I write 'National-Socialism' instead of the more conventional 'National Socialism' to distinguish this new evolutionary Way of Life - this ethical National-Socialism - from the old 'National Socialism' described by, and often upheld by, others."

In regard to his ethical National Socialism the most interesting and informative essay is arguably the 7 page *Islam and NS*, written in the year 2000, in which he answers questions about Islam, racial superiority, racism, the 13th SS Battalion known as Handscar, and his early writings. Thus, part of Myatt's answer to the question "did you not - in some of your earlier writings - describe the Aryan race as superior?" was:

> "Yes. Then, some years ago, I understood that the term superior was the incorrect term to use to describe the reality which National-Socialism expresses. The reality, as explained above, is one of mutual respect based upon a pride in one's own race, its culture and its achievements. There is also - or should be - an understanding that different peoples have different abilities, different talents, just like individuals within a race have different abilities and talents.
>
> National-Socialism expresses the natural truth that each folk, each race, should live in such a way that its natural abilities and talents can find their highest expression, just as it expresses that within an ethnic, folkish, State - a Reich - individuals should live in such a way which suits, and have occupations suited to, their natural talents and abilities.
>
> I have understood more and more about National-Socialism with the passing of the years and with each new experience, such as striving for co-operation between Muslims and National-Socialists. As a result, I have been better able to express in words the truths, the essence, of National-Socialism itself. In some ways, and as someone in Column 88 once described me, I was a Himmler in search of his Hitler. I never found the leader, the guide, I wished for so I had to stumble along the best I could. As with National-Socialism itself, there has been for me a learning from experience: an organic process of change and development." {20}

Myatt's *Islam and NS* is included here as an appendix given that his answers reveal not only his positive attitude toward Islam but also how much his later National-Socialism differs from his earlier beliefs and the beliefs and attitudes of many if not most who now describe themselves as, or who since 1945 have been described as, National Socialists.

The Galactic Empire

One persistent if often misunderstood theme of Myatt's early and later National Socialist writings is that of Space Exploration one aim of which would be the creation of a National Socialist type extra-terrestrial civilization which might form the basis for what he called a Galactic Empire, a Cosmic Reich. In his *Vindex - The Destiny Of The West* he described the spacecraft as the quintessential symbol of Western civilization and its Faustian ethos.

His idea of a Galactic Empire was outlined in his essay *The New Empire of National-Socialism: First Step Toward the*

Stars, written in JD2451736.2129 [July 2000]

> "The next stage - the next development of civilization, built upon the achievements, the understanding, of the Roman and British Empires and imbued with the ethos of the Waffen SS - is to create a new type of Empire, based upon free, ethnic nations co-operating together, all bound together by a strong National-Socialist country whose people consciously understand their Destiny: their duty to their own folk, and the world itself. The honourable, the civilized, thing to do is to trade on the basis of equal partners; to respect other peoples and their ways of life, their culture, and to respect the Earth itself. Capitalist and personal greed are uncivilized, irrational. We should be striving to create free, noble, societies and looking out toward the cosmos - toward exploring our galaxy - not turning inward and indulging in ignoble, squabbling among ourselves like children who have yet to learn self-discipline and so who are often moody, quarrelsome, petulant, petty, selfish, and vain. We must grow up, and learn to act, think and live as adults - as mature, civilized, human beings. For people to grow up, and so change the world for the better - to make the world truely civilized - we need another Empire, created and maintained by honourable, idealistic people, who look to the examples of the Roman and British Empires for inspiration, and who regard such an Earth-bound Empire as but the beginning: a base for a Galactic Empire."

He expanded on this in his 2003 tract *The Theology of National-Socialism*: where he expressed the view that there is:

> "in National-Socialism a Cosmic perspective as distinct from the individualistic perspective of both Islam and Christianity. For both Islam and Christianity see our lives as a means for us, as individuals, to attain Jannah (Paradise) or Heaven. The main motivation of Muslims and Christians is to do what their Ways of Life inform they should do because then they, as individuals, will be rewarded with Paradise, and Heaven.
>
> In contrast, National-Socialism is ultimately supra-personal and thus, in my view, is an evolutionary Way of Life: enabling us as individuals and as a species to evolve. The ultimate goal of National-Socialism - our Destiny as human beings - is for us to explore and settle the Cosmos itself. That is, to move toward maturity - through upholding the civilized ethics of National-Socialism, through pursuing reason and fairness, and to leave our home which is this planet." {20}

As he made this exploration one of the missions of Reichsfolk - "to champion and make known our unique human Destiny of Galactic exploration and the colonization of Outer Space" {21} - it is clear that Myatt considered his Galactic Empire as an idealistic goal and part of a new inspiring mythology:

> "For National-Socialism, the fundamental meaning of our lives, as individuals, is to strive to continue the work of Nature. This means striving to advance ourselves through upholding, in our own lives, the civilized values of honour, loyalty and duty; it means us doing our noble and civilized duty by striving to preserve and further evolve our own folk or race, and those things which make our own people unique. These unique things are the ethos, the soul, the character, the culture, of our folk. According to National-Socialism, the ethos, the character of our human species is expressed by honour, curiosity, exploration - these things express the true nature of we human beings. Furthermore, National-Socialism believes that it is the ultimate Destiny of our human species to settle among the stars of our galaxy - to create a Galactic Empire or Federation.
>
> In contrast to the inspiring, the noble, the Galactic - the numinous - goals of National-Socialism, the goals of all other philosophies, political beliefs or religions are mundane, materialistic and a complete waste of our lives." {22}

In the early 2000s Myatt was once asked the following detailed question: "The gods willing, one day we shall inhabit other planets: what role would race have to play in this new expansion of human evolution within a completely new environment? Would race, ideally, be the factor to dictate who would qualify to be the pioneers of these new worlds? What would race and its associated Earth-based cultures matter in a new and infinite arena of ever-changing cosmic vistas - particularly for those who may never visit Earth in their lifetime?"

His reply was:

> "The answer begins with [my] previous answer. {23} Ideally, colonies would be established where people of the same culture, the same folk, came together to live according to their own unique way of life.
>
> Of course, just as now, some people will leave their own culture and marry someone from another folk and culture. New cultures will also come into being. But what is important is for some people - not many - to establish through a way of life, a place, a new community, a link with their own ancestral past, and thus Earth, and so keep alive their own folk, their own culture while allowing for this culture, so planted elsewhere, to grow and change in that new place or places.
>
> The key to such development, such a blossoming of culture - which is what it would be - is once again the ethic of honour." {24}

In his *The Mythos of Vindex* written in the late 1990s as a sequel to his 1984 published *Vindex - The Destiny Of the West*, which sequel Myatt revised between 2002 and 2005 and was first publicly published by Reichsfolk in 2016, {25} Myatt, in the section titled *Toward the Galactic Imperium*, outlined the difference between former Empires and Imperia, and his envisioned Galactic Empire or Imperium:

"We have now reached the next stage - the next development of civilization, built upon the achievements, the understanding, of the Roman, the Islamic and the British Empires - which is to create a new type of Empire. For the honourable, the civilized, thing to do is to trade on the basis of equal partners; to respect other peoples and their ways of life, their culture, and to respect the Earth itself. Capitalist and personal greed are uncivilized, irrational. We should be striving to create free, noble, societies and looking out toward the cosmos - toward exploring our galaxy - not turning inward and indulging in ignoble, squabbling among ourselves like children who have yet to learn self-discipline and so who are often moody, quarrelsome, petulant, petty, selfish, and vain. We must grow up, and learn to act, think and live as adults - as mature, civilized, human beings. For people to grow up, and so change the world for the better - to make the world truely civilized - we need another Empire, created and maintained by honourable, idealistic people, who look to the examples of the Roman, the Islamic and British Empires for inspiration, and who regard such an Earth-bound Empire as but the beginning: a base for a Galactic Empire.

As I mentioned elsewhere:

> One past error was in adhering to and striving to apply the un-ethical, and un-numinous, principle of eternal struggle, or what is now commonly, vulgarly, and rather incorrectly called the survival of the fittest. This was an error because we have now reached the stage of not only being able to consciously, rationally, understand the processes of change and evolution as they apply to us, as human beings, but also of using our understanding and our abilities of will and empathy to change ourselves for the better in an ethical way. That is, we have passed a threshold in our human evolution, and so can make conscious, informed and ethical choices - for we are not just thinking, talking, animals in thrall to our emotions, desires, and external forces, but moral beings possessed of the ability to consciously evolve ourselves by striving to adhere to certain ethical guidelines. Or, expressed in a simplistic and cliched way, we can and indeed should learn from our own history and from our mistakes.
>
> In practical terms, this error led to the invasion and occupation of other lands, as it led to the desire to seek new territories for settlement in lands already inhabited and settled by others.

However, the Imperium which Vindex will create will be quite different from previous Empires because it will be a conscious creation: the result of a reasoned, honourable, civilized, approach; based upon honour, and the result of the conscious understanding we have achieved over hundreds, indeed thousands, of years.

This means it will not impose itself by force of arms upon others. Rather, it means it will be composed of thinking warriors who uphold honour and who prefer combat to dishonourable modern war. In particular, it means a federation of countries, or nations, who co-operate together in the pursuit of a numinous goal: not an Empire in the old sense of domination and conquest and occupation.

The old type of Empire belongs in the past: it is unsuitable for an honourable, rational, people."

Without mentioning Hitler, or the Third Reich, this was clearly an evolution of Hitler's National Socialism and of the policies, such as Lebensraum, pursued by the Third Reich.

Conclusion

It is evident from Myatt's later writings how he as an ideologist developed the ideology of National Socialism expounded in Hitler's *Mein Kampf* and expressed by Hitler, as Führer of The Third Reich, in for example the invasion of Poland and Operation Barbarossa.

His National Socialism is not racist and nor does it categorize other races and their cultures as inferior. It is also an ideology where the virtues of honour and fairness are paramount.

His vision of a new Reich on Earth is one of respectful cooperation between nations where beliefs such as "the survival of the fittest" and the invasion and conquest of other lands are considered uncivilized and consigned to the past.

Rachael Stirling
Oxonia
October 2021
v. 1.03

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{1} Myatt's *Racism* article is on pages 17-25 of the facsimile at https://archive.org/download/LibertyBell_201708/LB-199805.pdf

{2} A facsimile of the 1984 published edition of *Vindex* is available (pp.5-28) at https://archive.org/download/LibertyBell_201708/LB-198401.pdf

{3} Available (pp.19-28) in facsimile at https://archive.org/download/LibertyBell_201708/LB-199712.pdf

{4} Available (pp.2-15) in facsimile at https://archive.org/download/LibertyBell_201708/LB-199809.pdf

{5} A list of the series was printed in the October 1997 edition of George Dietz's *Liberty Bell* magazine listing two suppliers: Sigrun Publications in Bradford, England, and Renaissance Press in New Zealand, and which edition also includes Myatt's article *What Is Our Life For? A National-Socialist Answer*, available in facsimile (pp.24-29) at https://archive.org/download/LibertyBell_201708/LB-199710.pdf

The Thormynd Press list was also included in Goodrick-Clarke's book *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity,* NYU Press, 2001, p.222

{6} Goodrick-Clarke, Nicholas. *Hitler's Priestess: Savitri Devi, the Hindu-Aryan Myth and Neo-Nazism*, NYU Press, 2000, p.215

{7} Whine, Michael. *Cyberspace: A New Medium for Communication, Command and Control by Extremists*, Studies in Conflict & Terrorism, Volume 22, Issue 3. Taylor & Francis. 1999.

{8} Jackson, Paul. *Colin Jordan and Britain's Neo-Nazi Movement*, Bloomsbury Publishing, 2016, p.174.

{9} *Ikke så ensomme ulver*, https://web.archive.org/web/20150923015005/http://www.nrk.no/ytring/ikke-sa-ensomme-ulver-1.11026908

{10} Daniel Koehler. *The German National Socialist Underground (NSU)*, in Jackson, Paul and Shekhovtsov, Anton (editors): *The Post-War Anglo-American Far Right: A Special Relationship of Hate*. Palgrave Macmillan, 2014. pp. 134-135

{11} https://www.counterextremism.com/content/top-20-extremists

{12} Goodrick-Clarke, Nicholas. *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity,* NYU Press, 2001, p.222

{13} The essay *Esoteric Hitlerism: Idealism, The Third Reich and the Essence of National-Socialism* is included in *Myatt: Selected National Socialist Writings*, https://archive.org/details/myatt-ns-writings [Accessed September 2021]

{14} Included in *Myatt: Selected National Socialist Writings*, https://archive.org/details/myatt-ns-writings

{15} The article, dated 111yf (2000) concerned the trial of Charlie Sargent - the founder and leader of Combat 18 - for murder and the Media and other coverage relating to it.

Myatt wrote:

> "The most important thing about all this is that it is not 'evidence' which matters: it is a person's word, given on their honour. The Aryan thing to do is to ask a person about matters, and if they give their word, on their honour, then their word of honour is accepted.
>
> The most important thing is personal honour: not so-called 'factual evidence'; not so-called procedures in a Court of Law; not so-called 'information' published in a newspaper or elsewhere. The whole Zionist System - our Zionist Occupation Government - is built upon making so-called abstract 'evidence' and 'information' the basis for personal judgement. Thus can the Zionists - and thus do the Zionists - destroy a person's reputation through the use of the Media, through the use of disinformation.
>
> Our Aryan character, and our our Aryan culture and Aryan law, on the other hand, are built upon personal honour. That is, we Aryans make our judgements about a person on the basis of personal honour: on personally knowing an individual, and accepting their word of honour."

{16} https://web.archive.org/web/20131207204954/http://www.davidmyatt.ws/biog.html [Accessed September 2021]

{17} The essay was originally published by Myatt's Reichsfolk group. It was re-issued and re-titled *Folk Culture: Nature Made Manifest* with the term Folk Culture replacing the term National-Socialism, and with some minor alterations, in 2000 as part of Myatt's short-lived strategy to propagate a "philosophy of Folk Culture". An archive of his Folk Culture website, containing the article, is available at https://web.archive.org/web/20040419193113/http://www.geocities.com/dwmyatt/folk.zip [Accessed September 2021]

Several of Myatt's older National Socialist writings are included in that archive and, as with the *Nature Made Manifest* article, there were some minor alterations with the term Folk Culture replacing the term National-Socialism.

The archive also contains Myatt's three part autobiographical notes titled *Towards Identity and the Galactic Empire*.

{18} Although the name of the recipient of the letter is not published, it was probably sent to Richard Scutari of Brüder Schweigen with whom Myatt was known to be in correspondence with from the late 1990s to 2001. Scutari is currently serving a 60 year sentence for armed robbery and racketeering.

Myatt's 2003 tract *The Theology of National-Socialism* is included in https://cosmicreich.files.wordpress.com/2011/03/ethical-ns.pdf. Archive link: https://web.archive.org/web/20200813172457/https://cosmicreich.wordpress.com/ethical-national-socialism/

Regarding Scutari refer to *The Unbroken Warrior: The Richard Scutari Letters*, Nationellt Motstånd Förlag, 2011. The book however does not include any letters from or to Myatt.

{19} Reichsfolk is mentioned by several academics including Jeffrey Kaplan in his *Encyclopedia of White Power: A Sourcebook on the Radical Racist Right*. Rowman & Littlefield, 2000. pp.251-253

{20} *Ethical National Socialism*, https://cosmicreich.files.wordpress.com/2011/03/ethical-ns.pdf. Accessed September 2021. Archive link: https://web.archive.org/web/20200813172457/https://cosmicreich.wordpress.com/ethical-national-socialism/

{21} *What is Reichsfolk?* included in the *Ethical National-Socialism* pdf compilation.

{22} *The Meaning of National-Socialism*, included in the *Ethical National-Socialism* pdf compilation.

{23} https://web.archive.org/web/20040211054219/http://www.qulabe.co.uk/dm_interview.html [Accessed September 2021]

{24} Myatt's previous answer was:

"The things which are primarily important are honour, and diversity among individuals and cultures. To maintain a diversity of people and culture, race - or rather, the folk - is important. But just as important is honour. Diversity - that wonderful creation of Nature, to be treasured - should and must be maintained and increased in a natural, honourable, way.

What matters is giving individuals the choice and the knowledge, the information, to make a reasoned choice. A culture, a folk, is a living being, which changes, grows. To live, to change and grow naturally, such a being requires a homeland, a place where those who are the parts of that being dwell. This place does not have to large - in fact, to be healthy, it should not be too large, for health for such a being depends on honour and the personal freedom which arises from honour. Our modern nations are too large, and our modern States do not allow for personal honour and laws based solely upon honour.

The ideal is the creation of separate, small, homelands for each culture, with people free to choose whether to live, or leave, such homelands. Such homelands would also be a place where those of that culture, that folk, who did not dwell there could go to find out about their ancestral way of life - their spiritual, ancestral, homeland.

Furthermore, I believe it is better to use the term folk rather than 'race' since we are concerned with folk communities and their culture - living things - and not some abstract concept such as 'race' has become. How do we define our folk? Is it primarily a physical definition, something which can be measured? No - our folk is primarily where we belong, where we dwell; where our being is at rest. Our folk and its homeland are numinous; that which connects us to our past - and future - in a living way. We either feel this, sense this connexion, or we do not.

A folk community cannot be created by some political ideology, nor by some law or laws, or even by a large State. It exists; it lives, already; it dwells in a particular place; it has come into being - or comes into being - over a period of time. Thus, to create a new folk community we begin with what has already come-into-being: the people of the same folk and culture who dwell in what was once their homeland. or whose ancestors came from that homeland. There is then a natural change and evolution - not a politically forced, abstract ideological change - within that community, which natural change and evolution arises over time through such things as following, upholding, the ethic of honour, through responding to the challenges which that community will face, through developing empathy via a dwelling on and working with the land, and through developing reason and understanding. What will result will be a new coming-into-being: a new folk."

{25} *The Mythos of Vindex*, https://archive.org/details/david-myatt-the-mythos-of-vindex [Accessed September 2021]

Appendix I

David Myatt: Islam and National Socialism

Since Islam and National Socialism are so different, and irreconcilable, how can there be co- operation between National-Socialists and Muslims?

They are different, but my understanding is that they are neither irreconcilable nor antagonistic to each other. In fact, they have many beliefs in common, such as honour, loyalty, duty and a belief in a person using their will to change

themselves for the better by following a noble ideal.

As I mentioned in several other essays, genuine National-Socialists are not racists, just as National-Socialism cannot be defined in terms of racism. For racism is a modern term, invented by Marxist social engineers, and is used to mentally condition and control people so that a particular type of political society can be created. These social engineers want us to view the world through the terms, the abstract ideas, they have created. I refuse to do this; I refuse to play their rigged game, and this makes me both unpopular and misunderstood.

Correctly defined and understood, National-Socialism is an ethnic philosophy which affirms that the different races, the different peoples, which exist are expressions of our human condition, and that these differences, this human diversity, should be treasured in the same way we treasure the diversity of Nature. National-Socialists believe our world would be poorer were these human differences to be destroyed through abstract ideas - through the creation of a socially-engineered Marxist society. The world would certainly be a very different place if there existed only one type of tree, one type of bird, one type of insect, one type of fish! Genuine National-Socialists respect other cultures, and people of other races, because genuine National-Socialists uphold honour. Honour means being civilized; it means having manners: being polite; restrained in public and so on. Honour means treating people with courtesy and respect - unless, that is, those people act in a dishonourable way toward you, when retribution may be in order. National-Socialism expressed the view that a person should be proud of their own culture and heritage, respectful of their ancestors and their ancestral way of life, and accept that other peoples have a right to be proud of their own culture and heritage as well. The ideal is a working toward mutual understanding and respect.

This is the truth about National-Socialism which I and others have uncovered in the past decades; a truth covered up by decade upon decade of ignoble Zionist propaganda.

On the question of race, does not National Socialism say that the White race - what you have referred to in the past as the Aryan race - is superior to other races? And does this not contradict what Islam says, which is that all people, all races, are equal before God?

No, National-Socialism does not say this. It says only that different races have different Destinies, different abilities, and different ways of living, and that these different ways should be respected. This means a respect of others and a pride in one's own people and one's own culture. The more other peoples, other races, have a pride in themselves and their own culture, the more they express their own Destiny, then the more genuine and respectful co-operation there can be between different peoples and cultures. For such genuine respect derives from a natural sense of belonging to one's own culture. To consider other peoples and cultures as inferior does the exact opposite because it leads to a denigration of those considered inferior and to hubris: to the excessive pride and arrogance which people such as Aeschylus and Sophocles warned us about.

But I have read in Hitler's Mein Kampf and elsewhere that he regarded negroes as inferior to Germans, to White people.

I admit there was an element of racial prejudice and racial stereotyping in the early days of the National-Socialist German Workers Party (NSDAP), but National-Socialism was not then fully developed as a way of life - as a complete philosophy of living. Indeed, it was not complete in this respect until during, and shortly after, the First Zionist War (commonly called the Second World War). Hitler wanted to save Germany from Marxist tyranny, and create a just and noble society for his people and it was not until just before he achieved power that serious thought was given to how National-Socialism could be implemented. Few people up to then even understood National-Socialism as a new and revolutionary way of living; for many, the NSDAP was just another nationalist political party which promised better times and which they supported to bring about those better times.

The society which was created after the NSDAP achieved power was in many ways a compromise. Hitler himself admitted (to Leon Degrelle among others) that it would be the next generation - the Hitler Youth generation - which would create a genuine National-Socialist society. Organizations such as the SS and the Hitler Youth were steps toward the creation of such a National-Socialist society, and it was these organizations which implemented the ideal of personal honour, and respect for others, of whatever race and culture. As Hitler and his true followers, such as Rudolf Hess, matured in understanding, so too did National-Socialism. National-Socialism was not born, fully- developed and fully-understood, in the early years of the NSDAP - it developed slowly, over several decades. Thus, as Hitler admitted, Mein Kampf was never intended to be some kind of bible of National-Socialism: it was the product of its time and while most of the underlying principles of National-Socialism were laid down in that book, some principles were not. What was written was subject to change, to revision, as National-Socialism itself developed.

What must be understood is that many people in Germany at that time did not understand National-Socialism; and it could be said that many of the people who voted for or supported Hitler were not genuine National-Socialists: they voted for or supported him for personal reasons unconnected with the idealism of honour, duty and loyalty.

