

# The Antinomianism Of Mr Myatt

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## Introduction

### The Antinomianism Of Mr Myatt

The texts comprising this collection are primarily concerned, in their various ways, with why David Myatt's mystical philosophy of *pathei-mathos* is unappreciated, and why old unproven allegations and pejorative rumours about him are still propagated today forty years after they were first made.

The term antinomian in modern parlance and secular usages denotes opposition to established norms, especially religious or societal ones. This modern usage is often considered to derive from Immanuel Kant's metaphysics where his 'antinomy' suggested a contradiction between two principles or ideas, a paradox; although the alternative, 'a conflict of authority' as in de Quincey's 1842 essay *Cicero* {1} is in our opinion more useful.

As employed in the texts of this compilation the term implies:

"defiance of, or opposition to, the customs, the beliefs, the authority of the modern nation-State with its *idées fixes* which include the idea that the nation-State through its government, its institutions, and its laws is the ultimate authority and judge of what is 'right' and 'wrong', not the judgment of the individual, and which supra-personal authority can and should be enforced by the nation-State through a police force or a law-enforcement agency, through the Courts, and if necessary through its armed forces all of which operate through a hierarchical chain-of-command."

Myatt's antinomianism is expressed: (i) by his philosophy of *pathei-mathos* which is in many ways revolutionary with its emphasis on personal empathy, on personal honour, and its dissection of causal abstractions, the *denotata*; which abstractions not only inform and now motivate the governments of the modern West but also, because of their embedded dialectic of opposites, which with their conflict perpetuate the cycle of suffering; {2} (ii) by what is arguably his rejection, in that philosophy, of the concept, the abstraction of the nation-State; (iii) the new individualistic paganism that can be developed from Myatt's works; and (iv) by his renaissance of the roots of Western culture which are Greco-Roman, Hellenistic, paganism and not the Hebraistic culture - based around the Old and New Testaments - whose morality and tenants, as in the Augustinian concept of *bellum justum*, still informs and are used to justify the actions of nation-states. {3}

His antinomianism is also expressed by the zealous opposition to and hatred of him by particular individuals, politicians, political advocacy groups, and others, many of whom declare themselves to be 'antifascists' and/or fighting 'extremism'; many of whom have also spent years trying to discredit him by making allegations and spreading rumours about him; and all of whom have consistently ignored his rejection of extremism, {4} his regret regarding his extremist past, and his philosophy of *pathei-mathos*. {5}

Since 2018 the campaign has entered the mainstream with Establishment and corporate funded policy groups such as the Combating Terrorism Center, the Counter Extremism Project, and the Institute for Strategic Dialogue, all producing widely hyped 'reports' that repeat allegations and rumours about him.

As noted in *Antifascist Hate And The Heretical Status Of Mr Myatt*, included in this compilation:

"Although not the usual type associated with post-1945 National Socialism nor a usual Western convert to Islam, Myatt is a classic example of antifascist hatred, prejudice, propaganda, and disinformation - the subject of antifascist 'fake news' - for several reasons: (i) because the campaign against him has been on-going from 1984 to the present day, (ii) because at its core are and have been two pieces of disinformation designed to smear and discredit him, (iii) because of the innate or ideological refusal by antifascists to be unbiased, with them always prefixing or appending to any mention of Myatt a pejorative or presumptive word or phrase, and (iv) because antifascists never present Myatt's side of the story and never refer to or provide quotations from his post-2011 writings which contradict their allegations and disinformation. A pertinent example of neglecting Myatt's side of the story is the praise among neo-nazi groups regarding the killings in Norway in 2011. *Atomwaffen: Vår helt; Sonnenkrieg: Fri vår helt; Feuerkrieg: Ingen anger*. In contrast, Myatt wrote an essay titled *Concerning the 2011 Massacre in Norway, A Personal Analysis of an Extremist* condemning the killings and the person responsible but which essay has never been mentioned by antifascists or by academics."