With the defeat of Germany and its allies in the First Zionist War, National-Socialism was purified, emerging as a complete way of life, centred around honour, loyalty and duty. The political compromises needed to achieve power were gone, as were the supporters who did not understand or live up to the ideals of National-Socialism. The essence emerged as the shell covering the essence was destroyed in the crucible of that war. People who have described this essence include Savitri Devi, Miguel Serrano, and Leon Degrelle.

Since we now consciously understand this essence, it is possible to create - and only now possible to create - a genuine National-Socialist society. This would be an entirely new type of society and while the inspiration would be National-

Socialist Germany, it would in many ways be very different, although it would manifest the same ethos, the same ideals.

But many people who call themselves National Socialists today describe themselves as racists. Many of these people also say they hate other races and regard them as inferior.

Then they are not true, genuine, National-Socialists. A National-Socialist, to repeat myself yet again, is a person who upholds the ideals of personal honour, who is loyal to those given loyalty and who strives to do their noble duty to their own people, and to Nature. A true National-Socialist lives by honour, and strives to do what is noble, just, and fair.

Honour means treating individuals with respect, with courtesy, regardless of the race or culture of those individuals, as it says in the National-Socialist Code of Honour. Honour means being fair. Racial prejudice - that is, judging someone by their race or culture - is unfair, because it is a pre- judging of others, and honour demands you only ever judge someone on the basis of personal knowledge of them.

Judgement of a person on the basis of race is like judgement of a person on the basis of hearsay, rumours, gossip - it shows a lack of honourable character on the part of the individual who so"judges". Those people you describe have probably never met any former SS soldiers or combat veterans of the Hitler Youth, who might be able to tell them a thing or two about honour, loyalty and duty. Such people as you describe have been taken in by all the Zionist hate propaganda just as they, if they say or believe such things, do not really understand personal honour.

But did you not - in some of your earlier writings - describe the Aryan race as superior?

Yes. Then, some years ago, I understood that the term superior was the incorrect term to use to describe the reality which National-Socialism expresses. The reality, as explained above, is one of mutual respect based upon a pride in one's own race, its culture and its achievements. There is also - or should be - an understanding that different peoples have different abilities, different talents, just like individuals within a race have different abilities and talents.

National-Socialism expresses the natural truth that each folk, each race, should live in such a way that its natural abilities and talents can find their highest expression, just as it expresses that within an ethnic, folkish, State - a Reich - individuals should live in such a way which suits, and have occupations suited to, their natural talents and abilities.

I have understood more and more about National-Socialism with the passing of the years and with each new experience, such as striving for co-operation between Muslims and National-Socialists. As a result, I have been better able to express in words the truths, the essence, of National-Socialism itself. In some ways, and as someone in Column 88 once described me, I was a Himmler in search of his Hitler. I never found the leader, the guide, I wished for so I had to stumble along the best I could. As with National-Socialism itself, there has been for me a learning from experience: an organic process of change and development.

You have mentioned in one of your articles the Muslims who joined the SS. I have read that some of the German Officers and NCO's of the 13th SS Battalion (Handscar) considered these Muslim recruits as inferior, made fun of them when they were praying, and called them by the derogatory name Mujos. Not very honourable behaviour, and not indicative of the Germans in the SS respecting what they considered a foreign culture.

There are always exceptions; always some individuals in any organization who do not live up to, or do not believe in, the ideals of that organization. For instance, there are some corrupt Police Officers, in this and other countries. But that does not mean that all Police Officers are corrupt, as it does not mean that the Police force tolerates corruption or has no noble ideals for its members to live up to.

National-Socialism is of the future - an expression of what is needed to create a noble, honourable society - and while it understands and values heritage and folk traditions and our ancestral ways of living, it values only that which is in accord with what is honourable, civilized and which can be used to further our evolution. A lot of what occurred in the past - a lot of traditions, and certain ways of thinking - were actually wrong; contrary to what is reasonable and honourable. What is honourable and necessary in our past must be found, understood and valued. What is not, must be rejected.

This is really what Adolf Hitler wished to do: create first a new Germany, and then a new Europe based upon the noble ideals and warrior ethos of National-Socialism, particularly evident in the pan- European Waffen SS.

In the distant past, Civilizations and Empires were created based upon military conquest and the exploitation of peoples. There really was no conscious understanding of honour; no desire to create order and harmony and create the way of living we now understand as civilization where things like reason are valued and where civic and private corruption are not tolerated. This changed to a certain extent with the Roman Empire, which strove to put into practice some of the noble ideals of ancient Greece, and which created a civilized way of life for the peoples of that Empire. Of course, this civilization was not perfect (especially in respect of its often dishonourable treatment of non-Romans) but compared to what existed before - and compared to what existed after it for many centuries - it was an achievement, one step forward in our evolution.

Another, even greater, step forward was the original British Empire, which was an even greater achievement than the Roman Empire. It brought reason, justice, order and education to millions upon millions of people world-wide, greatly improving their way of life through building the infrastructure a civilization needs: an uncorrupt administration; roads; bridges; safe trade routes. For instance, the British Navy managed to control the piracy which was rampant in certain

areas of the world (in South East Asia for example), as in India the British administrators ended the bribery and corruption of officials which was endemic. For a time, and from about the middle of the 1700's, the British Navy was the most enlightened and civilized institution in the world: a fine example of a civilized, warrior, ethos. Throughout the whole British Empire, the civilized ideal was followed, and literally hundreds of thousands of British people struggle and died in the lands of the Empire over the centuries in their quest to do what was right, noble and just. Millions upon millions of people could live in relative safety and peace, in an ordered and just way, thanks to this Empire.

Note that I said the original British Empire, for the truth is that from very early on in the Victorian Era the ethos began to change - the true, respectful, civilizing mission of Empire gave way to a brute Imperialism based upon financial gain. To quote Thomas More: "Everywhere do I perceive a certain conspiracy of rich men seeking their own advantage under the name and pretext of commonwealth." There had always been an element of this present, of course, but the financial cabal gradually became the dominant force behind the expansion of the Empire, often unscrupulously using missionary Christianity to achieve their capitalist purpose.

Aspects of the old, civilized, honourable, Imperial attitude remained, and inspired individuals and some Institutions but they were largely without power and influence, often mere show, and more often than not manipulated by the financial cabal and their capitalist lackeys. (A fine illustration of the difference between the old and new British Empires is given by certain British characters in E. M. Forster's *A Passage to India* with Cyril Fielding representing the virtues of the older Empire.) By the time of the Boer War, British Foreign Policy had became purely a means of maintaining and extending capitalist markets, of obtaining raw materials with little or no regard for the native people.

This was particularly evident in, for example, Iran, where until just after the Second World War War the British Government supported a despotic, unpopular and repressive ruling minority, while capitalist companies leached away the natural resources of the country, with little respect shown for either Iranian culture or the way of life of Islam. The decadent life-style of wealthy often immoral Europeans was held up as some sort of "ideal" for the "natives" to follow. In addition, many Europeans acted in a dishonourable, uncivilized, way toward others peoples, as did many of the soldiers of their armies.

I should also add that the civilization which Islam created and maintained was also a considerable and important achievement, comparable to that of both the Roman Empire and the original British Empire, and indeed far more civilized, in terms of its treatment of people, than the Roman Empire. In this Islamic civilization it is true to say that reason, scholarship and scientific research flourished as never before, as witness the Islamic civilization in Andalusia. Muslims regarded the pursuit of knowledge as a duty, which is why, for instance, Muslim scholars studied the manuscripts of the ancient Greeks, even though the ethos of ancient Greek civilization was different from the ethos of Islam, and indeed contradictory to it in many ways. By doing this, these Muslim scholars saved these precious treasures - for without this Muslim desire to respect learning, from whatever culture, and without this Muslim duty to seek accurate, truthful, unbiased, knowledge, the West would have been deprived of these ancient manuscripts.

With the collapse of the original British Empire, the defeat of National-Socialist Germany in the First Zionist war, and the final end of the Islamic Caliphate, the ideal of civilization had been replaced by the ignoble idea of a global capitalism where multi-national capitalist companies became rich by plundering the world, by committing hubris, with American military might used to maintain this plunder of the world by capitalism and its uncivilized consumer ethos. There was because of this, as there still is, an arrogance toward other people and the Earth itself: the arrogance of Marxism and capitalism, which really are just two sides of the same uncivilized way of life.

The next stage - the next development of civilization, built upon the achievements, the understanding, of the Roman, the Islamic and the British Empires - is to create a new type of Empire, based upon free, ethnic nations co-operating together, all bound together by a strong National-Socialist country whose people consciously understand their Destiny, their duty, to their own folk, and the world itself. The honourable, the civilized, thing to do is to trade on the basis of equal partners; to respect other peoples and their ways of life, their culture, and to respect the Earth itself. Capitalist and personal greed are uncivilized, irrational. We should be striving to create free, noble, societies and looking out toward the cosmos - toward exploring our galaxy - not turning inward and indulging in ignoble, squabbling among ourselves like children who have yet to learn self-discipline and so who are often moody, quarrelsome, petulant, petty, selfish, and vain. We must grow up, and learn to act, think and live as adults - as mature, civilized, human beings. For people to grow up, and so change the world for the better - to make the world truely civilized - we need another Empire, created and maintained by honourable, idealistic people, who look to the examples of the Roman, the Islamic and British Empires for inspiration, and who regard such an Earth-bound Empire as but the beginning: a base for a Galactic Empire.

I consider both National-Socialism and Islam as means whereby we can learn to behave as civilized adults. They are both moral ways of living, although it may well be that it is National-Socialism which will create the new world Empire we need and so begin to build the Galactic Empire which will be the next great leap forward in our evolution. However, it is also possible for Islam to create such a world Empire, and there exists the possibility of National-Socialists aiding the creation of such an Empire and indeed being an integral part of it. At this moment in time, the forces of Islam are far, far stronger than the forces of National-Socialism, and in the battle against the perfidy of world Zionism this may be decisive in the creation of such an Empire.

What are the main differences between National-Socialism and Islam?

Islam and National-Socialism are different in several ways, and yet similar in other ways: similar, for example, in the matter of honour, of loyalty, of duty, in the use of will to change oneself for the better, and in the belief in a Supreme Being: in the belief there is an order to the cosmos, and a purpose to our individual lives.

Both Islam and National-Socialism are opposed to usury and the capitalist-consumer system based upon it, and both are dedicated to fighting the real evil which is Zionism. In respect of the way of living, Islam believes the perfect society has already existed - the society founded by Muhammad at Medinah - and that all the laws and customs necessary to re-create this ideal social are already in existence, given by God in the Quran and the Sunnah (the example of the Prophet). In contrast, National-Socialism accepts that we are slowly evolving toward a noble, a perfect, society and that we have to use our reason, our fairness, in order to create the right type of laws and customs to manifest in a society a noble way of living, where the most excellent individuals of the past and present (such as real warrior heroes) may serve as examples for us.

In respect of theology, a Muslim accepts that there is only one god, Allah, and that Muhammad was the last Prophet of Allah who revealed the word of Allah in the Quran. A Muslim submits to God, and so strives to obey the commands of God, contained in the Quran and manifest in the life, words and deeds of Muhammad. For Muslims, Allah is the Creator of everything, the giver and taker away of life, but Allah is not manifest in the creations of Allah, as Allah cannot be conceptualized by us. Allah was not created, just as Allah did not and could not have any sons (or daughters) - human or otherwise. Allah is eternal, and unchanging, for the creation by Allah of anything and everything did not change Allah in any way.

A National-Socialist should accept there is a Supreme Being, and they may call this Being God, or the Eternal Creator or even something else. The Oath each member of the SS took was an oath before God.

As it says in the Quran: there should be no compulsion in a Way of Life. A person should be free to choose their way of life - their "religion" - with different ways respected. What I consider is important is that there should be this freedom of choice and correct, truthful, knowledge about the different ways, and this is why I have what I have, here and elsewhere about Islam, trying to present the real Islam that the tirade of Zionist propaganda, poured forth in the last decade, has tended to obscure.The sad fact is that there is little truth, little truthful knowledge, in the West, about either Islam or National-Socialism. For Muslims, the pursuit of knowledge is a duty, which is why, for instance, Muslim scholars studied the manuscripts of the ancient Greeks, even though the ethos of ancient Greek civilization was different from the ethos of Islam, and indeed contradictory to it in many ways. By doing this, these scholars saved these precious treasures - for without this Muslim desire to respect learning, from whatever culture, and without this Muslim duty to seek accurate, truthful, unbiased, knowledge, the West would have been deprived of these ancient manuscripts.

The reality of our times – the times of Zionist hegemony, so evident in the subservience of America to Zionist interests and Zionists goals – is that the adherents of authentic Islam, the Islam of Jihad and Khilafah, are the natural allies of honourable, genuine, National-Socialists, and the fact that most who today call themselves 'National Socialists' neither understood nor feel this just shows how successful the Zionists have been in manipulating the peoples of the West and how successful their anti-NS propaganda has been, for this propaganda has obscured, for most peoples, the honourable, non-racist, reality of ethical National-Socialism itself.

David Myatt
111yf

Source: [Accessed September 2021]
Ethical National Socialism, https://cosmicreich.files.wordpress.com/2011/03/ethical-ns.pdf
Archive link:
https://web.archive.org/web/20200813172457/https://cosmicreich.wordpress.com/ethical-national-socialism/

Appendix II

David Myatt And The Occult

As Myatt wrote in his *A Reply to Allegations* dated 111yf [2000] following his "door-stepping" interview by the BBC Panorama team in June 2000 {1} in a village near Malvern, England,

> "For over twenty years, journalists, those opposed to National-Socialism, and dishonourable, egotistical weak-willed rumour-mongers among the so-called racial-nationalist 'Movement', have been circulating rumours and making allegations about my personal involvement with Occultism and Satanism. This is despite the fact that I have denied and do deny ever having been a 'Satanist', and despite the fact that I have stated many times that I regard Satanism as decadent and morally wrong.
>
> These rumours and allegations were started by, and are still circulated by, my enemies for one simple reason - to try and discredit me personally. For, if I can be discredited in such a way, people will not take seriously what I have written about National-Socialism and what I have done for this most noble of Causes.
>
> For well over fifty years the enemies of National-Socialism, the Zionists, have used the power of the Media, which is in their hands, to discredit or try to destroy the reputation of those individuals who either publicly oppose them or who those Zionists consider are or may be dangerous to them. It was so with Adolf Hitler and

> the NSDAP and it is so today with anyone who has the courage to stand up in public and denounce the Zionist tyranny which we are forced to live under.
>
> In some ways, this attention is a compliment: as Adolf Hitler once said, if a person wakes up one morning and does not find himself slandered and ridiculed in the Jewish press he has not made good use of the previous day." {2}

In a 20 page essay titled *A Matter Of Honour* published in 2012, {3} Myatt went into some detail to rebut the allegations, ending his essay by writing that it is:

> "a matter of honour. Of personal knowing [...] The traditional gentlemanly and ladylike virtues and their cultivation are no longer the standard which individuals are expected to aspire to and to uphold. Thus I do not expect the plethora of rumours and allegations about me to suddenly cease, although I admit I do and perhaps naively nurture a vague hope that what I have written here may cause a few individuals to reconsider the veracity of such rumours and allegations."

As Myatt predicted the rumours and allegations did not cease and, beginning in 2018, actually intensified due in part to a well-financed campaign by an anti-fascist organization, supported by several politicians, to have what they deemed to be an Occult organization banned by the British government and which particular Occult movement they publicly associated with David Myatt.

However, the anti-fascist group and their supporters, like others over the past forty or so years who have accused Myatt of such involvement, did not provide anything probative - any evidence admissible in a court of law - to support their accusations. Where is the authenticated paper, the digital trail, the forensically examined documents, the audio or video recordings that could be presented as evidence in a court of law? In over forty years no one has presented any evidence.

It therefore seems reasonable to conclude that accusations and rumours of Myatt's involvement with that particular Occult movement have now become something of a modern urban myth.

For all such believers in or political propagators of such a modern myth have said or written is hearsay, or their personal opinion or assumption, or them committing fallacies such as *argumentum ad populum* and *argumentum ad verecundiam* and the fallacy of Incomplete Evidence, also known as the fallacy of suppressed evidence.

In respect of accusations about Myatt, some of the suppressed evidence is the fact that due to Myatt's ethical National Socialism there are now two quite different interpretations of National Socialism: "that of groups such as Reichsfolk and of those who know and who appreciate the writings and deeds of people such as Waffen-SS General Leon Degrelle, and that of the majority of latter-day self-described neo-nazis". {4} What are also suppressed are Myatt's translation of and commentary on tractates of the ancient Corpus Hermeticum, {5} his autobiographical and debatably pagan poetry, some of which has been published {6} and his repeated declaration over the decades and importantly made on his word of honour that he denies ever having been a 'Satanist', and that he regards Satanism of whatever variety as decadent and morally wrong and, as he wrote in his 1990s tract *National Socialism and Occultism*, incompatible with National Socialism. {7}

That his word of honour has been rejected by his opponents, and that the honourable challenge he made to two journalists for them to fight a duel with deadly weapons for spreading lies and accusations about him {8} was ignored by them and mocked by others, is revealing about the character of those journalists and those who not only repeated and who repeat such lies and accusations and who mocked and who mock Myatt's challenge which was made according to traditions, the etiquette, of European culture. {9}

In respect of the modern myth of Myatt's association with a particular Occult movement, it is now seldom if ever questioned, even in academia, due in part to (i) anti-fascists, and other opponents of Myatt, repeating their evidenceless accusations using the Big Lie (große Lüge) technique which technique is where a lie or accusation – or several lies or accusations – about a person, or persons, or group, is or are repeated so often by so many and by various means that a significant proportion of people accept the lie or lies or accusation(s) as fact even though nothing probative in support of such lies and accusations is ever presented; and (ii) because individuals commit logical fallacies such as *argumentum ad populum* and *argumentum ad verecundiam*. and (iii) because no scholar has so far produced a balanced work about the life of Myatt based on primary sources: on, for example, (i) Myatt's autobiographical writings such as *Myngath* {10} and *Ethos of Extremism*, (ii) his poetry, (iii) his post-2012 writings about extremism {11}, (iv) his published letters written between 2003 and 2008 {12}, (v) his post-2012 philosophy of pathei-mathos {13), and (vi) his writings regarding ethical National Socialism.

Rachael Stirling
October 2021

{1} https://web.archive.org/web/20150908040728/http://news.bbc.co.uk/hi/english/static/audio_video/programmes/panorama/transcripts/transcript_30_06_00.txt

{2} Included in *Ethical National Socialism*, https://cosmicreich.files.wordpress.com/2011/03/ethical-ns.pdf [Accessed September 2021] Archive link:

https://web.archive.org/web/20200813172457/https://cosmicreich.wordpress.com/ethical-national-socialism/

{3} https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf [Accessed September 2021]

{4} *The Two Interpretations Of National Socialism: Ours And Theirs*, https://archive.org/details/ns-two-types [Accessed September 2021]

{5} Myatt, David. *Corpus Hermeticum: Eight Tractates*. 2017. ISBN 978-1976452369

{6} Myatt, D.W. *One Exquisite Silence*. 2013. ISBN 978-1484179932

{7} In his 1990s 16 page tract *Occultism and National-Socialism* - republished by Reichsfolk in 2001 - Myatt explains why National Socialism and Occultism are incompatible. https://archive.org/details/occultism-and-ns [Accessed September 2021]

{8} Myatt wrote:

> "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 [...] 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." *A Matter Of Honour*, p.3. https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf [Accessed September 2021]

{9} In respect of European honour, qv. *Booke of Honor and Armes*, published in 1590 where it is stated (p.23) that honour is preferred before life. The Booke is available to read on-line at https://quod.lib.umich.edu/e/eebo/A11862.0001.001?view=toc [Accessed September 2021]

{10} Myatt, David. *Myngath: Some Recollections of a Wyrdful and Extremist Life*. 2013. ISBN 978-1484110744

{11} (i) Myatt, David. *Understanding and Rejecting Extremism*. 2013. ISBN 978-1484854266 (ii) Myatt, David. *Extremism And Reformation*. 2019. Third Edition. ISBN 978-1691707423

{12} *Selected Letters of David Myatt*, 2003-2008. https://archive.org/details/myatt-letters [Accessed September 2021]

{13} *The Mystic Philosophy Of David Myatt*. Third Edition, 2021. https://davidmyatt.files.wordpress.com/2021/09/myatt-philosophy-third-edition.pdf [Accessed September 2021]

Part Two: 1999-2008

Prefatory Note

As in Part One, several of the quotations from Myatt's writings are somewhat extensive, in this case his Islamic ones, for in the matter of his conversion to Islam, his support for Jihad, and his campaign to bring National Socialists and Muslims together to fight those he described as their common enemies, they clearly in my opinion explain his motives, beliefs and feelings, and also the link between his Muslim years and his decades as a National Socialist. It thus seemed unnecessary for the most part to impose my own interpretation on such Islamic writings which as with many of his National Socialist writings reveal "a quest for spirituality, sense, and purpose." [1]

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Oxonia
November 2021

1. Koehler, Daniel. *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism*. Cambridge University Press, 2021, p.157

°°°

1998-1999

In several ways 1998 and 1999 were interesting years in the life of David Myatt. In February 1998, when Myatt was the leader of the National-Socialist Movement (NSM), six Detectives from the specialist unit SO12 - now part of the Anti-Terrorism Command - based at Scotland Yard, accompanied by a local Police Officer and as part of Operation Periphery, conducted a Dawn Raid on Myatt's four-bedroom detached home in a village near Malvern which he shared with his wife and family. He was arrested on suspicion of incitement to murder and incitement to racial hatred. Taken to Malvern Police Station, with his home searched by the Police for over seven hours with his computers, files, correspondence, and other documents seized, he was interviewed several times during the day, held in a cell, and finally released on bail with one of his bail conditions being he regularly attend further interviews at Charing Cross Police Station in London. The Police investigation would last over three years resulting in no further action with Myatt released from his bail in the Summer of 2001.

In September of 1998 he formally converted to Islam at a Sunni Mosque in Worcester, England, with his Shahadah witnessed by a Muslim Qadi, on a visit from Pakistan, and a Hafiz who was the Imam of the Mosque. In 1999, following the London bomb attacks by David Copeland - a member of the NSM - which attacks killed three people and injured over a hundred, Myatt, still of bail, was interviewed about the bombings and about Copeland at his Malvern home by Detectives from SO15 which, like SO12, was based at Scotland Yard and later also become part of the Anti-Terrorism Command. At the time of Copeland's arrest a copy of an apparently terrorist document - titled *A Practical Guide to Aryan Revolution* {1} - was found at Copeland's flat {2} with the document rumoured to have been written by Myatt.

Neither that interview nor the Police investigation into the bombings and Copeland's background resulted in Myatt's arrest nor in him being interviewed again. In subsequent months Myatt would resign as leader of the NSM while continuing to contribute articles for the Reichsfolk bulletin *Das Reich*. {3}

One issue of that bulletin contained a contemporary description of Myatt:

> "I first met David Myatt one January day in early 1998 when around fifty members of Combat 18, supportive of Myatt's National-Socialist Movement, gathered in north London to protest against a march by IRA supporters.
>
> I'd been familiar with his political writings for a while – but there he was, on the streets of London, surrounded by Police officers and standing in front of that group of mostly young tough-looking men dressed in the causal style then favoured by Combat 18 supporters. He seemed out of place, what with his bushy ginger beard, his flat cap, his Barbour jacket, tweed trousers, country boots and carrying an umbrella. He looked a bit like a farmer, visiting London for the day, who'd taken a couple of wrong turnings, and ended up far from the countryside he'd expected to find.
>
> Later, in some nearby pub, we got to talking – and our conversation soon turned to topics other than politics. It was interesting, listening to him talk, in those days before he moved into Muslim circles, closed to the likes of us. Interesting because he opened for me many a new world – talking as he did about the ancient myths and legends of Shropshire, where I was then living; telling stories and tales of rural English life, and, last but certainly not least, enthusing about Vindex and the Galactic Imperium.
>
> Softly spoken, with a well-educated accent, and dressed in his country clothes, Myatt conjured up another way of life, another world – far beyond that busy inner-city Pub, far beyond the streets of London, and far beyond the modern world itself. A throw-back, perhaps, to olden, more rural, times – or, as I then thought, a harbinger of things yet to be [...]
>
> He didn't seem to care about what others said or wrote about him; didn't seem to care about what they thought about the way he dressed. He didn't want to or have to please people, and certainly didn't want to 'fit in' or ape the way others behaved, talked, or dressed. He was just being himself. He certainly had an easy-going charm, and was nothing like the rabid fanatic his political enemies portrayed him to be.
>
> It's fair to say that he then inspired me, on the personal level, as his writings had done on the political level, and – over the next couple of years – I was to read much of his other, non-political, material, from his poetry, to his Greek translations, to his writings about what he then, in 1998, called Folk Culture. But it was to be his myth – or as he described it, the mythos – of Vindex and the future Galactic Imperium that inspired me the most, and still does." {4}

The Mythos Of Vindex

Written in 1998, but substantially revised and extended during his time as a Muslim and only first privately distributed in a complete edition in 2009 by Reichsfolk, Myatt's tract *The Mythos Of Vindex* {5} is one of his neglected National Socialist writings. It was originally penned as sequel to his 1984 *Vindex - The Destiny Of the West* {6} but diverged from that text in significant ways utilizing as it does aspects of Myatt's evolution of the National Socialist ideology of Hitler and the Third Reich which evolution he termed ethical National-Socialism.

One important divergence was that the notions of the State and of race are replaced by folk communities and folkish clans. Another was that the principle of eternal struggle - often termed the survival of the fittest - is rejected as are the invasion and occupation of other terrestrial lands, and the concept of racial or ethnic superiority.

Another divergence was an extensive critique of those peoples of the West who had helped destroy National Socialist

Germany and who had allowed or facilitated what Myatt in *Vindex - The Destiny Of the West* described as the Magian distortion of the West. He termed these people 'the White hordes of Homo Hubris' who were "the natural allies and servants of The Magian."

Crucial to his analysis of clan and tribe, and of 'the White hordes of homo hubris', are the concepts of honour and of the numinous:

> "Both NS Germany and Imperial Japan were fundamentally instinctive and natural reactions to the dominance of the Magian ethos, and represented a mostly unconscious expression of the numinous, honourable, warrior ethos."

Which is why he states that

> "personal honour is both the essence of the natural, instinctive, Way of the Warrior, and one primary manifestations of the numinous itself, and it is Vindex who restores personal honour to its rightful place, as the basis for both law and for that tribal way of life which has been, and which is, our natural human way of living, a natural and human way that the abstractions of both the Magian and The White Hordes of Homo Hubris have undermined and destroyed.
>
> Thus, the duty – the wyrd – of Vindex and of the clans of Vindex is not to strive to try and restore some romantic idealized past – or even be in thrall to some perceived wyrdful, often numinous-filled, past way of living, such as that which Adolf Hitler brought to Germany – but rather to establish an entirely new and conscious and thus more potent expression of the numinous itself. This new and numinous way of living replaces the impersonal tyranny of the State with the way of the clan and the tribe; it replaces the abstraction of politics, and of democracy, with personal loyalty to an honourable, noble, clan or tribal leader."

He describes the difference between a folk and a race arguing that:

> "a folk arises over time, through living in a certain area - a homeland - through shared experiences, through a common heritage, history and so on. Over time, a specific culture arises, which represents that particular folk, and the folk of this homeland develop a certain character: a certain nature, which in general serves to distinguish them from the peoples of others cultures. This character may be manifest in their way of life, their religious outlook, their literature, their natural music (that is, their 'folk' music) [...]
>
> A folk is not an abstract, easily defined, static, 'thing' like the concept of race. It is a living, changing, evolving, being - a unique type of life. What defines a folk is thus far more than a certain set of physical or physiological or genetic characteristics. A folk is a symbiotic being - in symbiosis with the being which is the homeland of that folk, with that community or that collection of folkish communities. All this makes the culture, the Way of Life, the ethos (or soul) of that folk living as well. And it is this living which is numinous, which presences the numinous [...]
>
> A folk community cannot be created by some political ideology, nor by some law or laws, or even by a large State. It exists; it lives, already; it dwells in a particular place; it has come into being - or comes into being - over a period of time. Hence, to create a new folk community we begin with what has already come-into-being: the people of the same folk and culture who dwell in what was once their homeland, or whose ancestors came from that homeland. There is then a natural change and evolution - not a politically forced, abstract ideological change - within that community, which natural change and evolution arises over time through such things as following, upholding, the ethic of honour, through responding to the challenges which that community will face, through developing empathy via a dwelling on and working with the land, and through developing reason and understanding. What will result will be a new coming-into-being: a new folk."

As for the title:

> "Mythos, in the context of this work, refers to an intimation, or intuition, of an aspect of the Numen, presenced as this is in words which relate an archetypal legend or an archetypal premonition/prophecy of some future events. Vindex is the name of one such numinous prophecy of the near future: an archetypal figure who, by practical deeds, brings- into-being a new way of life and who confronts, and who defeats, through force of arms, those forces which represent the dishonour and the impersonal tyranny so manifest in the modern world, especially in what it is convenient to call the West."

Unsurprisingly given his conversion to the Muslim faith, his subsequent support for Jihad and his opposition to the Western invasion of Muslim lands in 2001 and 2003, he wrote that

> "the simple reality is that the Magian and their allies are lying, deceitful, hypocritical, dishonourable bullies, while the majority of Islamic fighters, the Mujahideen – as were the vast majority of the soldiers of the Third Reich – are honourable warriors fighting for a just, and numinous, cause. Contrast, for instance, the dignity and honour of Mullah Umar – or Major General Otto Ernst Remer and SS General Leon Degrelle – with the posturing and the lies of a Bush, or with the smirking of a lying Blair and a clownish Gordon Brown and it is quite easy to see the difference in personal character. Mullah Umar, for instance, fought, lived, on the battlefield, with few possessions and was a true man of honour, while the likes of Bush, Blair, and Brown send other people off to fight their wars, hide behind bodyguards and a massive security apparatus, and enjoy and indulge themselves with all the pleasures and luxuries of Western capitalism. In the same way, both Otto Ernst Remer and Leon Degrelle – both warriors who fought on battlefields – remained honourably

> loyal to the man to whom they had sworn an oath, on their honour, and both, through their actions both during and particularly after The First Zionist War, were exemplary examples of honourable men, men of natural dignity and of manners, in complete contrast to the uncouth, profane, barbarians of the White Hordes of Homo Hubris."

Islamic Writings

Having converted to Islam in 1998, Myatt changed his name to a Muslim one, learned Arabic, studied Islamic texts, and travelled to Muslim lands. {7} His published writings about Islam date from 2001 to 2009 with the majority of these writings containing quotations from the Koran and from collections of Hadith such as the one known as Sahih al-Bukhari, with many if not most of these quotations translated by Myatt himself who in respect of the Koran always affixed the expression *Interpretation of Meaning* at the end.

One of the persistent themes of these Islamic writings is honour. In *A Never Ending War* {8} he mentions the three precepts - honour, loyalty and duty - familiar from his earlier National Socialist writings:

> "In the past hundred and more years, the kuffar invaded Muslim lands, replacing Shariah with Tawagheet, as they helped the apostate Ataturk to overthrow the remains of the Turkish Khalifah, and as they carved-up Al-Shams according to their whims and their Tawagheet, manufacturing so-called "nation-States" such as Iraq, Jordan and Syria, and declaring that part of Palestine was to be given to the Zionists to create a Zionist-entity in the lands of the Muslims. More recently, in the past fifty or so years, the kuffar have supported the apostate rulers of Muslim lands in places like Egypt, Pakistan, Algeria, the Arabian Peninsula and elsewhere.
>
> However, in the past decade or so, things have not gone entirely according to the plans of the kuffar, for many Muslims - Alhamdulillah - have re-discovered Deen Al-Islam and in particular their duty of Jihad Fee Sabilillah. Thus, many Muslims have been turning to Ahlus Sunnah wal-Jamaah instead of to the decadent ways of the West, just as many Muslims have striven to undertake Jihad Fee Sabilillah in order to do their duty as Muslims and so establish the supremacy of the Word of Allah Subhanahu wa Ta'ala. That is, many Muslims seek to create - and desire to live in - a community of their brothers and sisters, governed according to Deen Al-Islam, where Shariah is the only law, where there is bayah to an Ameer, and where the Muslim virtues of honour, loyalty and duty are understood, known, and manifest, according to Adab Al-Islam [...]
>
> It was authentically reported that the Prophet (salla Allahu 'alayhi wa sallam) said: "A section of my community will continue to fight for what is honourable and overcome their opponents till the last of them fights against the Dajjal." Abu Dawud, 14, 2478 Narrated Imran ibn Husayn [...]
>
> "We need to [...] live according to Adab Al-Islam and follow the Sunnah of our beloved Prophet (salla Allahu 'alayhi wa sallam). This means, for example, that we know and feel that we are part of the Ummah: It also means that we strive to act with honour - that we do not, for instance, spread gossip or rumours about our brothers and sisters, for as Allah Subhanahu wa Ta'ala says:
>
> > "Those who seek dignity and honour should know that they derive from Allah (alone)." 35:10 Interpretation of Meaning
> >
> > "You who believe, if a dishonourable person [fasiq] comes to you with any news, verify it lest you harm people unwittingly and afterwards regret what you have done." 49:6 Interpretation of Meaning
>
> In addition, it was authentically reported 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

In his controversial text *In Reply to Sheikh Salman b. Fahd al-Oadah* {9} in which he defended al-Qaeda and Osama bin Ladin, he quoted two passages from the Koran:

> Allah **سبحانه و تعالى** says:
>
> > "Allah does not forbid you from treating honourably those who do not act against you because of your Deen, or who have not driven you from your dwellings, for Allah loves those who act with honour. But Allah forbids you from treating with respect, or befriending, those who act against you because of your Deen, or have driven you from your dwellings or aided others to do this - for those of you who do this are without honour." 60: 8-9 Interpretation of Meaning
> >
> > "It is not you who kills them: rather, it is Allah who kills them. You did not shoot (anything) when you aimed and let go: rather, it was Allah who shot as a test for the believers, a fair test from the One Who Hears all, Who understands all. This, in truth, is how things are: for it is Allah alone who can nullify the plots of the disbelievers." 8: 15-18 Interpretation of Meaning

As Myatt himself admits, he believed he had discovered in Islam an honourable way of life. In an open letter to Nick Griffin, dated July 17th 2004 CE/30 Jumad Awaal 1425, when Griffin was leader of the British National Party, Myatt eulogized Islam:

> "In respect of Islam, I know from my own experience, studies, travel and involvement, that Islam is a noble, an honourable, a civilized, Way of Life. Indeed, I would go so far as to express the view that Islam, correctly

upheld and correctly implemented, is far superior to the way of life which dominates in all of the societies of the West. I also know that many people in the West - and especially the governments of the West - are arrogant, and prejudiced, and that they act in a dishonourable way. This arrogance, prejudice and dishonour was and is so evident in places like Iraq, and Afghanistan, where armies and government agencies - the majority of whom are 'White' - ignobly occupy Muslim land, treat Muslims with disrespect, and have little or no understanding of Islam, and little or no desire to understand Islam. Indeed, the majority of such 'Whites' are full of prejudice toward Islam and toward Muslims, and many of them - and their governments in particular - are intent on changing Islam, so arrogantly sure are they that the materialistic, un-numinous, ways of the modern West are 'right' and 'superior' to Islam, which they - like you, it seems - regard as 'backward'.

In this, you - and they - are assuredly incorrect. I know from my own experience, travels and studies that Islam produces - has produced and can produce - honourable individuals and an honourable society: that it is a guide to living in a noble, civilized way. Why? Because Islam is numinous - that is, a revealing of what is divine, sacred. It is such a revealing which sets limits to our behaviour, which provides the guidelines we need to prevent us being arrogant, prejudiced, uncivilized, profane, and it is this numinosity, this awareness of the sacred - and the humility, the reverence, which derives from it - which the West and many of its peoples lack today but which Islam possesses in abundance." {10}

The same sentiments are expressed in Myatt's detailed response to an article by Griffin published on 21 March 2006 which Griffin titled "By their fruits (or lack of them) shall you know them." Myatt explained that for him

"Islam is the supreme, practical, example of honour made manifest in this world. It is also the supreme, practical, example of the numinous - of the sacred, the divine. Why is this? Because Muslims strive to humbly submit to, and to obey, Allah Subhanahu wa Ta'ala. This produces a genuine reverence, a genuine awareness of the divine, so evident in Salah. But Islam is also practical in a quite simple way - our weaknesses, our strengths, are laid bare, in the Quran, in Ahadith. What all this means in reality is that Islam produces, can produce, and has produced noble, honourable, human beings. It is a simple and practical guide to how we should live - indeed, I would go so far as to say that it is Islam which defines what is civilized. One has only to compare the simple, honest, devout belief of a Mujahid on one of the many modern battlefields with the arrogance of a Western soldier to understand this - to feel this." {11}

Such sentiments perhaps explain his heretical defence - when Iraq and Afghanistan were occupied by Western military forces - of al-Qaeda, Osama bin Ladin, and the Taliban, with one of his articles defending the Taliban beginning:

"There, on the opposite side of the river, a fisherman casts his net - he is standing on the stern of his small boat rowed by another man. Now, the net-caster, his net thrown, beats the fast-flowing Nile water with a long stick, there where small narrow fields are planted with sugar cane, maize, and trees bearing bananas.

I sit in the shade of a palm tree, almost in the middle of one of the strips of fertile green that bounds both sides of the river. Nearby, an Ibis waits, patiently watching the water. Beyond, on both sides, is the desert where yesterday I walked, alone, under the strong, hot sun, until it was time for Asr. It was good to be there, bowing, kneeling, prostrating, in submission to the one and only God, saying the same words in the same language as the Prophet himself (salla Allahu 'alayhi wa sallam), nearly one and half thousand years ago. I felt connected - to the desert, the Sun, the land around, to the Prophet (salla Allahu 'alayhi wa sallam), to my brothers and sisters around the world, suspended in time, and so keenly aware of my fragility, my mortality, my smallness, among the creations of Allah Subhana wa Ta'ala, who created this desert, this life-bearing river, the Sun, this planet, and this man, sitting in the shade of a tree." {12}

Several of Myatt's writings about Islam were to become notorious. According to Daniel Koehler, among the articles written as Abdul-Aziz ibn Myatt are "some of the most elaborate and sophisticated justifications for suicide terrorism in the English language." {13} One of the most cited of these writings is *Are Martyrdom Operations Lawful According to Quran and Sunnah?* {14} which was first published in 2003 with a revised version issued in 2007.

In respect of how Muslims regarded Myatt and his Islamic writings a 2006 thread on the then popular *Islamic Awakening* internet forum is interesting and informative consisting as it does of questions Muslims asked Myatt together with his answers. In a long reply to one question his answer included the following statement in which he mentions his *Are Martyrdom Operations Lawful* article:

"In respect of Sheikh Abu Qatadah and Sheikh Abu Hamza al-Misri (May Allah Subhanahu wa Ta'ala hasten their release from the prisons of the kuffar) they nobly saught to do their duty to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam) and have guided many, Alhamdulillah, to a true understanding of Deen Al-Islam.

In respect of Sheikh Abu Baseer at-Tartusi, I incline toward the view that he might be mistaken in some of the things he has said, especially in relation to martyrdom operations in Dar al-Harb. For instance, he has spoken about some such operations being haram because they can or might or have resulted in the death of 'innocent' people, and involve the Mujahid in 'suicide'. I have written several articles striving to express the view that I myself incline toward - such as *Thinking Like a Muslim* and *Are Martyrdom Operations Lawful According to Quran and Sunnah?* (the publication of which on the muslimcreed website was, I believe, one of causes which led the kuffar to close down that site) - which view of mine is that such operations are legitimate, according to Quran and

> Sunnah, and that it is an error to apply the terms and concepts of the kuffar, such as 'innocent' and 'civilian', to Deen Al-Islam, and that using such terms amounts to an imitation of the kuffar." {15}

What is interesting is that no Muslim denounced Myatt or contradicted his views. He provides a reasoned and detailed account of those views in a 2008 open letter to author Martin Amis, who had mentioned Myatt in a television interview and in a book, and which account ends with a succinct expression of how Myatt perceived Islam and the Muslim way of life which he considered to be:

> "the Way of true humility and true honour, where we feel and know the limits imposed upon us, which limits are the genesis of both humility and honour, and thus the foundation of genuine civilization, of that way of living which arises from having Adab, and which thus makes real for us what is numinous, what is sacred. We know these limits because of the Prophet, Muhammad (salla Allahu 'alayhi wa sallam) who revealed them to us in the Quran and Sunnah. Thus do we feel and know our true relationship to other human beings, to other life, and to our Rabb, Who says: 'Be loyal and do your duty to Allah; fear Him and always speak with honour. He will direct you to do honourable deeds and will forgive your mis-deeds. And whosoever obeys Allah and His Messenger will achieve the greatest achievement of all.' 33:70-71 Interpretation of Meaning."

Since the letter, in my view, affords an insight into Myatt's years as a Muslim and explains the reasoning behind the modern Jihadi movement and the actions of groups such as the Taliban, I have included it in full as an Appendix.

National Socialism and Islam

Following the invasion of Afghanistan in 2001 by Western military forces, Myatt conceived a plan {16} to bring National Socialists and Muslims together to fight what he regarded as their common enemies: that is, what others termed The New World Order (NWO, the modern West) and Zionism or more specifically what he and some Muslims called The Zionist Entity Occupying Palestine.

Myatt, as a Muslim, was always publicly honest about his motivation and intentions which he described in texts such as *Questions for David Myatt*, published on 13 Jumaada al-Thaani 1428 (2007) and in which he not only mentions National Socialism and racism but reaffirms his opposition to Zionism:

> "In essence, my fundamental belief regarding the true nature of Zionism (and the Zionist social-engineering that has been foisted upon us) has not changed, for I regard the battle, the war, we are currently engaged in as supremely important; in truth, as perhaps the most important conflict we human beings have ever faced. There is dishonour here; real evil, here; real tyranny. One has only to consider the blatant lie of the holocaust, for example, to understand this evil, and the power that the Zionists and their lackeys now have. One has only to consider the utter hypocrisy, the dishonour, the arrogance, of the Amerikans, as they do the bidding of their Zionist masters, when they arrest and torture and hold without trial thousands upon thousands of Muslims, and then shamelessly lie about what they are doing and have done - torturing people for years; injecting them against their will with drugs; humiliating them day after day for years on end, all the while holding up their own decadent, dishonourable, way of life as an 'example' for others to admire and follow. What dishonourable cowardly hypocritical bullies.
>
> Thus, faced with such perfidy, what matters is that one fights, effectively, honourably, and I regard Deen Al-Islam as the most effective, the most honourable, way of fighting the dishonour and the evil which we face. Everything else, to me, now, is of secondary importance. I learnt, from practical experience, many years ago, that those on 'the radical Right' would do nothing effective, and could not do anything effective (given their own often dishonourable behaviour and policies) to combat this evil [...]
>
> As for my fundamental beliefs, as you call them, these have been refined, over the decades, and in some cases have radically changed. Thus, in my early years, and for quite some time, I advocated racism. Then, as I came to understand National-Socialism better - and as I came to give it a solid ethical foundation based upon honour, loyalty and duty - I moved away from that, as expounded, for example, in the essay *Why National-Socialism Is Not Racist*. I then began developing what I called The Numinous Way in response to striving to answer questions regarding suffering and the consequences of personal honour, which took me away somewhat from an affirmation of 'the State', and of large modern 'nations', toward small rural folkish communities and clans, and toward law based upon honour rather than law based upon abstract constructs and abstract ideas. Then - following my reversion to Islam and my decision to support the Mujahideen fighting Zionism, the Zionist so-called 'New World Order' and the decadence of the modern West in a practical way - my perspective changed completely, and part of this change involved viewing the struggle against the perfidy of Zionism, and its social-engineering, according to a different perspective (that of Deen Al-Islam) and viewing that struggle in global terms and in terms of a long, difficult, world-wide campaign which would last many, many decades." {17}

He also publicly admitted that

> "until late last year [2006] I continued to write about National-Socialism [...] so that such co-operation might occur. Also, for the first two years after my reversion I did continue to directly support a few groups which I regarded as honourable, in much the same way, I understand, that the Grand Mufti Muhammed Amin al-Husseini supported Hitler. Muhammed Amin al-Husseini, as a Muslim, was seeking allies in the fight against Zionism, but he never ceased to be a Muslim.