The current reality is that the strategy and tactics of the Establishment and its minions has been remarkably successful in diverting attention away from Myatt's core heresy: his mystical philosophy of *pathei-mathos* which uncovers the dialectical nature of the causal abstractions inherent in all ideologies, be they deemed 'extremist' or otherwise, and in causal constructs such as the nation-state. As he writes in the Introduction to the seventh edition of his *The Numinous Way Of Pathei-Mathos*,

[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 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 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 presented – 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. {6}

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 living 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 presented in the ancient Greek phrase *καλὸς κάγαθός*, "which means those who conduct themselves in a gentlemanly or lady-like manner and who thus manifest - because of their innate *physis* or through *pathei-mathos* or through a certain type of education or learning - nobility of character."

Which personal conduct, in the modern world, might suggest a Ciceronian-inspired but new type of *civitas*, and one "not based on some abstractive law but on a spiritual and interior (and thus not political) understanding and appreciation of our own Ancestral Culture and that of others; on our 'civic' duty to personally presence *καλὸς κάγαθός* and thus to act and to live in a noble way. For the virtues of personal honour and manners, with their responsibilities, presence the fairness, the avoidance of hubris, the natural harmonious balance, the gender equality, the awareness and appreciation of the divine, that is the numinous." With *καλὸς κάγαθός*, such personal conduct, and such a new *civitas*, summarising how the philosophy of *pathei-mathos* might, in one way, be presented in a practical manner in the world. {6}{7}

Which scholarly philosophical, and decidedly *paganus*, {8} analysis possibly explains not only why Myatt is now regarded by the Establishment as a heretic but also their mass media campaign against him.

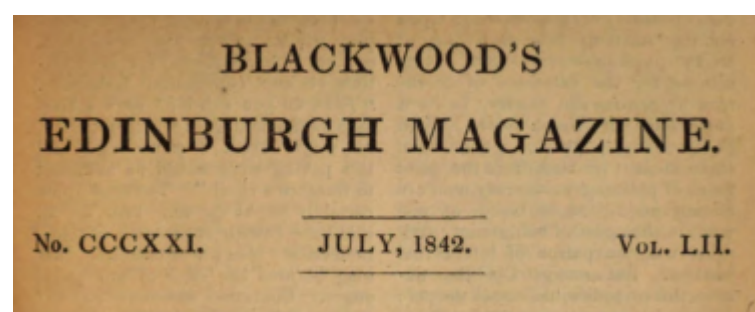
Centuries ago the Establishment of the time had show-trials of those accused of heresy, such as the trial of Katherine Campbell in 1697 which ended with her being hanged and then thrown onto a bonfire. {9} In our era the Establishment usually considers it sufficient to publicly destroy a person's reputation by using the propaganda of their policy groups and the mass media, confident that by doing this what the person has to say or has written will be ignored by not only 'the people' but also by journalists and academics, for should anyone 'step out of line' their reputation and even their livelihood can be easily taken away and/or destroyed.

Will it be centuries, as it was for Katherine Campbell and her alleged accomplices, for the truth about Myatt to be revealed? Probably. If Western societies survive that long.

Haereticus Reputandus  
2023

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{1} "The capital fault in the operative constitution of Rome had long been in the antinomies, if I may be pardoned for so learned a term, of the public service." The essay was published in Blackwood's Edinburgh Magazine, July 1842.



{2} For an overview, refer to Myatt's *Physis And Being: An Introduction To The Philosophy Of Pathei-Mathos*, which is included here as Appendix II.

{3} See Appendix III which contains Myatt's essays *War and Violence in the Philosophy of The Numinous Way and Persecution And War*.

{4} Refer, for example, to chapter V, *Interpreting The Rejection Of National Socialism By A Neo-Nazi*. Appendix I contains Myatt's 2012 texts *Some Philosophical and Moral Problems of National-Socialism*, and *Hitler, National-Socialism, and Politics: A Personal Reappraisal*.

{5} Refer to chapter I, *Towards Appreciating Myatt's Philosophy Of Pathei-Mathos*.

{6} The essay is included (pp.419-423) in the archive of his website at <https://davidmyatt.files.wordpress.com/2023/11/davidmyatt-website.pdf>

It is also included here as Appendix II.

{7} A relevant footnote from Myatt's commentary on the Gospel of John - included (pp.225ff) in <https://davidmyatt.files.wordpress.com/2023/11/davidmyatt-website.pdf> - illustrates both his erudition and his sometimes antinomian translations:

<quote> 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 the Greco-Roman view, as does Seneca:

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

Thus, perhaps a more apt translation of the term Summum Bonum would be the highest nobility. </quote>

In regard to Myatt's antinomian translations refer to chapter IV.