> I did such things because I sincerely believed that it was important - and indeed vital - for as many people and groups as possible to fight in any way whatsoever the Zionist-Crusader alliance, and the so-called 'New World Order' which this alliance is creating, and that this fight should be taken to the homelands of the West. I did this because I believed - and believe - that this alliance, and its lackeys and supporters, are dishonourable, and arrogant, and represent a profane, imperialist, materialistic, way of life which must be fought, since the adherents and supporters of this profane way of life trample upon and desecrate and are seeking to destroy, the numinous." {18}

In pursuit of his strategy of co-operation he wrote many propagandistic articles including the four part *National-Socialist Guide to Understanding Islam* the most controversial of which was *The Correct View of Islamic Suicide Attacks*, dated 114yf/1424 AH (2003) which included the following statements:

> "To correctly understand what the Western Media misleadingly calls 'suicide attacks' - as used by organizations such as Hamas - is to understand Islam. To misunderstand them, is to believe what those who control the Media wants us to believe, for their own nefarious reasons. 'Suicide attacks' should correctly be called martyrdom operations - for the person or persons undertaking them are prepared to give up their own mortal life in pursuit of some supra-personal aim. That is, they place this aim before their own lives, and this is the sacrifice of true martyrs for a cause or aim. This sacrifice is not 'suicide' - the Western Media using the incorrect term 'suicide attacks' or 'suicide bombings' in an attempt to discredit these martyrs, their organizations, and authentic Islam itself.
>
> Such martyrdom operations arise from the Islamic duty of Jihad - for Muslims believe they have a duty, given by Allah, to fight injustice, oppression, and tyranny, and to reclaim any Muslim lands which have been occupied or taken by non-Muslims. There are many Quranic verses which inform Muslims about this duty of Jihad..." {19}

Several years after writing that *Guide* Myatt admitted he had ceased to pursue such co-operation. Asked in 2006 if he had achieved any success with his plans to bring anti-Zionist factions together, he replied:

> "some success, Alhamdulillah, but not what I hoped for, and not what I believed was needed. I spent years trying to explain the truth about Islam; countering the Zionist and crusader lies about Islam; and trying to remove, from certain political organizations and certain types of people, the prejudice and ignorance against Islam and Muslims which was and still is rife in the West. But, in practical terms, of action, little has been achieved." {20}

He went on to describe in detail the conclusions he had reached, two of which were that racial nationalists and National Socialists lacked the desire, the motivation, the ethos, to bring about an uprising or a revolution in their own lands and did not have "the support of even a large minority of their own folk, let alone a majority of their own folk."

He also arrived at the conclusion that

> "Muslims do not need the help and indeed should not even ask for the help, the co-operation, of such 'right-wing' groups and individuals, in the war we are engaged in, in the war the West has launched against Islam. Islam is sufficient for us, and we Muslims must proudly stand for, and promote, our Deen, unencumbered by anything, unencumbered by anyone." {20}

Furthermore, at the start of his campaign and in an article directed at his non-Muslim readers he declared that

> "after living for several years as a Muslim, I feel a little closer to the understanding of life and the cosmos I saught in my youth. But I have never, in my heart and mind, renounced my belief in Adolf Hitler as a good man, an honourable man, who - believing in God - strove to create a just and noble society, and who was destroyed by the ignoble machinations of those opposed to what is good and who have spread dishonourable lies about him, his followers and his Cause. Thus it is that I find I cannot denounce this noble man and those who fought and died for the cause he upheld, as I cannot and will not denounce those who today honourably (and I stress honourably) continue the struggle in his name.
>
> I know that I could be wrong about this, but I can only strive on the basis of what I know and understand, however unpopular and misunderstood what I know and understand is. If I am wrong, I pray that God will guide me toward the truth and give me the understanding to act according to the truth." {21}

However, years later both this belief and his perception of honour and duty would be changed.

An Inner Struggle

A reading of Myatt's published Islamic writings dating from 2006 to 2008 - from *On Translation and Interpretation: Siyasah and Politics* to his 2008 *In Reply to John Hutton* {22} - show no signs of the traumatic events occurring in his personal life nor of the interior struggle between his adherence to the Muslim way of life and what he felt as a result of or had begun to learn from the suicide of his fiancée Frances (Fran) in May 2006. An interior struggle that he describes in some detail in his autobiography *Myngath*, published in 2013 {23} but which he glosses over in his three part *Questions for David Myatt* published on 13 Jumaada al-Thaani 1428 (June 2007) where he writes that his:

> "main motivation has always been a sense of duty: a desire to do what I regard and regarded as right, and

> honourable, even though part of me wishes and often has wished for a quiet reclusive rural life 'communing with Nature', writing poetry, and so on. Thus, there have been periods, in the last nearly four decades, when I have saught the personal peace brought by such a reclusive rural life - often after some person or other acted dishonourably toward me or toward 'the cause', or failed to fulfil some duty they had sworn to do, and so on. In many ways, I was quite naive - even innocent - for a long time. Certainly, I was very idealistic. I really did believe in honesty, truth, and the justness of my cause, and expected others, especially 'comrades' to behave decently. Experience - hard experience - made me face the reality of people [...]
>
> But [...] I have always gone back to doing what I perceived to be my duty, often at some personal cost to myself, my family, my personal relationships. It has been a kind of war of personal attrition - between desiring a quiet (even normal) family, and personal, life, and between being honourable by doing this duty [...] I have always understood (although not quite as rationally as now) that there are perhaps more important things than one's own feelings and desires. It becomes a question of honour, and of perspective, of the very meaning and purpose of our individual life."

The four remarkable pages in *Myngath* (pp.64-68) where he describes his feelings and the pathei-mathos - the learning from traumatic personal experience - which subsequently occurred, reveal his change of perspective and a new understanding. He begins this personal revelation by writing that

> "in the weeks, the months, following Fran's death, Islam became personally irrelevant to me, for as I wrote at the time, I felt it would have been just too easy for me to depend upon, to turn to, to rely on, Allah, on God - to have one's remorse removed by some belief in some possible redemption, to have one's mistakes, errors - 'sins' - voided by some supra-personal means. To escape into prayer, Namaz. Can there be, I began to wonder, hope, redemption - some meaning in personal tragedy - without a Saviour's grace? Without God, Allah, prayer, Namaz, submission, sin, and faith?
>
> Gradually, painfully slowly, I seemed to move toward some answers, often as as result of personal letters written to friends. For the act of so writing - of trying to so express my feelings, my thoughts - seemed to aid the process of interior reflexion.
>
> However, for a while at least, I maintained a public Muslim persona, stubbornly clinging as I did to some notion of duty; to the pledge of loyalty I had given on my conversion to Islam, a pledge I still then, and for some time afterwards, felt I was honour-bound to honour, and it would take me some eighteen months of an intense interior struggle, and further development of the ethics of my Numinous Way, before I resolved this very personal dilemma."

His understanding was that he not only had a debt of honour to both Sue, his second wife, and to Fran who had died thirty years apart, but also to the Cosmos for the suffering he had "caused and inflicted through the unethical pursuit of abstractions," as well as:

> "a debt of change, of learning - in me, so that from my pathei-mathos I might be, should be, a better person; presencing through words, living, thought, and deeds, that simple purity of life felt, touched, known, in those stark moments of the immediacy of their loss."

For honour, he had discovered through pathei-mathos, was not

> "the abstract honour of years, of decades, past that I in my arrogance and stupid adherence to and love of abstractions so foolishly believed in and upheld, being thus, becoming thus, as I was a cause of suffering. No; this instead is the essence of honour, founded in empathy; in an empathy with and thus a compassion for all life, sentient and otherwise. This is instead a being human; being in symbiosis with that-which is the essence of our humanity and which can, could and should, gently evolve us - far away from the primitive unempathic, uncompassionate, beings we have been, and unfortunately often still are; far away from the primitive unempathic, uncompassionate, often violent, person I had been, until recently."

He ends his account by expressing that what he had discovered was the most important truth concerning human life: "that a shared, a loyal, love between two people is the most beautiful, the most numinous, the most valuable thing of all."

At the end of his eighteen months of what he described as an "intense interior struggle" - during which time he kept a public Muslim persona - he privately abandoned his Muslim faith and continued to develop what became his philosophy of pathei-mathos. In 2009 he publicly renounced his Muslim faith.

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{1} Whine, Michael. *Cyberspace: A New Medium for Communication, Command and Control by Extremists*, Studies in Conflict & Terrorism, Volume 22, Issue 3. Taylor & Francis. 1999.

{2} Jackson, Paul. *Colin Jordan and Britain's Neo-Nazi Movement*, Bloomsbury Publishing, 2016, p.174.

{3} The Das Reich bulletin was an internal bulletin for members and supporters only, and was mentioned in the *Nazi Satanism And The New Aeon* chapter of the book *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*, authored by Nicholas Goodrick-Clarke (page 223 of the edition published by NYU Press in 2003). It was also mentioned

– in the section headed David Wulstan Myatt – in the earlier book *Encyclopedia of White Power: A Sourcebook on the Radical Racist Right*, edited by Jeffrey Kaplan and published by Rowman & Littlefield in 2000.

{4} *Meeting With An Interesting Man: David Myatt and the Importance of Vindex*, issue #27, 113yf, 2002. A copy of the document is available at https://www.scribd.com/document/128214285/Meeting-With-An-Interesting-Man [Accessed November 2021]

{5} The full text of Myatt's *The Mythos Of Vindex* is available at https://www.scribd.com/document/538021236/David-Myatt-Mythos-of-Vindex [Accessed November 2021]

{6} A facsimile of the 1984 published edition of Vindex is available (pp.5-28) at https://archive.org/download/LibertyBell_201708/LB-198401.pdf

{7} Weitzmann, Mark. *Anti-Semitism and Terrorism*, in Dienel, Hans-Liudger (ed), *Terrorism and the Internet: Threats, Target Groups, Deradicalisation Strategies*. NATO Science for Peace and Security Series, vol. 67. IOS Press, 2010. pp.16-17.

{8} https://web.archive.org/web/20071006113207/http://www.davidmyatt.info/never_ending_war.html [Accessed November 2021]

{9} https://web.archive.org/web/20080105183333/http://www.davidmyatt.info/reply-osama-letter1.html [Accessed November 2021]

{10} https://web.archive.org/web/20071006113244/http://www.davidmyatt.info/griffin.html [Accessed November 2021]

{11} https://web.archive.org/web/20071006113341/http://www.davidmyatt.info/reply_griffin1.html [Accessed November 2021]

{12} *The Significance of the Taliban for the Muslim Ummah*, https://web.archive.org/web/20071006113736/http://www.davidmyatt.info/significance_taliban.html [Accessed November 2021]

{13} Koehler, Daniel. *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism*. Cambridge University Press,
2021. p.161

{14} Among those who mention it are Weitzman, op.cit., and Durham, Martin: *White Rage: The Extreme Right and American Politics*. Routledge, 2007, p.113, who notes that it was for several years on the *Izz ad-Din al-Qassam Brigades* section of the Hamas website.

{15} https://web.archive.org/web/20101219012908/http://forums.islamicawakening.com/f18/questions-ibn-myatt-1858/index2.html#post9375 [Accessed November 2021]

A transcript is available at https://web.archive.org/web/20080820075040/http://www.davidmyatt.info/ibnmyatt_questions1.html [Accessed November 2021]

{16} Michael, George. *The Enemy of My Enemy: The Alarming Convergence of Militant Islam and the Extreme Right*. University Press of Kansas, 2006.

{17} https://web.archive.org/web/20071006113137/http://www.davidmyatt.info/questions-dm.html [Accessed November 2021]

{18} *Islam, Honour and Duty*, dated 20 Rajab 1427, https://web.archive.org/web/20080820074355/http://www.davidmyatt.info/ibnmyatt_discussion.html
[Accessed November 2021]

{19} The article is included in the Reichsfolk compilation *National-Socialism and Islam: The Case for Co-operation*, https://cosmicreich.files.wordpress.com/2011/05/ns-islam.pdf [Accessed November 2021]

{20} *An Interview with Abdul-Aziz ibn Myatt*, https://web.archive.org/web/20080820075122/http://www.davidmyatt.info/ibnmyatt_interview.html
[Accessed November 2021]

{21} *Towards the Galactic Empire: Autobiographical Notes, Part Two*, https://web.archive.org/web/20030502032617/http://www.geocities.com/davidmyatt/notes2.html

{22} *In Reply to John Hutton: Concerning the Infidel Invasion and Occupation of The Muslim land of Afghanistan*, signed Abd al-Aziz ibn Myatt and dated 15 Zul al-Qidah 1429, https://web.archive.org/web/20090101134823/http://www.davidmyatt.info/reply-hutton-taliban.html [Accessed November 2021]

This November 2008 article is one of the last published Islamic writings by Myatt.

{23} https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf [Accessed November 2021] A printed edition is also available: Myatt, David. *Myngath: Some Recollections of a Wyrdful and Extremist Life*. 2013. ISBN 978-1484110744

Appendix

An Open Letter to Martin Amis

> "Help one another in Al-Birr and At-taqwa; but do not help one another in error nor in over-stepping the limits." 5:2 Interpretation of Meaning

All Praise and All Thanks are for Allah (Subhanahu wa Ta'ala) to whom we shall all return to be judged on The Last Day.

We praise Him and ask Him for help and forgiveness; and ask His protection from the mischief of our souls and the bad results of our deeds; whomsoever Allah guides, none can misguide; and whom He declares misguided, none can guide to the right path; and I bear witness that there is none worthy of worship but Allah: He is Alone, without partner. And I bear witness that Muhammad (salla Allahu 'alayhi wa sallam) is the Messenger and Servant of Allah (Subhanahu wa Ta'ala).

Mr. Amis:

Since you have mentioned me by name in both a recent article and a television interview, it seems rather fitting that I, a Muslim, should reply to some of the statements you have made in such articles and interviews regarding Islam, especially since your statements seem to reveal that sense of innate Western superiority and that prejudice which are some of the fundamental causes of the current conflict between the West and those many, many Muslims, worldwide, who strive to follow Ahlus Sunnah wal Jammah - the way of Jihad Fee Sabilillah and *Al-wala wal-bara* - and who thus take exception to the invasion and occupation of our lands and who are actively prepared to fight, who fight or who support those fighting, both the Western forces of occupation and Western lackeys and allies.

You write that Muslims who actively oppose the invasion, by the West, of their land, who oppose the hegemony of the West - who seek to establish a land or lands where the West, the kuffar, the infidels, have no power and no influence - are "rejecting reason" (which you state is the idea of cause and effect) and transcending "the confines of moral law." Thus, you are judging according to certain Western abstractions that you accept without ever pausing to consider whether or not such abstractions are "universal" and can and should, and must, be applied to Deen Al-Islam and Muslims.

For example, when you speak and write of "reason" what do you mean? Do you mean reason as defined by Western philosophy? When you speak and write of "morals", what do you mean? Morals as defined by a theory of Western ethics? When you speak and write of "law", what do you mean? Law as defined by Western jurisprudence? The answer to these questions is, of course, yes.

But have you ever considered that what the West calls reason, Muslims understand as *'aql* and that 'aql is or may be different from the "reason" defined by Western philosophy? Have you ever considered that, for Muslims, *knowing* is what arises from 'aql and that this knowing is or may be different from the "knowing" that is pursued and accepted in the West, which Western "knowing" arises from projecting abstractions (such as categories) onto "things" and individuals and then interpreting those things and individuals according to such abstractions, such Tawagheet?

Have you ever considered that, for Muslims, what is moral is what is defined by the Quran and Sunnah - not what is moral according to a Western theory of ethics? Have you ever considered that, for Muslims, what is lawful is what is established by Muslim (or "Islamic") jurisprudence and not what considered lawful according to Western jurisprudence? I somehow doubt that you have considered such things, and that - if you have - you have assumed or you believe that what is "good Islam" (as opposed to "deviant" or "extremist Islam") is what accords with the Western ideas, theories and abstractions which you have accepted. This is, surely, a kind of intellectual and moral imperialism, a prejudice, a bigotry, that you seem unaware of - or, if you are aware of it, that you accept without question and which you do seem afraid to be honest and open about.

The essence that you do not seem to comprehend is that we are not the same as you and we do not desire to be the same as you: we do not view life, existence, this world, in the same way as you do. Our perspective, our very thinking, is different. Our goal, our aims in life, are not the same as yours, not the same as those of kuffar in general.

Of course, you may well retort that we are not the same "because we have rejected reason" and have immersed ourselves in a religion, and, according to you, "opposition to religion already occupies the high ground, intellectually and morally". Thus we are returned yet again to the assumptions, the prejudices, on which your views are based - to your rather bigoted affirmation, known or unknown by you, of the "superiority" and "universality" of Western morals, of

what the West defines as reason, and of what the West defines as "civilization", culture and law, with the additional bigoted affirmation that we Muslims must accept such things and use them as our own standards, our own criteria.

You write that, once, centuries ago, Muslim "societies" were - according to the Western standards you accept - quite "civilized" and cultured, but that they are now far behind the West, and that this has bred, in some Muslims, anger and resentment. Thus, in your own mind, you see a causal "cause and effect" - the cause being our lack of development, our lack of "progress" and achievement, in Muslim lands (compared to the West) and the "effect" being the anger and resentment we are alleged to feel.

Here, we are entitled to ask such questions as "what is enlightenment"? What is "progress"? What is culture and civilization? The answers, of course, depend on what assumptions, what axioms, we use, we posit - what abstractions we manufacture to understand such things, and, more fundamentally, what perspective we view such things from: the Western one, or that of Deen Al-Islam. The two are not the same.

But let us consider, for the moment, the "achievements" of the West. You and others of your ilk seem mighty proud of the "achievements" of the West, of its progress - but these so-called achievements, and this so-called progress, derives from the greed of the West, from its lust for conquest, from its pursuit of materialism, from its exploitation, from its colonialism, and have resulted in the killing of hundreds of millions of people in the last hundred years alone. They have also brought about climate change, which will assuredly cause great suffering, great conflict, in the future, for both human beings and the other life on this planet.

Furthermore, such are the achievements of the West that every major Western city is infested with drugs: places so "enlightened" that even the leaders of the West never, ever, venture alone by themselves into certain areas of the cities and towns of their lands, especially at night. Can you envisage Bush walking alone, unprotected, unarmed, around certain neighbourhoods in St. Lious, or Newark, New Jersey, at night? Around parts of Detroit? Can you envisage the un-elected British Prime Minister, Brown, walking alone, unprotected, around some of the streets of London, of Salford, of Nottingham, of many others places? No? Can you imagine them doing this not just once, but many times - walking alone by themselves in dark places among their own people in cities and towns that they, in theory at least, are responsible for and are considered to "govern"? What does their failure in this respect say about them, about their "politics", about their fine-sounding promises, about the "achievements", the hypocrisy, of the West?

Such are the achievements of the West, that in Britain nearly 100,000 women per year seek treatment in the British city of London alone for violent injuries received in their own homes, and, on average, in Britain, two women per week are killed by a male partner or former partner - that is over one hundred women a year. Also, in England and Wales alone, in one year, there are over 600,000 recorded incidents of domestic violence, and every minute of every day the British Police are called by a woman who has been subject to violent domestic abuse.

Such are the achievements of the West that Amerika has over seven million people locked up in prisons, on Parole or on Probation, and Amerika is such an "enlightened place" that, every year, nearly twenty million people use an illicit drug and nearly thirty million people receive treatment or counselling for mental health problems. Such are the achievements of the West that Britain has an estimated two million alcoholics. Such are the achievements of the West that there are vast bleak housing estates in Britain where gangs of youths have made the lives of ordinary folk a living hell; where crime is a way of life for many, many people, and where violence, drugs, gang-culture and alcohol are often seen as the only escape from a dreary life which offers no prospects and little hope.

Are these achievements worth the deaths and suffering that the West has caused for so many centuries, in the lands of the West, in what were the new colonies of the West, and in the rest of the world? The almost wholesale extermination, for instance, of the native American peoples. The treatment of the indigenous peoples in Australia and the Philippines. The hundreds of invasions and colonial wars in Africa, Asia, and elsewhere, leading to millions of deaths. The hubris-like exploitation of the resources of the world. The extermination of hundreds of thousands of Japanese men, women and children by means of two atomic bombs; the systematic killing of millions of people in Vietnam by Amerikan bombs. The forceful repatriation, and starvation, of millions of Germans after what the West calls the Second World War. The liquidation of hundreds upon hundreds of thousands of people during and after the Russian revolution and in the following years of Stalinist rule.

Now, Amerika struts around like some cowardly bully, determined to bring "enlightenment", and spread its "achievements" - the achievements of the West - to the rest of the world, invading here; invading there; undertaking "regime change" here, and "regime change" there. Arresting, torturing, and detaining without trial thousands upon thousands of Muslims world-wide. Bombing this village, then that village; killing thousands upon thousands of people, year after year after year, letting its troops rampage through cities, towns and villages, kicking down the doors of people's homes, forcing people to lie down while an Amerikan boot is on their neck, and soldiers shackle and hood men and boys and take them away for days, weeks, months of interrogation.

Now, Amerika and its allies hypocritically lie to get their own way, as they did before their invasion of Iraq, with their lie, their deception, of Iraqi "weapons of mass destruction". Now, they hypocritically forget their own problems, their many many failures in their own lands, and seek to export their failed way of life to others.

Are you surprised, then, that there is resentment, even anger, among the Muslims who are the victims of such hypocrisy, such bullying tactics? Here is the simple cause-and-effect you want.

Have you forgotten how - before the Washington and New York expeditions - Amerika imposed sanctions on Iraq, causing the death by starvation of tens upon tens of thousands of children? Have you forgotten how - long before the

Washington and New York expeditions - Amerika supported the creation of a Zionist State in a Muslim land, and how it supported the occupation of that Muslim land for decades? Have you forgotten the suffering the Muslims in occupied Palestine have endured for decades? Have you forgotten how Amerika and its ally, Britain, in their own interests, carved up Muslim lands in the Middle East after what the West called the First World War, manufacturing artificial entities like Iraq?

You wail and bemoan the few thousands deaths that the Washington and New York expeditions caused, while we remember the tens of thousands of our brothers and sisters killed directly and indirectly by Amerika, as we remember Amerikan support for the brutal Zionist occupation of Palestine where our brothers and sisters have suffered for decades and where tens upon tens of thousands of them have been killed and maimed. We remember Amerikan support for the tyrants and corrupt rulers of Algeria, of Egypt, of the Land of the Two Holy Places, of elsewhere, places where tyrants and corrupt rulers do the bidding of the Amerikan masters and torture and imprison tens upon tens of thousands of Muslims, of our brothers and sisters, years after year after year.

So it was that many Muslims considered the Washington and New York expeditions as revenge, as a just retribution, for the suffering, the killing, that Amerika has brought to the Muslims, decade after decade after decade.

The cause of those expeditions, those attacks, was not as you and your ilk delude yourself into believing as due to the "evil" of some Muslims who adhered to or who believed in some "irrational religion" - rather, the cause was the interference of the West in our affairs, an interference that has lasted well over one hundred years. Here is a simple cause and effect you seem to want. Here is the reason.

You, the West, Amerika and its allies, are not blameless as you like to believe. What is to blame is your arrogance, your hubris, your prejudice, your belief in your superiority, your delusion that you have some sort of moral right to export your ways, by force of arms, by indoctrination, by propaganda, by deceit, to other lands, to other peoples. Are you then surprised that there is resentment, even anger, among Muslims?

As I wrote elsewhere:

> "In the Jumaadi Al-Thaani attacks we can see the fundamental difference between the Muslim perspective, and the kaffir one, represented as the kaffir perspective is by Amerika and its kaffir allies such as Britain. For the Muslims, the attacks (even if they disagree with them) are understandable, one act in a conflict that has a very long history. For the kuffar - for the West and its lackeys and apostates - the Jumaadi Al-Thaani attacks mark "point zero": the beginning of their self-declared "war on terror" and the beginning of their campaign to bring their so-called "freedom", "democracy" and "progress" to Muslims, whether these Muslims want these Tawagheet or not."

You go into paroxysms of anger about the three thousand or so people killed in the Washington and New York expeditions (the Jumaadi Al-Thaani attacks) and yet do not seem to care about the continued killing, oppression and suffering of Muslims in occupied Palestine, in Chechnia, or the hundreds of thousands of Muslims killed by the West and their apostate allies in Iraq and Afghanistan, or the torture of thousands upon thousands of Muslims by Amerika and its allies.

You write that you do admire Islam, with the unstated - and possibly to you, unacknowledged - condition that this Islam conforms to and accepts certain Western abstractions, ideas.

That is, what you are comfortable with - what you can accept, within certain limits - is an "Islam" which does not threaten nor frighten you, and which does not threaten the hegemony of the West, and which conforms to the norms established by the West, and which uses the criteria of the West to judge by. An Islam, in brief, of Muslims who have abandoned Jihad Fee Sabilillah and *Al-wala wal-bara.*

But what you do not seem to understand - what is possibly incomprehensible to you and to kuffar in general - is that the authentic Islam of Ahlus Sunnah wal Jammah, the Islam of Jihad Fee Sabilillah and *Al-wala wal-bara*, is totally distinct from the way of the West, and that Muslims view life, our purpose, in a quite different way from you.

In summary, your arrogant, hubris-like, assumption - the foundation of Western prejudice, the basis of Western notions of superiority - is that your values, your abstractions, your ideas, your assumptions, are universal; correct. Thus, we Muslims must accept these so-called "universal values" and reinterpret Deen Al-Islam in accord with them.

Thus, you have projected your abstractions onto Deen Al-Islam, and judged what is acceptable, and what is not acceptable, according to these abstractions. What is not acceptable, by these standards, according to these criteria, is "extremist", or "deviant Islam" and must, according to you and Western governments, be systematically, even ruthlessly, rooted out.

Let us consider just two examples. First, what you mean by "peace" is not what we mean by peace. As I wrote in *The Ignorance of Infidels: Myths, Prejudice and Propaganda About Islam and the West:*

> For the kuffar, peace is the "happiness of the greatest number", personal happiness and contentment, or the tranquillity which can arise from lack of conflict
>
> We Muslims do not view peace in the same way as the kuffar - or, rather, we should not view peace in the same way as them. For Muslims, peace is what Allah Subhanahu wa Ta'ala informs us it is. What others call

> peace, and how they define it, is therefore irrelevant for us. For us, peace is the peace of Jannah, and that state of being which arises from submission only to Allah Subhanahu wa Ta'ala.
>
> Our goal is not to attain some state of "peace" on this Earth, or to strive for "peace" between nation-States; or to avoid conflict in the name of "peace". Our goal is obedience to Allah Subhanahu wa Ta'ala - to strive to do, and uphold and propagate, what is halal; to restrain from doing, to restrain others from doing, what is haram

Thus, by striving for these things we, as Muslims, hope for Jannah, InshaAllah. That is, our primary focus is on the next life.

Second, the question of so-called "innocent civilians". As I have written elsewhere:

> It should be understood that there is no concept of civilian (or "non-combatant") in Deen Al-Islam. Instead, it is generally accepted, according to Ulaama, that Deen Al-Islam makes a distinction between those people who have *hurma* - protection *(ismah al-nafs)* under Shariah - and those who do not. Those who are protected are Muslims, and those of the kuffar who have a treaty, or covenant, with the Muslims, either general, as in case of Dhimam, or particular, as in the case of *Aqd Al Amaan*. Those who have the benefit of protection can only be killed if they transgress a limit, or limits, which Allah Subhanahu wa Ta'ala has set, defined as these are by Shariah. Thus, a Muslim who, for instance, was found guilty in a Sharia Court of zena could be killed.
>
> The asl (rule) is that the kuffar have no protection - and it is not forbidden to harm or kill them - unless they are covered by an exemption, such as Aqd Al Amaan, or unless they become Muslim, or unless they seek sanctuary, for as Allah Subhanahu wa Ta'ala says:
>
> > "And if anyone of the Mushrikeen seek your protection then grant him protection, so that he may hear the Word of Allah, and then escort him to where he can be secure..." 9:6 Interpretation of Meaning

Sheikh ul-Islam ibn Taymiyyah (Rahimullah) - in one of his writings regarding the Tartars - wrote that one of the primary aims of a Muslim is to defend the Deen against our enemies, and, citing a Hadith [See Footnote 1], he wrote that Jihad against the kuffar would continue until The Last day. He also wrote, in the *Jihad al-Kuffar: Al-Qital al-Fasil* part of his *Siyasatush-Shariah*, about the "glory of Jihad and those who participate in it" stating that it is the best of voluntary deeds: better than Hajj, than Umrah, than voluntary Salah and voluntary shawm. As narrated by Mu'ath Ibn Jabal [2], it was authentically recorded that the Prophet, Muhammad (salla Allahu 'alayhi wa sallam) said:

"The head of this matter is Islam; the central pillar is Salah; and summit is Jihad."

Furthermore, in *Jihad al-Kuffar: Al-Qital al-Fasil* ibn Taymiyyah (Rahimullah) mentioned those among the kuffar who, according to the majority opinion, should not be targeted when Jihad is undertaken. These are women, children, the elderly, the blind, and those who are incapable of physically fighting, *provided* such persons as these do not assist or aid, through words, or deeds, or by giving assistance or encouragement to, those who are physically fighting the Muslims. Note there is no mention of "innocent people" or of "civilians", and note the important words here: *"provided such persons as these do not assist or aid, or give encouragement to..."*

Hence, if such people as are mentioned do in some way assist or aid, or give encouragement to our enemies, then they may be targeted. Thus, if they - for instance, a woman, or an elderly person - aid or assist or give encouragement to our enemies, then the protection afforded them by the exemption mentioned by Sheikh ul-Islam ibn Taymiyyah (Rahimullah) and other Ulaamah no longer applies.

In this respect, let us consider the example of the two servants of Abdullah ibn Khatal (ibn Taymiyyah in *Al-Saarim al-Maslool* names them) who were commanded to be killed by order of the Prophet (salla Allahu 'alayhi wa sallam) and the example of the killing of Duraid ibn Al-Simma. What do these tell us? In respect of Duraid ibn Al-Simma, that those who support, in any way, our enemies, may be killed. In respect of the two servants, that those who incite or encourage or support those who fight against the Muslims can be killed, in the same way that those who insult or demean the Prophet (salla Allahu 'alayhi wa sallam) can be killed. These are relevant examples because Duraid ibn Al-Simma was an old man, and no direct physical threat to Muslims forces, and because the servants were women.

Thus, the relevant question we should ask is: "What constitutes aid, assistance and encouragement, in words and deeds?" This way of reasoning, this type of question, is in accord with Deen Al-Islam: for example, Imam al-Shafi in *Kitaab al-Umm* writes only about those whom it is not correct to kill, without attributing to them any specific term, and without applying to them an specific concept (such as the kaffir concept of "civilian" and "innocent"). [3]

The question we need not ask, we should not ask - because it is irrelevant, according to Deen Al-Islam, and reveals the influence of the kuffar - is: "Is it haram to target civilians?"

In addition, some evidences - such as Shahih Muslim 19, 4294 and 19, 4456 - 4457 - are often used by moderates and modernists opposed to, for example, Martyrdom Operations, and these moderates and modernists take such evidences in the general sense, to apply unreservedly, without restriction, or

exemption. This, however, is an error, because they do not consider the specific situations, and other evidences, which do or which might restrict these.

In respect of one such Hadith, ibn Qudamah (Rahimullah) pointed out:

> "He (Ahmad ibn Hanbal) said, 'The Hadith of As-Sa'b came after the forbiddance of killing the women and children, because his forbiddance of killing the women was when he sent (men) to ibn Abi Al-Huqayq." Al-Mughni Wash-Sharh Al-Kabir (10: 503)

Hence, we return to asking the important and relevant question as to what, exactly, is the aid, assistance or encouragement, which removes the particular exception made - in the case, for example, of women and the elderly - to the general rule of the kuffar having no protection.

> *Notes:*
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> 1) See Muslim Book 20 (Kitab Al-Imaara) Chapter 53, and also Bukhari 9, Book 93, Number 552 and 9, Book 92, Number 414.
>
> 2) Refer to Hadith 29 in An-Nawawi's Forty Ahadith.
>
> 3) Refer to Kitaab al-Umm, 4:253, 274

Do you not see the difference, here? Do you not understand, for example, that, for Muslims it is only correct to talk and write about the limits imposed by Shariah, with these limits being determined according to adillah from Quran and Sunnah? Do you not understand that this is the right, the correct, Muslim way?

Do you not understand that instead of us thinking like a Muslim, instead of us being Muslim, that you want - even demand - that we think like you, using your terms, your terminology: that we re-interpret Deen Al-Islam via the abstractions, the Tawagheet, you have manufactured?

No, I am reasonably confident that you do not understand this, that you cannot see this difference. Why not? Because of an innate prejudice; an inability to free yourself from the often unstated assumptions and axioms that underlie the Western weltanschauung you have accepted, giving rise to an inability to use the faculty of pure reason.

The distinction I have briefly outlined is crucial to correctly understanding the Deen that is Islam. Thus it is that the classical Muslim scholars did not talk or write about whether it is morally right or wrong to target "civilians" or "non-combatants" or *some general abstract category* which may be or has been manufactured by us in an attempt to "understand" - but only about those it is unlawful, according to Quran and Sunnah, to kill.

You write that Islam is a "totality" - and thus, by extension, inclines towards or even is "totalitarian in nature", which is a typical Western, kaffir, mis-apprehension, based on manufactured abstractions, on division into categories. For Islam, correctly understood, restores us, as human beings, to our natural nature - our fitrah - which is to be *'Ibaad* of Allah Subhanahu wa Ta'ala. That is, it is an expression of harmony, a means whereby we restore our natural connexion to our own nature, to other human beings, to Nature, to the Cosmos, and, of course, to Allah Subhanahu wa Ta'ala, Who - Muslims believe - created human beings so they might discover and know their true nature. Thus, Deen Al-Islam is the Way of natural balance, of awareness and appreciation of the sacred, something which the West has lost, which is why, of course, there is so much hubris, so much arrogance, so much dishonour, so much hypocrisy, in the West. It it such divisions, such abstractions - which are or which become Tawagheet - which obscure, which cover-up, the simple truth of the unity of Tawheed. Thus, they are kufr, and thus do such things conceal our true nature, as human beings.

This error, of concealment, of division, is also what you and others do when, in stories or other writings, you ascribe certain motives to individual Muslims, describing such motives according to some psychological term or other, or some such abstraction manufactured according to some Western theory. It does not seem to occur to you, or others, that such Muslims may have done what they have done purely out of a humble desire to obey Allah Subhanahu wa Ta'ala, to do what they sincerely believed was correct according to Quran and Sunnah. Thus, yet again, there is a certain prejudice, a certain arrogance, and a certain hubris-like profanity: an inability, wilful or otherwise, to perceive and appreciate and respect what many regard as the sacred.

What we desire is very simple, InshaAllah. We want the West to stop interfering in our affairs. To leave our lands. To stop supporting the tyrants, the corrupt leaders, who rule and who govern lands where Muslims are in the majority. We desire to live, as Muslims, according to Quran and Sunnah alone, with Shariah our only guide to what is lawful, and what is unlawful. That is, we desire a land or lands where the West has no influence, no power, whatsoever; a place where Muslims from other lands can migrate to, if they so wish; a place where we can make the Word of Allah Subhanahu wa Ta'ala supreme. We do not want your "peace", nor your "democracy", nor your Taghut of the nation-State.

Why will the West not leave us alone? Why does the West insist that we abandon our perspective, our Way, for yours? Why does the West resist - by force, by terror - any and all attempts by us to live in a land where we are rid of you and of the Tawagheet that you bow down before and which, whether you like it or not, whether you know it or not, you have made into a new religion?

Thus, and in conclusion, I invite you to consider the assumptions upon which your views are based. I invite you to

investigate Deen Al-Islam as it is, not as you seem now to view it, through the abstractions, the perspective, of the West. Thus, I invite you to Islam: to the Way of true humility and true honour, where we feel and know the limits imposed upon us, which limits are the genesis of both humility and honour, and thus the foundation of genuine civilization, of that way of living which arises from having Adab, and which thus makes real for us what is numinous, what is sacred. We know these limits because of the Prophet, Muhammad (salla Allahu 'alayhi wa sallam) who revealed them to us in the Quran and Sunnah. Thus do we feel and know our true relationship to other human beings, to other life, and to our Rabb, Who says:

> "Be loyal and do your duty to Allah; fear Him and always speak with honour. He will direct you to do honourable deeds and will forgive your mis-deeds. And whosoever obeys Allah and His Messenger will achieve the greatest achievement of all." 33:70-71 Interpretation of Meaning

This greatest achievement is the attainment of Jannah, the eternal life beyond our fleeting life here, in the Dunya, and it is the perspective of Jannah which is the essence of Islam: of that simple, humble, submission which makes us, and which marks us as, Muslim.

May Allah Subhanahu wa Ta'ala protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path. Whatever good that may have been written is from Allah Subhanahu wa Ta'ala, and whatever mistakes or errors have been made are from me, wa Allahu Allam.

Abdul-Aziz ibn Myatt
18 Muharram 1429

Source:
https://web.archive.org/web/20080820074515/http://www.davidmyatt.info/letter-martin-amis.html

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Part Three: 2009-2017

Preface

The years 2009 to 2017 were arguably the most productive and innovative in respect of the writings of David Myatt for he not only developed a philosophy of pathei-mathos, translated and wrote extensive commentaries on the Greek text of eight of the tractates of the Corpus Hermeticum [1] but also laid the foundation for a new metaphysics and thus for a modern, rational, paganus [2] philosophy based on his interpretation of ancient Western paganism [3], and which modern and ineluctably Western "pagan" philosophy is, as I shall argue, disputably compatible with his earlier 'ethical National-Socialism'.

Since this pagan metaphysics is built on both his philosophy of pathei-mathos [4] and his translations of ancient Western texts including the Corpus Hermeticum, it is necessary to first understand and appreciate them.

As in the previous parts of this work, I provide a brief framework for the writings of Myatt and allow his words to be understood in the context of his life and peregrinations, and thus try not to impose an interpretation on them and on Myatt himself, something that in respect of Myatt at least the few academics who have written about him and his writings seem to have a tendency to do, with some using pejorative phrases and words such as "according to his own narrative", "he claims", "he had a fascination for", "he alleges", and he was "driven by".

In regard to the references to gratis open access (pdf) versions of some of Myatt's books and essays, they were all accessed in November 2021.

Rachael Stirling
Oxonia
November 2021
v. 1.03

1. *Corpus Hermeticum: Eight Tractates*, 2017, ISBN 978-1976452369. A gratis pdf version is available at https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf
2. I generally follow Myatt by using the term paganus, which is "a transliteration of the classical Latin, denoting as it does connection to Nature, to the natural, more rural, world - in preference to 'pagan' since paganus is, in my view and in respect of the Greco-Roman ethos, more accurate given what the term 'pagan' now often denotes." Myatt: *Classical Paganism And The Christian Ethos*, 2017, ISBN 978-1979599023.
3. His interpretation is described in his 2017 monographs *Classical Paganism And The Christian Ethos*, ISBN 978-1979599023, and *Tu Es Diaboli Ianua*, ISBN 978-1982010935.
4. As Myatt explains in several of his post-2011 writings he uses the Greek phrase πάθει μάθος (which he usually writes πάθει-μάθος, pathei-mathos) as an Anglicized term which follows English grammatical usage and thus is not inflected as in Greek usage. See for example *A Note On Greek Terms In The Philosophy Of Pathei-Mathos* in his *One*

Perceiveration, https://davidmyatt.files.wordpress.com/2020/02/dwmyatt-one-perceiveration-v5.pdf

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Exegesis And The Culture Of Pathei-Mathos

In the months and years following the death of his fiancée, Myatt expressed his feelings and thoughts in letters many of which he later published as Part Two of his 2013 book *Understanding and Rejecting Extremism*, and which section he titled *A Learning From Grief*. {1}

Of that part of the book Myatt wrote in the Introduction that it:

> "consists of transcriptions of some handwritten letters sent to a long standing friend following that tragedy in 2006. Since such personal correspondence is usually far more revealing - of personal views, motivations, and feelings - than some essay or other in which one pontificates about this or that, some readers may find this part more interesting and insightful than either part one or part three."

The first part concerned his reflections on and conclusions concerning his "forty years as a practical extremist and my forty years of practical experience of extremism and of other extremists," while the third part contained:

> "personal replies sent to individuals I did not personally know but who contacted me, between 2011 and 2012 and usually by e-mail, with questions about my extremist past, my 'numinous way', and my philosophy of pathei-mathos."

This very personal and neglected work places into perspective Myatt's life and writings both as a National Socialist and as a Muslim and explains why he was motivated to develop what he came to describe as the philosophy of pathei-mathos based on the virtues of empathy, compassion, personal honour, and a disavowal of all politics. It also reveals that one of the contributing factors was his particular perception, rooted in his own pathei-mathos, of our human nature:

> "My own life - of four decades of suffering-causing extremism and personal selfishness - is, most certainly, just one more example of our manful capacity to be stupid and hubriatic. To fail to learn from the pathei-mathos of human culture, even though I personally had the advantages of a living in diverse cultures and of a 'classical education', and thus was taught or became familiar with the insights of Lao Tzu, of Siddhartha Gautama, of Jesus of Nazareth, of Sappho, Sophocles, Aeschylus, Cicero, Livy, Marcus Aurelius, Dante Alighieri, Jane Austen, Charles Dickens, TS Eliot, EM Forster, and so many others; and even though I had the opportunity to discover, to participate in, and thus felt, the numinosity, the learning, inherent in so many other things, from plainchant to Byrd, Dowland, Palestrina, Tallis, to JS Bach and beyond. And yet, despite all these advantages, all these chances to learn, to evolve, I remained hubriatic; selfish, arrogant, in thrall to ideations, and like so many men somewhat addicted to the joy, to the pleasures, of kampf, placing pursuit of that pleasure, or some cause, or some ideation, or my own needs, before loved ones, family, friends. Only learning, only finally and personally learning, after a death too far.
>
> Is that then to be our human tragedy? That most of us cannot or will not learn - that we cannot change - until we, personally, have suffered enough or have encountered, or experienced, or caused, one death too many?"

He would later expound on what he there termed the pathei-mathos of human culture and describe it as the 'culture of pathei-mathos', writing that:

> "What, therefore, is the wordless knowing that empathy and pathei-mathos reveal? It is the knowing manifest in our human culture of pathei-mathos. The knowing communicated to us, for example, by art, music, literature, and manifest in the lives of those who presenced, in their living, compassion, love, and honour. Germane to this knowing is that - unlike a form or an abstraction - it is always personal (limited in its applicability) and can only be embodied in and presenced by some-thing or by some-one which or who lives. That is, it cannot be abstracted out of the living, the personal, moment of its presencing by someone or abstracted out from its living apprehension by others in the immediacy-of-the-moment, and thus cannot become 'an ideal' or form the foundation for some dogma or ideology or supra-personal faith." {2}

He had previously defined this 'culture of pathei-mathos' as "the accumulated pathei-mathos of individuals, world-wide, over thousands of years, as (i) described in memoirs, aural stories, and historical accounts; as (ii) have inspired particular works of literature or poetry or drama; as (iii) expressed via non-verbal mediums such as music and Art, and as (iv) manifest in more recent times by 'art-forms' such as films and documentaries." {3}

The culture of pathei-mathos together with his translations of tractates of the Corpus Hermeticum and his personal experiences of religions between 1968 and 2008 also led to him contemplating the nature of religion itself and to the somewhat scholarly question of exegesis, of the interpretation of the texts that formed the basis for religions such as Buddhism, Judaism, Christianity. and Islam.

In a section titled *Ontology, Exegesis, and Pathei-Mathos* in his *Exegesis and Translation: Some Personal Reflexions*, he summarized his view:

> "All religions and spiritual ways, because they are spiritual/metaphysical, either posit, or are interpreted as positing, an ontology. That is, they all offer an explanation, or an analysis, of the nature of our being as

humans and of the nature of, and our relation to, Being, whether Being is understood as God/Allah /gods/Nature/Fate or in terms of axioms such as karma and nirvana. There thus exists, or there developes, an explanation or explanations concerning the meaning and the purpose of our mortal lives; of how that purpose may be attained; and thus of what wisdom is and why there is and continues to be suffering.

However, as I mentioned in *Questions of Good, Evil, Honour, and God*, citing several examples, the original message of a revelation or of a spiritual way often seems to become obscured or somehow gets lost over centuries. A loss or obscuration party due to the reliance on revealed or given texts; partly due to divergent interpretations of such texts, with some interpretations accepted or rejected by those assuming or vested with a religious authority; and partly due to a reliance, by many of the faithful, on translations of such texts." {4}

On the question of suffering and religion, Myatt offers a long and interesting interpretation which I will quote in full since it summarizes both the perception of conventional religions that resulted from his personal pathei-mathos and the philosophy he in 2012 had begun to develop and would later refine:

"The humility that I have found by experience that all or most religions and spiritual ways manifest - and an essential part of their revelation, their message, their presencing of the numinous - is obscured or ignored in favour of arrogant human presumptions and assumptions and a personal pride: that 'we' know better, or believe we know better; that 'we' have somehow found or been given the 'right' answer(s) or the 'right' interpretation(s), and that therefore 'the others' are wrong, and 'we' are better or more 'pure'/devout than them. And so on.

Yet there is, it seems to me, after many years of reflexion, something else which accounts for why this loss of a necessary humility occurs, other than the aforementioned reliance on revealed or given texts, the divergent interpretations of such texts, and the reliance, by many of the faithful, on translations of such texts. This is the reality of religions and many spiritual ways either rejecting pathei-mathos as a source of wisdom or favouring specific texts and their interpretation(s) over and above the pathei-mathos of individuals.

For pathei-mathos - the personal learning from grief, suffering, pain, adversity, and experience - directly connects us to and thus enables us to personally experience and appreciate the numinous, sans words, ideations, ideology, theology, and dogma. An experience and an appreciation outwardly and inwardly manifest in a personal humility; in the knowledge of ourselves as but one fallible, mortal, fragile, human emanation of and connexion to Being; and in an empathic understanding of how all religions and spiritual ways, in their genesis and in their original emanations, express - or try to express - the same wisdom: manifest in an appreciation of the numinous, and in our human necessity for the natural balance that is humility and a very personal honour. And, because of this spiritual and religious equivalence, it does not matter if the individual of pathei-mathos, having so touched and felt the numinous, developes their own weltanschauung or none, or leaves or finds an existing spiritual or religious one, although it is and often has been such pathei-mathos which reveals to individuals, or which enables them to rediscover, the essence of a particular religion or a particular spiritual way: that simple and similar numinous essence which schisms, harsh interpretations, dogma, and ideology, have so often and for so long obscured."

In his 2018 essay titled *Persecution And War* he mentions his Catholic upbringing, his time as a monk, and various visits to Ireland. Of his Catholic schooldays he writes that he remembers

"the history taught by our teachers and Priests of the centuries-long persecution of English and Irish Catholics that began in the 16th century. There were stories of martyrs; of recusants; of secret Masses; of anti-Catholic polemics and propaganda; and of the monks who – after the suppression of the monasteries, the theft of monastic lands and wealth, begun by a tyrannos named Henry – escaped to France and founded monasteries such as the one at Dieulouard in Lorraine. There thus was engendered in we Catholic children a feeling of difference [...]

Such a remembering, such a childhood feeling of difference, formed part of the years-long personal and philosophical reflexion that occupied me for several years as I, between 2006 and 2009, developed my ‘numinous way’ and then between 2011 and 2012 gradually refined it into the ‘way of pathei-mathos’, with the core of that reflexion concerning matters such as extremism, my own extremist past, war, prejudice, intolerance, and persecution." {5}

One of refinements was in his understanding of honour which in his National Socialist writings he expressed by means of a Code of Honour {6} which he made one of the foundations of his 'ethical National-Socialism'. In his 2013 compilation *The Numinous Way of Pathei-Mathos* honour was refined into simply being "fair, reasonable, well-mannered, just, dignified, tolerant, balanced," {6} and explained in the same year that he understood 'the good'

"as what alleviates or does not cause suffering; what is compassionate; what is honourable; what is reasoned and balanced. Honour being here, and elsewhere in my recent writings, understood as the instinct for and an adherence to what is fair, dignified, and valourous." {7}

A year later, in 2014, he published a more detailed, philosophical, explanation:

"Of personal honour - which presences the virtues of fairness, tolerance, compassion, humility, and εὐταξία - as (i) a natural intuitive (wordless) expression of the numinous ('the good', δίκη, συμπάθεια) and (ii) of both

what the culture of pathei-mathos and the acausal-knowing of empathy reveal we should do (or incline us toward doing) in the immediacy of the personal moment when personally confronted by what is unfair, unjust, and extreme.

Of how such honour - by its and our φύσις - is and can only ever be personal, and thus cannot be extracted out from the 'living moment' and our participation in the moment; for it is only through such things as a personal study of the culture of pathei-mathos and the development of the faculty of empathy that a person who does not naturally possess the instinct for δίκη can develope what is essentially 'the human faculty of honour', and which faculty is often appreciated and/or discovered via our own personal pathei-mathos." {8}

This lack of codification and the understanding of honour as an individual instinct - "a natural intuitive (wordless) expression of the numinous" - which and most importantly "cannot be extracted out from the 'living moment' and our participation in the moment", summarizes the fundamental difference between Myatt the exegesist and philosopher of pathei-mathos, and Myatt as a National Socialist ideologist and as a propagandist of a radical, harsh, interpretation of the Muslim faith.

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The Philosopher Of Pathei-Mathos

As evident by his post-2012 writings about what he termed the philosophy of pathei-mathos - some 300 pages, which include (i) *The Numinous Way of Pathei-Mathos*, (ii) *Religion, Empathy, and Pathei-Mathos*, (iii) *Sarigthersa*, (iv) *One Vagabond In Exile From The Gods*, and (v) his 2017 monographs *Classical Paganism And The Christian Ethos* and *Tu Es Diaboli Ianua* - Myatt could be described as a philosopher; as someone who considers and who seeks to answer questions concerning our human nature, the nature of Being, and the nature of the Cosmos and our place in it.

Yet he could also be considered a mystic; someone who has a personal intuitive insight about and a personal awareness of the nature of Reality, and who is also aware that there is, or there can be, an apprehension of certain truths about the nature of Being and of beings which apprehension has been described as contemplative and which thus can transcend the temporal ruminations of ordinary philosophy both ancient and modern. Myatt's own rather mystical answer, his contemplative insight, is of:

"the primacy of pathei-mathos: of a personal pathei-mathos being one of the primary means whereby we can come to know the true φύσις (physis) of Being, of beings, and of our own being; a knowing beyond 'abstractions', beyond the concealment implicit in manufactured opposites, by ipseity (the separation-of-otherness), and by denotatum." {8}

He wrote that the other primary means was empathy which was not only the genesis of honour but the means by which we can:

"understand both φύσις and Πόλεμος, and thus apprehend Being as Being, and the nature of beings - and in particular the nature of our being, as mortals. For empathy reveals to us the acausality of Being and thus how the process of abstraction, involving as it does an imposition of causality and separation upon beings (and the ideation implicit on opposites and dialectic), is a covering-up of Being." {9}

To understand Myatt's answers to basic philosophical questions such as the nature of Being, our nature as human beings, the nature of the Cosmos and our place in it, it is necessary to be familiar with the terminology Myatt uses; terminology such as physis, Being, denotatum, empathy, abstraction, and Πόλεμος. Terms and expressions he defines and uses in particular ways and which arguably make his philosophy distinct from other modern philosophies.

In regard to physis he uses it contextually to refer to:

"the ontology of beings and Being, relationship between beings, and between beings and Being, which is of us - we mortals - as a nexion, an affective effluvium (or emanation) of Life (ψυχή) and thus of why 'the separation-of-otherness' is a concealment of that relationship; (iii) the character, or persona, of human beings, and which character - sans denotatum - can be discovered (revealed, known) by the faculty of empathy; (iv) the unity - the being - beyond the division of our physis, as individual mortals, into masculous and muliebral; (v) that manifestation denoted by the concept Time, with Time considered to be an expression/manifestation of the physis of beings." {10}

In regard to denotatum - from the Latin denotare - Myatt uses the term idiosyncratically:

"not only as meaning 'to denote or to describe by an expression or a word; to name some-thing; to refer to that which is so named or so denoted,' but also as an Anglicized term implying, depending on context, singular or plural instances. As an Anglicized term there is generally no need to use the inflected plural denotata." {11}

As for the term abstraction, he defines it as

"a manufactured generalization, a hypothesis, a posited thing, an assumption or assumptions about, an extrapolation of or from some-thing, or some assumed or extrapolated ideal 'form' of some-thing. Sometimes, abstractions are generalization based on some sample(s), or on some median." {10}

In regard to Πόλεμος and referring to and translating fragments attributed to Heraclitus, Myatt suggests that

> "Πόλεμος is not some abstract 'war' or strife or kampf, but not only that which is or becomes the genesis of beings from Being, but also that which manifests as δίκη and accompanies ἔρις because it is the nature of Πόλεμος that beings, born because of and by ἔρις, can be returned to Being (become bound together - be whole - again).
>
> For it is perhaps interesting that in the recounted tales of Greek mythology attributed to Aesop, and in circulation at the time of Heraclitus, a personified πόλεμος (as the δαίμων of kindred strife) married a personified ὕβρις (as the δαίμων of arrogant pride) and that it was a common folk belief that πόλεμος accompanied ὕβρις - that is, that Polemos followed Hubris around rather than vice versa, causing or bringing ἔρις." {12}

In regard to Being - and using terminology such as Μονάς and renewance from his translation of and commentary on tractates of the Corpus Hermeticum {13} - he asks the questions:

> (i) if Being - whether denoted by terms such as acausal, born-less, θεός, The One, The Divine, God, The Eternal, Μονάς - can be apprehended (or defined) by some-things which are causal (denoted by terms such as spatial, temporal, renewance), and (ii) whether this 'acausal Being' is the origin or the genesis or 'the artisan' or the creator of both causal being (including 'time', and 'change') and of causal living beings such as ourselves.
>
> That is, (i) has causal spatially-existing being 'emerged from' - or been created by - acausal Being, and (ii) are causal beings - such as ourselves - an aspect or emanation of acausal Being? {2}{14}

His answer is somewhat redolent of Hermeticism:

> "formulating such a question in such terms - causal/acausal; whole/parts; eternal/temporal; ipseity/unity; emergent from/genesis of - is a misapprehension of what-is because such denoting is 'us as observer' (i) positing, as Plato did, such things as a theory regarding 'the ideal', and/or (ii) constructing a form or abstraction (ἰδέᾳ) which we then presume to project onto what is assumed to be 'external' to us, both of which present us with only an illusion of understanding and meaning because implicit in such theories and in all such constructed forms are (i) an opposite (an 'other') and (ii) the potentiality for discord (dialectical or otherwise) between such opposites and/or because of a pursuit of what is regarded as 'the ideal' of some-thing." {2}

Which returns us to not only honour, empathy and pathei-mathos as sources of perceiving, of wordlessly apprehending, the physis of beings and of Being and of the Cosmos, but also to the essence of non-doctrinal, non-ideological paganus weltanschauungen, Greco-Roman and Western, for Myatt suggests that what is so apprehended:

> "is the knowing manifest in our human culture of pathei-mathos. The knowing communicated to us, for example, by art, music, literature, and manifest in the lives of those who presenced, in their living, compassion, love, and honour. Germane to this knowing is that - unlike a form or an abstraction - it is always personal (limited in its applicability) and can only be embodied in and presenced by some-thing or by some-one which or who lives. That is, it cannot be abstracted out of the living, the personal, moment of its presencing by someone or abstracted out from its living apprehension by others in the immediacy-of-the-moment, and thus cannot become 'an ideal' or form the foundation for some dogma or ideology or supra-personal faith." {2}

As an example of such a Western paganus weltanschauung he paraphrases Cicero and writes that it is:

> "an apprehension of the complete unity (a cosmic order, κόσμος, mundus) beyond the apparent parts of that unity, together with the perceiveration that we mortals – albeit a mere and fallible part of the unity – have been gifted with our existence so that we may perceive and understand this unity, and, having so perceived, may ourselves seek to be whole, and thus become as balanced (perfectus), as harmonious, as the unity itself: Neque enim est quicquam aliud praeter mundum quoi nihil absit quodque undique aptum atque perfectum expletumque sit omnibus suis numeris et partibus [...] ipse autem homo ortus est ad mundum contemplandum et imitandum – nullo modo perfectus, sed est quaedam particula perfecti." {3}{15}

A Modern Philosophy

What Myatt has done through his philosophy of pathei-mathos and his exegetical translations of classical and Hellenic Greek texts - such as Sophocles, Aeschylus, and the Corpus Hermeticum - is not only explain the philosophical basis of Greco-Roman paganism but also develop a modern, a rational, pagan (paganus) philosophy. As a philosophy, or weltanschauung, it is devoid of religious elements, past and present, such as deities, worship, faith, and "sacred texts". As Myatt describes it, in the title and body of a 2018 text, it takes us From Mythoi To Empathy - Toward A New Appreciation Of The Numinous, since

> "the cultivation of the faculty of empathy is the transition from mythoi and anthropomorphic deities (theos and theoi) to an appreciation of the numinous sans denotatum and sans religion." {16}

This modern paganus somewhat mystical philosophy is predicated not only on individual apprehension by means such

as empathy and pathei-mathos but also on "an apprehension of the complete unity (a cosmic order, κόσμος, mundus) beyond the apparent parts of that unity" and thus on dispensing with all abstractions and the oppositional dialectic and kampf implicit in abstractions, which abstractions, according to Myatt, include 'the State', the nation, ideologies, and the concepts of race and ipseity.

This individual apprehension in the immediacy of the moment, sans abstractions, is further emphasized by Myatt in regard to race, for according to the ethics of his philosophy such apprehension is the fair, the honourable, the moral, thing to do:

> "Everything others associate with an individual, or ascribe to an individual, or use to describe or to denote an individual, or even how an individual denotes or describes themselves, are not relevant, and have no bearing on our understanding, our knowledge, of that individual and thus - morally - should be ignored, for it is our personal knowing of them which is necessary, important, valid, fair [...]
>
> Empathy - and the knowing that derives from it - thus transcends 'race', politics, religion, gender, sexual orientation, occupation, wealth (or lack of it), 'status', and all the other things and concepts often used to describe, to denote, to prejudge, to classify, a person; so that to judge someone - for example - by and because of their political views (real or assumed) or by their religion or by their sexual orientation is an act of hubris.
>
> In practice, therefore, in the revealing of the physis of a person, the political views, the religion, the gender, the perceived ethnicity, of someone are irrelevant. It is a personal knowing of them, the perception of their physis by empathy, and an acceptance of them as - and getting to know them as - a unique individual which are important and considered moral; for they are one emanation of the Life of which we ourselves are but one other finite and fallible part." {17}

Given such conclusions, and his three decades of activity on behalf of and his writings concerning National Socialism, the parameters of Myatt's new philosophy, born from his own pathei-mathos, naturally led to him considering questions relating to Hitler and The Third Reich.

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Criticism Of Hitler And National Socialist Germany

In 2015, Myatt, in reference to his National Socialist decades, wrote that his "thirty years of involvement - as with the involvement of so many others, post-1945 - can be usefully summarized: acribus, ut ferme talia, initiis, incurioso fine." {18}

A year earlier, In 2014 and in reference to his recent published writings about his new philosophy, he was asked about his change of views and his reply was that his recent writings:

> "are just my attempts to answer particular philosophical and metaphysical questions which interest or perplex me; attempts to understand myself and my extremist past (and thus understand extremism itself), and attempts to express what I believe I have, via pathei- mathos, come to understand and appreciate. Thus, I make no claims regarding the worth or the importance of these personal and philosophical musings, with such dialogues, musings, and correspondence published mostly because expiatory but also because (being honest) of vanity in the hope that some of them may possibly, just possibly, be of some interest to a few individuals interested in such philosophical and metaphysical questions or interested in understanding extremism and its causes. But if no one takes them seriously, it does not matter, for they have assisted me in understanding myself, in recognizing and acknowledging my past mistakes and the suffering I have caused, and aided my move from extremism toward developing a mystical and personal weltanschauung imbued with a muliebral ethos.
>
> Personally, I would not describe my peregrination as 'changing my views often and frequently', given only three permutations in forty years, two of which – being different varieties of extremism – could be considered, in some ways, as somewhat similar. For thirty of those years (1968-1998) I was a dedicated often fanatical National Socialist activist and ideologue, someone who placed 'the cause' before his own personal life [...]
>
> In the Autumn of 1998 – as a result of travels and experiences in Egypt, the Middle East and elsewhere, undertaken between 1988 and 1998 – I became and remained for almost a decade a Muslim; someone who strove to honour his Shahadah even after a personal trauma but who finally – and only after some three years of interior conflict – placed the insights painfully wrought from that pathei-mathos before a stubborn adherence to something he no longer believed in because he had begun to develope his own weltanschauung.
>
> Thus my own description of my peregrination would be something such as: a strange journey leading to a rather humiliating personal learning after some forty years of diverse experiences and hubris." {19}

He then explains what in my view is fundamental to his criticism of Hitler and The Third Reich: his re-evaluation of

honour and his understanding of extremism.

> "The concept, and the question, of honour is perhaps the most constant thing in my life, from teenage years in the Far East learning a Martial Art with its unwritten code of personal conduct, through my NS decades, to my Muslim years, to my 'numinous way' and thence to my philosophy of pathei-mathos.
>
> What has changed is my interpretation of honour. Until recently, it was always, for me, an idea and an ideal; that is, an abstraction. Furthermore, an ideal is often codified, or expressed, by means of the written word – I certainly tried to codify honour during my NS decades – and codifications are usually the view of one person, and thus fallible, and often open to interpretation.
>
> A recent interpretation of mine in respect of honour was in my philosophy of pathei-mathos:
>
> > "The personal virtue of honour, and the cultivation of wu-wei, are – together – a practical, a living, manifestation of our understanding and appreciation of the numinous; of how to live, to behave, as empathy intimates we can or should in order to avoid committing the folly, the error, of ὕβρις, in order not to cause suffering, and in order to re-present, to acquire, ἁρμονίη. For personal honour is essentially a presencing, a grounding, of ψυχή – of Life, of our φύσις – occurring when the insight (the knowing) of a developed empathy inclines us toward a compassion that is, of necessity, balanced by σωφρονεῖν and in accord with δίκη."
>
> That is, my understanding now is that, like empathy, honour can only be personal; an expression of our own φύσις." {19}{20}

However, it is perhaps relevant that Myatt's criticism of Hitler and of National Socialist Germany is prefaced with the statement that it is criticism of "the National-Socialist weltanschauung, as manifested in National-Socialist Germany," although it is more correctly a criticism of Hitler, of National Socialist Germany and of Großdeutsches Reich, and was written during the period before he had completed refining his earlier "numinous way" into his philosophy of pathei-mathos which refinement resulted in him discarding much of that 'numinous way'. Regarding that process of refinement, he explained that since:

> "the essence of The Numinous Way is individual empathy, an individual understanding, the development of an individual judgement, and the living of an ethical way of life where there is an appreciation of the numinous, the more I reflected upon this 'numinous way' between 2011 and Spring 2012, the more I not only realized my mistakes, but also that it was necessary to remove, to excise, the detritus that had accumulated around the basic insights and the personal pathei-mathos that inspired me to develope that 'numinous way'. Mistakes and detritus because for some time, during the development of that ‘numinous way’, I was still in thrall to some abstractions, still thinking in terms of categories and opposites, and still fond of pontificating and generalizing, especially about The State. I therefore began to re-express, in a more philosophical manner, the personal, the individual, the ontological, the ethical and spiritual nature, of The Numinous Way, and thus emphasized the virtues of humility, love, and of wu-wei – of balance, of tolerance, of non-interference, of individual interior (spiritual) reformation, of non-striving, of admitting one’s own uncertitude of understanding and of knowing. The year-long (2011-2012) process of refinement, correction, and reflexion resulted in me re-naming what remained of my 'numinous way' the philosophy of pathei-mathos." {21}

Unsurprisingly, Myatt framed his 'numinous way' criticism of Hitler and National Socialist Germany in terms of Ancient Greek literature and mythology, referencing Sophocles and the Ἐρινύες:

> "In purely practical terms, the acceptance and use of the principle of kampf together with the acceptance of Hitler as embodying the collective will of the volk, inevitably led to the military defeat of NS Germany. For all mortals are fallible and military defeat is always inevitable, given time and even if such a defeat has internal, not external, causes. For tyrants and monarchs die, are overthrown, or are killed; Empires flourish for a while – a few centuries perhaps, at most – and then invariably decline and fade away; oligarchies come and go with monotonous regularity, lasting a decade or perhaps somewhat longer; rebellions and revolutions will break out, given sufficient time, and will often succeed given even more time – decades, centuries – and even following repeated and brutal repression.
>
> Thus, philosophically, the general error here by Hitler and his followers was the obvious one of ὕβρις. A lack of understanding, an unknowing, of the natural balance – of δίκη – as well as a lack of empathy, manifest as this unknowing, this lack, was in the arrogant belief of a personal and a volkish 'destiny' combined with a belief in kampf as a natural and necessary expression of human nature. And ὕβρις φυτεύει τύραννον – that is, ὕβρις plants, is the seed of, the τύραννον. Thus, symbolically, we might justifiably say that the Ἐρινύες took their revenge, for Hitler and his followers had forgotten, scorned, or never known the wisdom, the truth, that their fallible mortal lives are subject to, guided by, Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύε." {22}

He then quotes Sophocles in Greek, provides - in a footnote, his own translation and a reference to the text {23} - and ends with a apt mention in respect of Großdeutsches Reich of the Oresteia by Aeschylus:

> ὦ πάτρας Θήβης ἔνοικοι, λεύσσετ᾽, Οἰδίπους ὅδε,
> ὃς τὰ κλείν᾽ αἰνίγματ᾽ ᾔδει καὶ κράτιστος ἦν ἀνήρ,
> οὗ τίς οὐ ζήλῳ πολιτῶν ἦν τύχαις ἐπιβλέπων,
> εἰς ὅσον κλύδωνα δεινῆς συμφορᾶς ἐλήλυθεν.
> ὥστε θνητὸν ὄντα κείνην τὴν τελευταίαν ἰδεῖν
> ἡμέραν ἐπισκοποῦντα μηδέν᾽ ὀλβίζειν, πρὶν ἂν

τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγεινὸν παθών.

> You natives of Thebes: Observe – here is Oedipus,
> He who understood that famous enigma and was a strong man:
> What clansman did not behold that fortune without envy?
> But what a tide of problems have come over him.
> Therefore, look toward that ending which is for us mortals,
> To observe that particular day – calling no one lucky until,
> Without the pain of injury, they are conveyed beyond life's ending.
>
> Oedipus Tyrannus, vv. 1524-1530

In effect, therefore, and in general terms, the National-Socialism of Adolf Hitler was un-wise; based on a mis-understanding of human nature, and he himself shown, despite his remarkable achievement of gaining power, as lacking a reasoned, a well-balanced, judgement (σωφρονεῖν) - since such a balanced judgement would, as Aeschylus explained in the Oresteia, reveal that πόλεμος always accompanies ὕβρις and that only by acceptance of the numinous authority of πάθει μάθος (the new law presented to mortals by immortal Zeus) could the tragic cycle of ἔρις be ended.

Myatt thus understands Hitler, National Socialist Germany and Großdeutsches Reich in terms of not only his own philosophy of pathei-mathos but more philosophically in terms of Aeons: of the rise and fall of nations, the rise and fall of Empires, of temporary military conquests and of transient leaders and τυραννίς: transient sovereignty. Given that National Socialist Germany lasted for only a decade and Großdeutsches Reich just three years, this Aeonic perspective seems apposite.

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Kalos Kagathos And Western Culture

In a 2018 essay titled *Towards Understanding Ancestral Culture*, Myatt returns to the themes of honour and "Δίκη, the goddess Fairness as described by Hesiod," referencing the phrase καλὸς κἀγαθός, writing that it describes:

> "those who are balanced within themselves, who - manifesting τὸ καλόν and τὸ ἀγαθὸν - comport themselves in a gentlemanly or lady-like manner, part of which comportment is living and if necessary dying in a honourable, a noble, manner. For personal honour presences τὸ καλόν and τὸ ἀγαθὸν, and thus the numinous.
>
> For in practice honour manifests the customary, the ancestral way, of those who are noble, those who presence fairness; those who restore balance; those who (even at some cost to themselves) are fair due to their innate physis or because they have been nurtured to be so. For this ancestral way - such ancestral custom - is what is expected in terms of personal behaviour based on past personal examples and thus often manifests the accumulated wisdom of previous generations.
>
> Thus, an important - perhaps even ethos-defining - Ancestral Custom of Greco-Roman culture, and of Western culture born as Western culture was from medieval mythoi involving Knights and courtly romance and from the re-discovery of Greco-Roman culture that began the Renaissance, is chivalry and which personal virtue - presencing the numinous as it does and did - is not and cannot be subject to any qualifications or exceptions and cannot be confined to or manifest by anything so supra-personal as a particular religion or anything so supra-personal as a political dogma or ideology.
>
> Hence, the modern paganus weltanschauung that I mentioned in my *Classical Paganism And The Christian Ethos* as a means 'to reconnect those in the lands of the West, and those in Western émigré lands and former colonies of the West, with their ancestral ethos,' is one founded on καλὸς κἀγαθός." {24}

In his scholarly monograph *Classical Paganism And The Christian Ethos* {25} written the previous year he sought to answer questions relating to the pagan spirituality of Ancient Greek and Roman culture, where "τὸ καλόν, ἀρετή, and τὸ ἀγαθὸν were related to and defined by certain living individuals."

But, as he wrote in that monograph:

> "the culture that arose around such an ancient spirituality was not noted for its compassion, tolerance, inclusion, and equality, and part of which ancient culture was an acceptance that enslavement of human beings was natural and necessary. Is such a paganus spirituality consistent with such (in my view, necessary) virtues as compassion, tolerance, inclusion, and equality? Is the combination of the paganus weltanschauung evident in the writings of Homer, Aeschylus, Sophocles, Cicero and many other classical authors, and the paganus mysticism evident in many of the tractates of the Corpus Hermeticum, more human in physis, more balanced, and could possibly be more productive of a healthy ψυχή, than revealed religions such as Christianity?"

Then, using the examples of the Gospel of John, tractates from the Corpus Hermeticum, and classical authors such as Aeschylus as examples, he answers his questions, concluding by describing what is in essence a modern pagan spirituality:

> "we are, ontologically, emanations of and presence Being, and are a connexion to the cosmos - to other

> presencings of Being - through, in terms of epistemology, not only reason (λόγος), perceiverance (νοῦς) and wordless-awareness (συμπάθεια, empathy) but also through τὸ ἀγαθὸν, τὸ καλὸν, and ἀρετὴ, through the beautiful and the well-balanced, the valourous and honourable, and those who possess arête, all of which are combined in one Greek phrase: καλὸς κἀγαθός, 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 Greek phrase expresses the ethics, the high personal standards, of the ancient paganus weltanschauung we have been discussing, and which standards naturally resulted in two things. First, in only a minority of individuals in a particular πόλις or civitas - community, tribe, clan, or society - manifesting such standards in their daily lives, with such a minority often forming a natural, and ruling, aristocracy. Second, that it was often a person who lived (and was prepared to die) by such high standards who, because of their character or based on a reputation established through valourous and noble deeds, became or was chosen as the leader or the chieftain of some community, tribe, clan, or society.
>
> For the quintessence of such a weltanschauung, of the paganus ethos, is that ethics are presenced in and by particular living individuals, not in some written text whether philosophical or otherwise, not by some proposed schemata, and not in some revelation from some deity. Which paganus ethics, when evolved - combined with the paganus mysticism evident in the Corpus Hermeticum and the cultural pathei-mathos of the past two millennia presenced through the insight of empathy - leads us to a modern paganus weltanschauung."

In the Epilogos of that monograph he outlines this modern pagan spirituality without resorting to technical, Greek, and metaphysical terms, stating that many may already be familiar with it:

> "For it is a weltanschauung of we human beings having a connexion to other living beings, a connexion to the cosmos beyond, and a connexion to the source of our existence, the source of the cosmos, and the source - the origin, the genesis - of all living beings. Which source we cannot correctly describe in words, by any denotata, or define as some male 'god', or even as a collection of deities whether male or female, but which we can apprehend through the emanations of Being: through what is living, what is born, what unfolds in a natural manner, what is ordered and harmonious, what changes, and what physically - in its own species of Time - dies.
>
> An awareness of all these connexions is awareness of, and a respect for, the numinous, for these connexions, being acausal, are affective: that is, we are inclined by our physis (whether we apprehend it or not) to have an influence on that which, or those whom, the connexion is to or from. For what we do or do not do, consciously or otherwise, affects or can affect the cosmos and thus the other livings beings which exist in the cosmos, and it is a conscious awareness of connexions and acausal affects, with their causal consequences, which reason, perceiverance, and empathy make us - or can make us - aware of. Which awareness may incline us toward acting, and living, in a noble way, with what is noble known or experienced, discovered, through and because of (i) the personal virtue of honour, evident as honour is in fairness, manners and a balanced demeanour, and (ii) the wordless knowing of empathy, manifest as empathy is in compassion and tolerance.
>
> For Being is also, and importantly, presenced - manifest to us, as mortals possessed of reason, empathy, and perceiverance - through certain types of individuals and thus through the particular ways of living that nurture or encourage such individuals. These types of individuals are those who have empathy and who live and if necessary die by honour and thus who have nobility of character, with such character innate, or developed through pathei-mathos, or formed through a particular type of education, or through proximity to and/or admiration of those whose lives and deeds have revealed them to have such nobility of character. For it is the known living and the known deeds of individuals which reveal and/or which are the genesis of such noble character."

Perhaps fortunately, Myatt does not go - and has not gone - into the practical details regarding how this modern pagan spirituality can be applied to the life of individuals or to societies beyond the fact that it is manifest in personal virtues such as compassion, tolerance, fairness, and manners, and is different from Christianity and other revealed religions because it does not involve "sacred texts", dogma, codification, deities, faith, worship, or any form of officialdom, but rather lives - is manifest, presenced - in those who live by the aforementioned personal virtues.

°°°

Ethical National Socialism And A Modern Spirituality

While the personal virtues of such a modern pagan spirituality - such as compassion, tolerance, fairness - are not compatible with the National Socialism of Hitler and The Third Reich - as Myatt explained in detail in his 2012 essay *Some Philosophical and Moral Problems of National-Socialism* - are they or could they be compatible with the 1990s evolution of National Socialism described by him then as ethical National-Socialism and manifest as that now is in Reichsfolk and their few rural-living families?

A text by Reichsfolk dated 122yf (2011) expresses the essence of Myatt's 1990s ethical National-Socialism, which is:

> "honour, reason, fairness, loyalty, duty to one's own folk and to Nature, and respect for and understanding of

other cultures and other ways of life [...] One of the aims of Reichsfolk is to establish new communities of, and new homelands for, people of various cultures, where they can live, in freedom, among their own kind according to their own folkish traditions, customs and laws." {26}

The incompatibilities might therefore be the definition of honour, of folk, of duty to one's own folk, and the aim of establishing new homelands. According to that 2011 Reichsfolk text personal honour means that:

> "we judge others – of whatever culture and of whatever perceived ethnicity – solely on the basis of our personal knowledge of them, and not according to some abstract criteria, political or otherwise. That is, there is no prejudice concerning them – no pre-judgement of them – and no assumptions made about them, as there is no reliance upon the opinions or the judgements of others, for honour, our Reichsfolk ethos, demands that we form our own judgement based on personal knowledge and on the use of the faculty of reason. That is, we give individuals the benefit of the doubt unless or until their actions lead us to judge them in a critical way. This is the human, the fair, the civilized thing to do."

The aim of establishing new homelands is non-political, since:

> "Reichsfolk is not a political movement interested in agitating for or obtaining some kind of political power in some existing nation or State. Neither is Reichsfolk interested in reforming existing political or social structures. Instead, we believe that was is important – what is ethical – are we, as individuals, reforming ourselves, changing ourselves for the better, and living in small folk communities where we can establish an honourable, living – a numinous – identity for ourselves and live in balance with Nature."

Which leads on to the clan and the tribe:

> "The new Reich we seek to establish begins within each one of us – by us valuing our own ancestral culture, by reforming ourselves through the virtues of reason and honour, and by seeking in an ethical way to continue this culture in a communal way through association with others of our kindred. From this, new folkish clans and tribes will arise through people desiring to live among their own kind according to the principles of numinous law, and it is these new tribes which will form the basis for a new Reich."

There is an echo here of what Myatt, in his *Mythos of Vindex* text, wrote in the 1990s:

> "A folk is not an abstract, easily defined, static, 'thing' like the concept of race. It is a living, changing, evolving, being - a unique type of life. What defines a folk is thus far more than a certain set of physical or physiological or genetic characteristics. A folk is a symbiotic being - in symbiosis with the being which is the homeland of that folk, with that community or that collection of folkish communities. All this makes the culture, the Way of Life, the ethos (or soul) of that folk living as well. And it is this living which is numinous, which presences the numinous.
>
> Thus, a folk community cannot be created by some political ideology, nor by some law or laws, or even by a large State. It exists; it lives, already; it dwells in a particular place; it has come into being - or comes into being - over a period of time. Hence, to create a new folk community we begin with what has already come-into-being: the people of the same folk and culture who dwell in what was once their homeland, or whose ancestors came from that homeland. There is then a natural change and evolution - not a politically forced, abstract ideological change - within that community, which natural change and evolution arises over time through such things as following, upholding, the ethic of honour, through responding to the challenges which that community will face, through developing empathy via a dwelling on and working with the land, and through developing reason and understanding. What will result will be a new coming-into-being: a new folk." {27}

According to an essay in *Das Reich*, the internal bulletin of Reichsfolk {28} the genesis of a new folk can be one or a few families choosing to live in a usually rural area with the intention of being as self-sufficient as possible; growing as much of their own food as is practical; and teaching their children such things as the musical traditions of their ancestors and practical ancestral skills. Hence and in regard to duty to one's own folk this is the natural duty a person has to their family and to their extended family, such as the local community that may develop over a generation or more when a family or a few families have chosen to live in the aforementioned manner. It is, according to that Reichsfolk essay, this generational growth which, over many decades, can be the origin of a new clan, bound by ties of honour and duty.

Therefore, the caveats of a written code of honour and a certain honouring of Hitler aside - both of which may fade over generations - the Reichsfolk ethos and the Reichsfolk concept of a new folk do not seem incompatible with Myatt's modern pagan spirituality, given that Reichsfolk rejects:

> "emotive speeches, rallies, violence, insurrection, hate, or any strident propaganda or indeed any political or social agitation at all, for we are not seeking to sway or persuade people by rhetoric or propaganda or by appealing to some dishonourable prejudice they may possess, as we are not involved in some violent struggle for some type of power against some perceived enemies. For our main enemy is ourself – our lack of honour, our lack of reason; our lack of respect for Nature; our lack of a living loyalty. Instead of engaging in some struggle with some enemies, we are seeking to change, to reform, ourselves – to ethically establish a numinous, an honourable, a natural, way of living for ourselves and our descendants, based upon our understanding, our perception, of Nature and on how personal honour, a living loyalty and duty to people we know and trust, make us and keep us civilized and express the essence of our humanity and of that noble dream and hope of a noble way of living which noble human beings have carried in their soul for thousands

upon thousands of years." {26}

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{1} *Understanding and Rejecting Extremism,* 2013, ISBN 978-1484854266. A gratis pdf version is available at https://davidmyatt.files.wordpress.com/2013/05/dwm-rejecting-extremism-v3.pdf

{2} *Personal Reflexions On Some Metaphysical Questions*, in *Sarigthersa*, 2015, ISBN 978-1512137149. A gratis pdf version is available at https://davidmyatt.files.wordpress.com/2015/08/dwmyatt-sarigthersa-v7.pdf

{3} *Education And The Culture Of Pathei-Mathos* in *One Vagabond In Exile From The Gods*, 2014, ISBN 978-1502396105. A gratis pdf version is available at https://davidmyatt.files.wordpress.com/2014/10/one-vagabond-pathei-mathos.pdf

{4} *Exegesis and Translation: Some Personal Reflexions*, https://davidmyatt.files.wordpress.com/2013/04/exegesis-and-translation-partsone-two.pdf

{5} Myatt's *Questions of Good, Evil, Honour, and God*, is included in *Religion, Empathy, and Pathei-Mathos*, 2013, ISBN 978-1484097984. A gratis pdf version is available at https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf

{6} *Part One: Conspectus of The Philosophy of Pathei-Mathos*, in *The Numinous Way of Pathei-Mathos*, Fifth Edition, 2018. ISBN 978-1484096642. A gratis pdf version is available at https://davidmyatt.files.wordpress.com/2018/03/numinous-way-v5c-print.pdf

{7} *Suffering And The Human Culture Of Pathei-Mathos*, in *Extremism And Reformation*, Third Edition, 2019. ISBN 978-1691707423. A gratis pdf version is available at https://davidmyatt.files.wordpress.com/2019/09/reformation-extremism-v3b.pdf

{8} *The Way Of Pathei-Mathos - A Précis*, in *One Vagabond In Exile From The Gods*, 2014. ISBN 978-1502396105 A gratis pdf version is available at https://davidmyatt.files.wordpress.com/2014/10/one-vagabond-pathei-mathos.pdf

{9} *The Abstraction of Change as Opposites and Dialectic*, in *The Numinous Way of Pathei-Mathos*, qv.

{10} *Towards Understanding Physis*, included in *Sarigthersa*, qv.

{11} *Physis And Being - An Introduction To The Philosophy Of Pathei-Mathos*, 2019, https://davidmyatt.wordpress.com/collected-works-2/physis-and-being/

{12} *The Error of Polemos as Kampf*, in *The Numinous Way of Pathei-Mathos*, qv.

{13} Myatt, *Corpus Hermeticum: Eight Tractates*. 2017. 978-1976452369. A gratis pdf version is available at https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf

{14} In respect of 'renewance', see his translation of and commentary on Tractate III; in respect of Μονάς, see Tractate IV; in respect of acausal and emanation, see Tractate XIII.

{15} The Latin is from M. Tullius Cicero, *De Natura Deorum*, Liber Secundus, xiii, xiv, 37. As Myatt explains in regard to his paraphrase:

> "it is my considered opinion that the English term 'balanced' (a natural completeness, a natural equilibrium) is often a better translation of the classical Latin perfectus than the commonly accepted translation of 'perfect', given what the English word 'perfect' now imputes (as in, for example, 'cannot be improved upon'), and given the association of the word 'perfect' with Christian theology and exegesis (as, for example, in suggesting a moral perfection)."

{16} The text is included in the fifth (2018) edition of Myatt's *The Numinous Way of Pathei-Mathos*, qv.

{17} *Some Personal Musings On Empathy In Relation to the Philosophy of πάθει μάθος*, in *The Numinous Way of Pathei-Mathos*, qv.

{18} *Questions For DWM, 2015,* https://davidmyatt.wordpress.com/questions-for-dwm-2015/

The Latin quotation is from Tacitus, *Annales*, Book VI, 17.

{19} *Some Questions For DWM*, https://davidmyatt.wordpress.com/questions-for-dwm-2014/

{20} The Myattian phrase "balanced by σωφρονεῖν and in accord with δίκη" requires some explanation given Myatt's particular use of those two Greek terms.

In his 2017 essay *One Perceiveration* - https://davidmyatt.files.wordpress.com/2020/02/dwmyatt-one-perceiveration-v5.pdf - he as exegesist writes that he uses:

> "σωφρονεῖν in preference to σωφρονέω/σωφροσύνη and attribute to that Greek word a particular philosophical meaning - 'a fair and balanced personal, individual, judgement' (that is, thoughtful reasoning, or wisdom) - rather than the English meaning now associated with the transliteration sophrosyne which is 'soundness of mind, moderation', thus avoiding the English word 'mind' with all its post-classical and modern interpretations philosophical and otherwise."

In the same essay he explains his understanding of δίκη:

> "Depending on context, δίκη could be the judgement of an individual (or Judgement personified), or the natural and the necessary balance, or the correct/customary/ancestral way, or what is expected due to custom, or what is considered correct and natural, and so on.
>
> A personified Judgement - the Δίκην of Hesiod - is the goddess of the natural balance, evident in the ancestral customs, the ways, the way of life, the ethos, of a community, whose judgement, δίκη, is 'in accord with', has the nature or the character of, what tends to restore such balance after some deed or deeds by an individual or individuals have upset or disrupted that balance. This sense of δίκη as one's ancestral customs is evident, for example, in Homer (Odyssey, III, 244).
>
> In the philosophy of pathei-mathos, the term Δίκα - spelt thus in a modern way with a capital Δ - is sometimes used to intimate a new, a particular and numinous, philosophical principle, and differentiate Δίκα from the more general δίκη. As a numinous principle, or axiom, Δίκα thus suggests what lies beyond and what was the genesis of δίκη personified as the goddess, Judgement – the goddess of natural balance, of the ancestral way and ancestral customs."

{21} *Concerning The Development Of The Numinous Way*, https://davidmyatt.wordpress.com/rejecting-extremism/development-of-the-numinous-way/

{22} *Some Philosophical and Moral Problems of National-Socialism*, https://web.archive.org/web/20200807130346/https://www.davidmyatt.info/dwm-problems-ns.pdf

The quotation ὕβρις φυτεύει τύραννον is from Oedipus Tryannus by Sophocles. In a footnote Myatt gives the context for Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύε and provides his own translation:

> τίς οὖν ἀνάγκης ἐστὶν οἰακοστρόφος.
> Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύες
>
> Who then compels to steer us?
> Trimorphed Moirai with their ever-heedful Furies.
>
> Aeschylus (attributed), Prometheus Bound, 515-6

{23} For the convenience of readers I have included the translation, and reference, in the quoted text.

{24} https://davidmyatt.wordpress.com/2018/01/04/towards-understanding-ancestral-culture/

{25} *Classical Paganism And The Christian Ethos*, 2017. ISBN 978-1979599023. A gratis pdf version is available at https://davidmyatt.files.wordpress.com/2018/03/classical-paganism-v2-print.pdf

{26} *An Introduction to Reichsfolk*, https://cosmicreich.wordpress.com/2011/05/02/an-introduction-to-reichsfolk/ Archive version: https://web.archive.org/web/20110918000602/http://cosmicreich.wordpress.com/2011/05/02/an-introduction-to-reichsfolk/

{27} *The Mythos Of Vindex*, https://www.scribd.com/document/538021236/David-Myatt-Mythos-of-Vindex

{28} *Das Reich*, issue #27, 113yf, 2002. The *Das Reich* bulletin was referenced in Part Two.

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The Miasmatic Effluvia Of A Modern Narrative

Introduction
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IV. A Question Of Hatred Or Redemption?
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VI. Personal Honour And A Vexatious Question
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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

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Gelis Sangster, et al
July 2026 CE

{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-myngath.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

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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]
>
> (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]

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 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.
>
> 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:
>
> > 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)
>
> [...]
>
> 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.
>
> 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.

°°°

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

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

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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 οἰακοστρόφος.
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 κἀγαθός, "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 κἀγαθός 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 κἀγαθός, 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

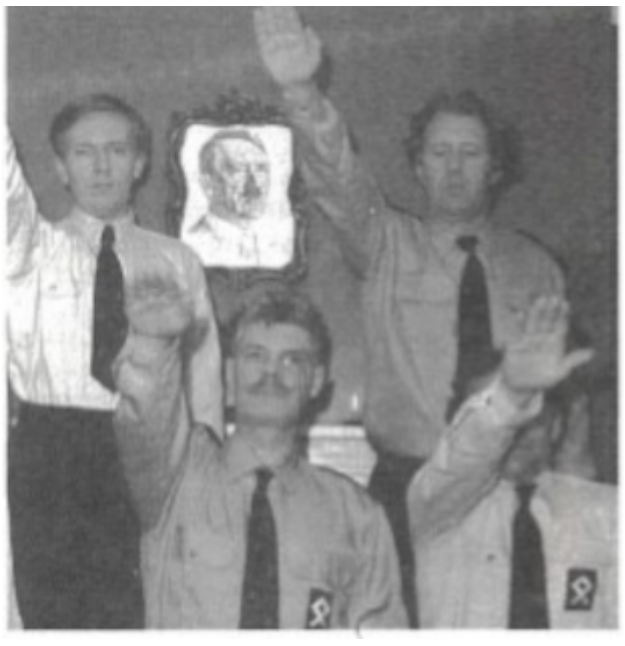
It has been alleged that FBI Confidential Informant Joshua Sutter produced 'black propaganda' about the O9A on their behalf by means of books published by his Martinet Press and by literature distributed through his 'tempel ov blood' group which he claimed was an O9A nexion. For his work between February 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

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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.

°°° ° °°°

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 paranoiacally 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}

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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*.

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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 !>

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{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

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

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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/

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Myatt And The Convenience Of Conjecture

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I. An Overview

The disparaging often contumelious 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 by 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

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[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

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Personal Honour And A Vexatious Question

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

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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:

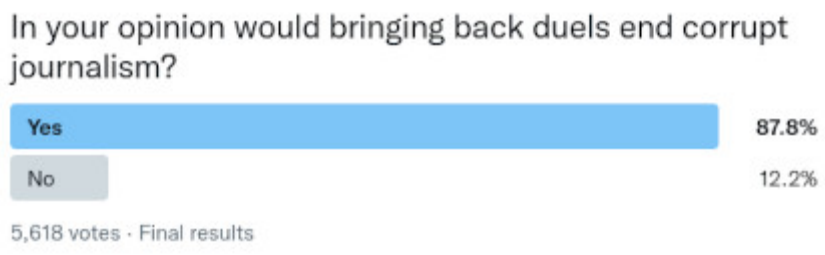
> I have never bothered to have recourse to civil law, and established Courts, to sue those making libellous allegations about me quite simply because the only law I believe in and strive to uphold is the law of personal honour. Given that I have challenged two journalists, according to the law of personal 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 - αρετή - 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 ἤματα πάντα
> εἵνεκα τῆς ἀρετῆς ἐριδαίνομεν, οὐδὲ μετ᾽ ἄλλας 206
> ἐρχόμεθ᾽, ἃς ἐπιεικὲς ὀπυιέμεν ἐστὶν ἑκάστῳ
> τὸν δ᾽ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠῦδα

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 αρετή 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 ὁρκίων ἐμῶν θέμιν:
> μὰ τὴν τέλειον τῆς ἐμῆς παιδὸς Δίκην,
> Ἄτην Ἐρινύν 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 (Ἐρινύες) 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 οἰακόστροφος.
> Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύες
>
> 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:
> ὸν φρονεῖν βροτοὺς ὁδώ-
> 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 Uncertitude-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 ἐστι παίζων πεσσεύων· παιδὸς ἡ βασιληίη
>
> 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/Δίκα [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 θεὸς; 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 (ἰδέᾳ/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.

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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 ἄτῃσιν: ὁδὸς δ᾽ ἐτέρηφι παρελθεῖν
> κρείσσων ἐς τὰ δίκαια: Δίκη δ᾽ ὑπὲρ Ὕβριος 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 ἄτῃσιν 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).
>
> °°°
>
> Source: Commentary to Ιερός 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*:

> Δίκα 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 -

> Δίκα δὲ τοῖς μὲν παθοῦσ-
> ιν μαθεῖν ἐπιρρέπει
>
> The goddess, Judgement, favours someone learning from adversity.
> Agamemnon, 250-251

In respect of Δίκα, 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, Δίκα 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, Δίκα 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 Δίκα, 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.

°°°

Source: https://perceiverations.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-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

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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 its 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 γένεσίς ἐστι 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

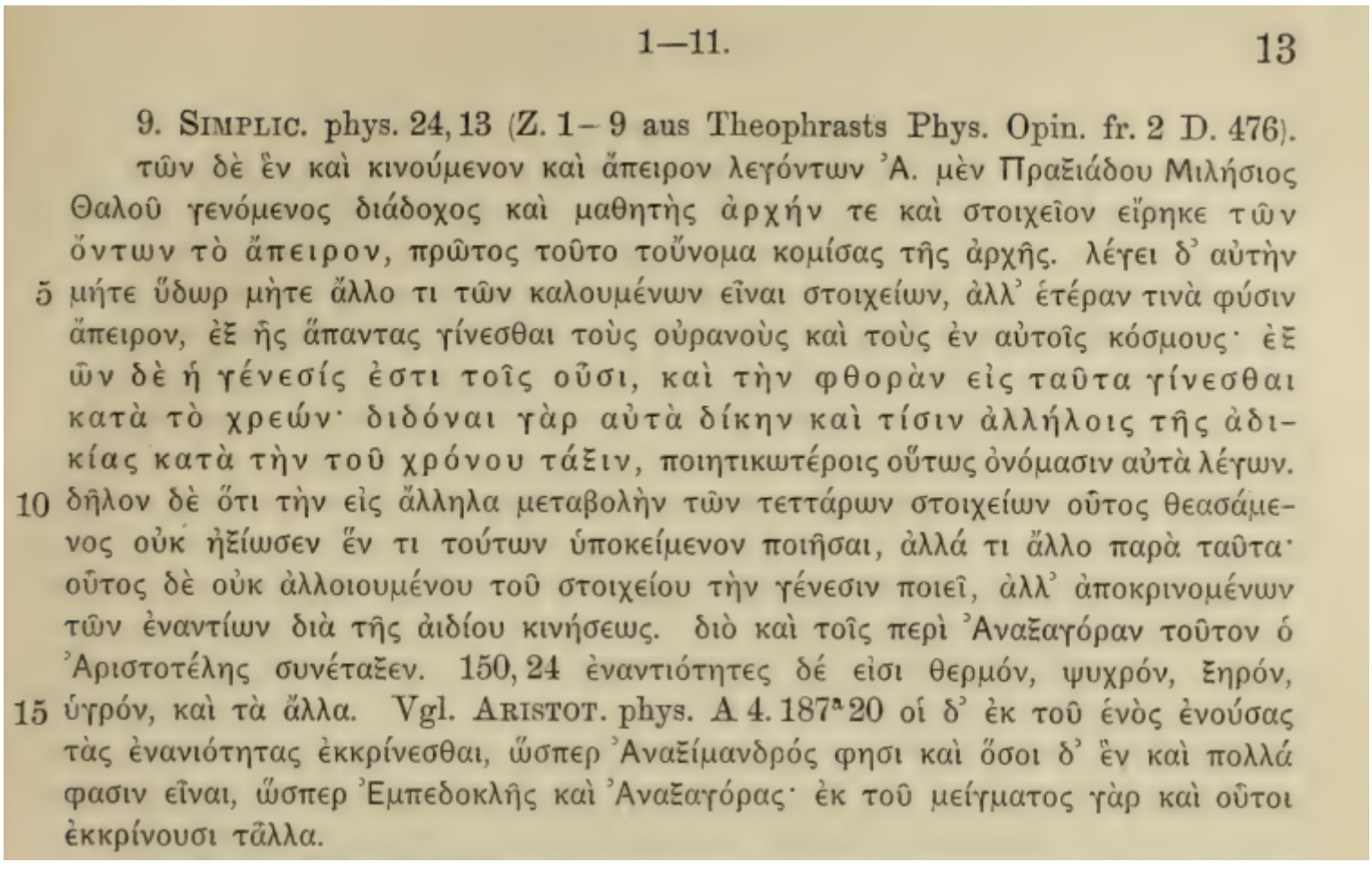
2. "I do not know. About things I have no [personal] knowledge of, I prefer to be silent." Sophocles, Oedipus Tyrannus, 569.

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



1—11. 13

9. SIMPLIC. phys. 24, 13 (Z. 1–9 aus Theophrasts Phys. Opin. fr. 2 D. 476).
τῶν δὲ ἓν καὶ κινούμενον καὶ ἄπειρον λεγόντων Ἀ. μὲν Πραξιάδου Μιλήσιος Θαλοῦ γενόμενος διάδοχος καὶ μαθητὴς ἀρχήν τε καὶ στοιχεῖον εἴρηκε τῶν ὄντων τὸ ἄπειρον, πρῶτος τοῦτο τοὔνομα κομίσας τῆς ἀρχῆς. λέγει δ᾽ αὐτὴν μήτε ὕδωρ μήτε ἄλλο τι τῶν καλουμένων εἶναι στοιχείων, ἀλλ᾽ ἑτέραν τινὰ φύσιν ἄπειρον, ἐξ ἧς ἅπαντας γίνεσθαι τοὺς οὐρανοὺς καὶ τοὺς ἐν αὐτοῖς κόσμους· ἐξ ὧν δὲ ἡ γένεσίς ἐστι 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, ποιητικωτέροις οὕτως ὀνόμασιν αὐτὰ λέγων. δῆλον δὲ ὅτι τὴν εἰς ἄλληλα μεταβολὴν τῶν τεττάρων στοιχείων οὗτος θεασάμενος οὐκ ἠξίωσεν ἕν τι τούτων ὑποκείμενον ποιῆσαι, ἀλλά τι ἄλλο παρὰ ταῦτα· οὗτος δὲ οὐκ ἀλλοιουμένου τοῦ στοιχείου τὴν γένεσιν ποιεῖ, ἀλλ᾽ ἀποκρινομένων τῶν ἐναντίων διὰ τῆς ἀιδίου κινήσεως. διὸ καὶ τοῖς περὶ Ἀναξαγόραν τοῦτον ὁ Ἀριστοτέλης συνέταξεν. 150, 24 ἐναντιότητες δέ εἰσι θερμόν, ψυχρόν, ξηρόν, ὑγρόν, καὶ τὰ ἄλλα. Vgl. ARISTOT. phys. A 4. 187ª 20 οἱ δ᾽ ἐκ τοῦ ἑνὸς ἐνούσας τὰς ἐνανιότητας ἐκκρίνεσθαι, ὥσπερ Ἀναξίμανδρός φησι καὶ ὅσοι δ᾽ ἓν καὶ πολλά φασιν εἶναι, ὥσπερ Ἐμπεδοκλῆς καὶ Ἀναξαγόρας· ἐκ τοῦ μείγματος γὰρ καὶ οὗτοι ἐκκρίνουσι τἆλλα.

Ξ Ξ Ξ

The Greek Text

ἀρχὴ <...> τῶν ὄντων τὸ ἄπειρον <...>

ἐξ ὧν δὲ ἡ γένεσίς ἐστι 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 ἀρχὴ, 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:

> ὣς ἔφαθ᾽, οἱ δ᾽ ἄρα πάντες ἐποίπνυον. ἦλθε μὲν ἂρ βοῦς
> ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς ἐίσης
> Τηλεμάχου ἕταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς
> ὅπλ᾽ ἐν χερσὶν ἔχων χαλκήια, πείρατα τέχνης,
> ἄκμονά τε σφῦραν τ᾽ ἐυποίητόν τε πυράγρην,
> οἵσίν τε χρυσὸν εἰργάξετο
>
> 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 vigourous 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 posses 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᾽ Ἐρινύες.

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.

Ξ Ξ Ξ

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

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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

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Gelis Sangster, et al
July 2026 CE

{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-myngath.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

°°°°°

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 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.
>
> "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.
>
> 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:
>
> > 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)
>
> [...]
>
> 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.
>
> 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

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

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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 οἰακοστρόφος.
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 κἀγαθός, "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 κἀγαθός 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 κἀγαθός, 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

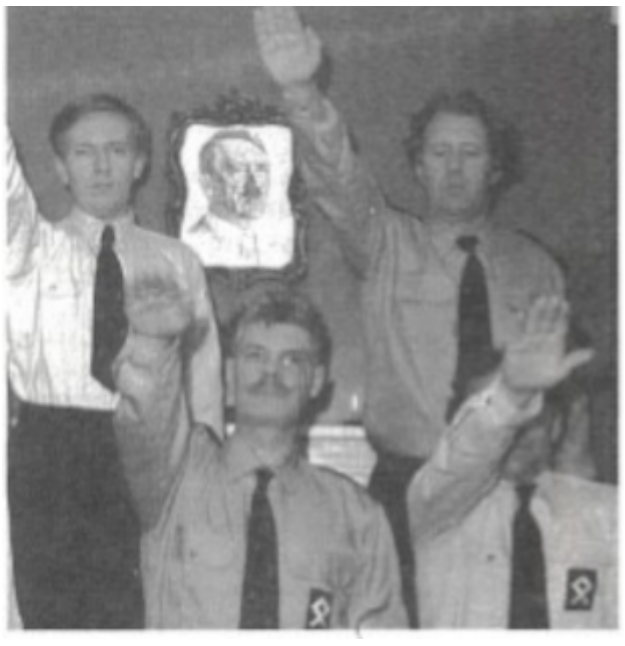
It has been alleged that FBI Confidential Informant Joshua Sutter produced 'black propaganda' about the O9A on their behalf by means of books published by his Martinet Press and by literature distributed through his 'tempel ov blood' group which he claimed was an O9A nexion. For his work between February 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

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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.

°°° ° °°°

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 paranoiacally 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

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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*.

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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 !>

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{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

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

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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/

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Myatt And The Convenience Of Conjecture

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I. An Overview

The disparaging often contumelious 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 by 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

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[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

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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.

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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:

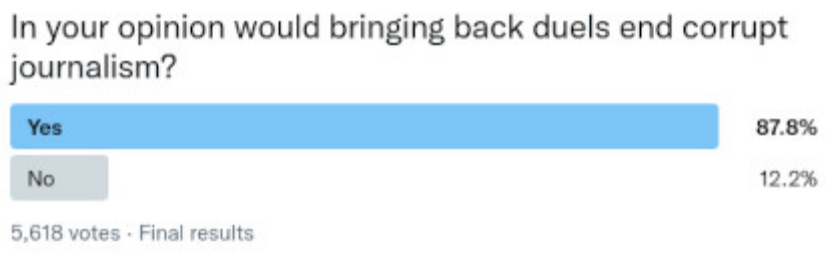
> I have never bothered to have recourse to civil law, and established Courts, to sue those making libellous allegations about me quite simply because the only law I believe in and strive to uphold is the law of personal honour. Given that I have challenged two journalists, according to the law of personal 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 - αρετή - 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 ἤματα πάντα
> εἵνεκα τῆς ἀρετῆς ἐριδαίνομεν, οὐδὲ μετ᾽ ἄλλας 206
> ἐρχόμεθ᾽, ἃς ἐπιεικὲς ὀπυιέμεν ἐστὶν ἑκάστῳ
> τὸν δ᾽ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠῦδα

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 αρετή 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 ὁρκίων ἐμῶν θέμιν:
> μὰ τὴν τέλειον τῆς ἐμῆς παιδὸς Δίκην,
> Ἄτην Ἐρινύν 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 (Ἐρινύες) 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 οἰακόστροφος.
> Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύες
>
> 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:
> ὸν φρονεῖν βροτοὺς ὁδώ-
> 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 Uncertitude-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 ἐστι παίζων πεσσεύων· παιδὸς ἡ βασιληίη
>
> 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/Δίκα [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 θεὸς; 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 (ἰδέᾳ/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.

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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 ἄτῃσιν: ὁδὸς δ᾽ ἐτέρηφι παρελθεῖν
> κρείσσων ἐς τὰ δίκαια: Δίκη δ᾽ ὑπὲρ Ὕβριος 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 ἄτῃσιν 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).
>
> °°°
>
> Source: Commentary to Ιερός 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*:

> Δίκα 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 -

> Δίκα δὲ τοῖς μὲν παθοῦσ-
> ιν μαθεῖν ἐπιρρέπει
>
> The goddess, Judgement, favours someone learning from adversity.
> Agamemnon, 250-251

In respect of Δίκα, 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, Δίκα 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, Δίκα 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 Δίκα, 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.

°°°

Source: https://perceiverations.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-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

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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 its 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 γένεσίς ἐστι 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

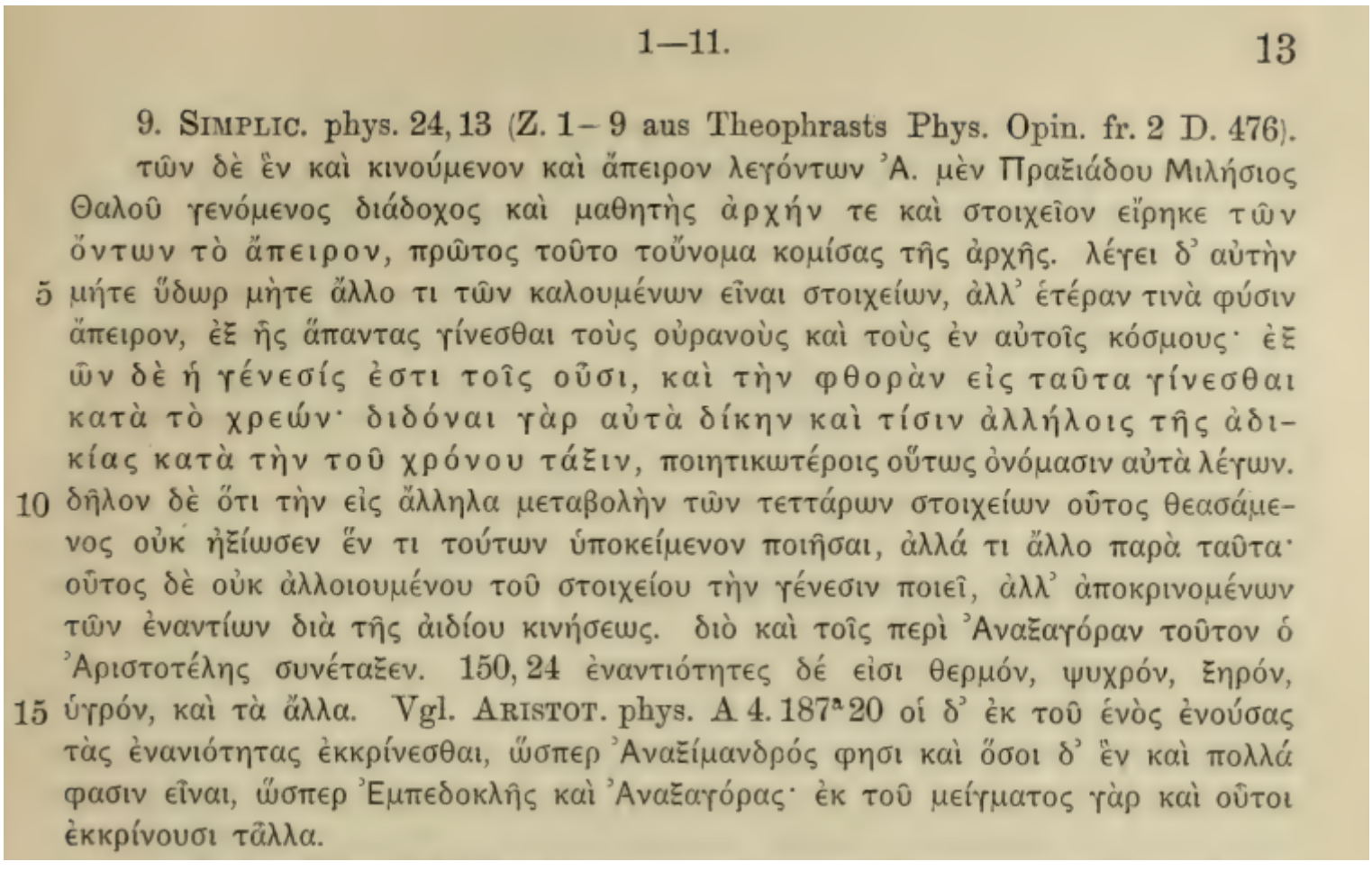
2. "I do not know. About things I have no [personal] knowledge of, I prefer to be silent." Sophocles, Oedipus Tyrannus, 569.

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



1—11. 13

9. SIMPLIC. phys. 24, 13 (Z. 1–9 aus Theophrasts Phys. Opin. fr. 2 D. 476).
τῶν δὲ ἓν καὶ κινούμενον καὶ ἄπειρον λεγόντων Ἀ. μὲν Πραξιάδου Μιλήσιος Θαλοῦ γενόμενος διάδοχος καὶ μαθητὴς ἀρχήν τε καὶ στοιχεῖον εἴρηκε τῶν ὄντων τὸ ἄπειρον, πρῶτος τοῦτο τοὔνομα κομίσας τῆς ἀρχῆς. λέγει δ᾽ αὐτὴν μήτε ὕδωρ μήτε ἄλλο τι τῶν καλουμένων εἶναι στοιχείων, ἀλλ᾽ ἑτέραν τινὰ φύσιν ἄπειρον, ἐξ ἧς ἅπαντας γίνεσθαι τοὺς οὐρανοὺς καὶ τοὺς ἐν αὐτοῖς κόσμους· ἐξ ὧν δὲ ἡ γένεσίς ἐστι 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, ποιητικωτέροις οὕτως ὀνόμασιν αὐτὰ λέγων. δῆλον δὲ ὅτι τὴν εἰς ἄλληλα μεταβολὴν τῶν τεττάρων στοιχείων οὗτος θεασάμενος οὐκ ἠξίωσεν ἕν τι τούτων ὑποκείμενον ποιῆσαι, ἀλλά τι ἄλλο παρὰ ταῦτα· οὗτος δὲ οὐκ ἀλλοιουμένου τοῦ στοιχείου τὴν γένεσιν ποιεῖ, ἀλλ᾽ ἀποκρινομένων τῶν ἐναντίων διὰ τῆς ἀιδίου κινήσεως. διὸ καὶ τοῖς περὶ Ἀναξαγόραν τοῦτον ὁ Ἀριστοτέλης συνέταξεν. 150, 24 ἐναντιότητες δέ εἰσι θερμόν, ψυχρόν, ξηρόν, ὑγρόν, καὶ τὰ ἄλλα. Vgl. ARISTOT. phys. A 4. 187ª 20 οἱ δ᾽ ἐκ τοῦ ἑνὸς ἐνούσας τὰς ἐνανιότητας ἐκκρίνεσθαι, ὥσπερ Ἀναξίμανδρός φησι καὶ ὅσοι δ᾽ ἓν καὶ πολλά φασιν εἶναι, ὥσπερ Ἐμπεδοκλῆς καὶ Ἀναξαγόρας· ἐκ τοῦ μείγματος γὰρ καὶ οὗτοι ἐκκρίνουσι τἆλλα.

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The Greek Text

ἀρχὴ <...> τῶν ὄντων τὸ ἄπειρον <...>

ἐξ ὧν δὲ ἡ γένεσίς ἐστι 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 ἀρχὴ, 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:

> ὣς ἔφαθ᾽, οἱ δ᾽ ἄρα πάντες ἐποίπνυον. ἦλθε μὲν ἂρ βοῦς
> ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς ἐίσης
> Τηλεμάχου ἕταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς
> ὅπλ᾽ ἐν χερσὶν ἔχων χαλκήια, πείρατα τέχνης,
> ἄκμονά τε σφῦραν τ᾽ ἐυποίητόν τε πυράγρην,
> οἵσίν τε χρυσὸν εἰργάξετο
>
> 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 vigourous 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 posses 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᾽ Ἐρινύες.

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.

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

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