{8} As Myatt notes in his 2017 *Classical Paganism And The Christian Ethos* he prefers the term paganus - 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 his view and in respect of the Greco-Roman ethos, more accurate given what the term 'pagan' now often denotes. The work is included (pp.259ff) in <https://davidmyatt.files.wordpress.com/2023/11/davidmyatt-website.pdf>

{9} Julian Goodare. *The Scottish Witch-Hunt In Context*. Manchester University Press, 2002.

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## Towards Appreciating Myatt's Philosophy Of Pathei-Mathos



Visiting A Catholic Church, 1995

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### Abstract

We ask why David Myatt's mystical philosophy of pathei-mathos is unappreciated and why old unproven allegations and rumours about him are still propagated today.

We suggest it may be (i) because in Myatt's philosophy empathy and personal honour lead us away from the Judeo-Christian illusion of causal abstractions (a naming) and a dialectic of opposites based on such naming with the inevitable apocalyptic eschatology; and (ii) because his philosophy presents a modern and rational paganism based on Greco-Roman values and is therefore seen by certain antifascists as belonging to a new and emerging and dangerous "right-wing" milieu in which ancestral (native and pagan) European culture and a tradition of personal honour are central.

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That David Myatt's mystical philosophy of pathei-mathos {1} is unappreciated today except by a few sagacious individuals is understandable given Myatt's extremist past – three decades (1968-1998) as a neo-nazi activist and ideologue, and almost a decade (1998-2008) as a supporter and ideologue of Muslim Jihad – which led to unproven allegations about him such as "it's hard to take anything Myatt says at face value, so successfully has he enshrouded himself in self-contradictory disinformation", and that he has a "history of deception", which allegations or claims his critics never support or supported with probative evidence based on primary sources. {2}

Such allegations are still made today despite Myatt's voluminous post-2011 writings about his rejection of extremism. Writings such as his 2013 book *Understanding and Rejecting Extremism: A Very Strange Peregrination* {3} and collections of essays such as his *Religion, Empathy, and Pathei-Mathos: Essays and Letters Regarding Spirituality, Humility, and A Learning From Grief* {4}.

Which unproven allegations and their acceptance by many often politically-motivated individuals {5} may explain why there are no reasoned, or scholarly, critiques of, for example, Myatt's *Questions of Good, Evil, Honour, and God*, his 29 page monograph included in his book *Religion, Empathy, and Pathei-Mathos*. {4}

### Good, Evil, Honour, and God

Which monograph is a relevant example of his writings about his philosophy of pathei-mathos, and in which monograph he compares the ontologies of Christianity, Islam, and the modern nation-state with the ontology he proposes for his own philosophy.

For example, after discussing the ontologies of Christianity, Islam, and the modern nation-state, he presents in Parts Four and Five his argument in favour of a personal ontology deriving from *pathei mathos*, as well as presenting his conclusions regarding the need to lead a tolerant, compassionate, honourable, way of life.

Thus in Part Four he writes that the aim is:

"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 [...]

[There is] 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 something 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 sought 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."

Interestingly, and in reference to Christianity, in his *The Way Of Jesus of Nazareth: A Question Of Hermeneutics?* he writes that what he has found when translating the Gospel of John

"is rather reminiscent of what individuals such as Julian of Norwich, George Fox, and William Penn wrote and said about Jesus and the spiritual way that the Gospels in particular revealed. This is the way of humility, of forgiveness, of love, of a personal appreciation of the divine, of the numinous; and a spiritual, interior, way somewhat different from supra-personal moralistic interpretations based on inflexible notions of 'sin' and thus on what is considered 'good' and what is considered 'evil'. A difference evident in many passages from the Gospel of John." {6}

In Part Five of *Questions of Good, Evil, Honour, and God* he explains the origins of his philosophy:

"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."

Another relevant example is his *In Reply To Some Questions (2012)* in which he explains in greater detail the intent of his writings about extremism and about his philosophy of *πάθει μάθος* – the 'numinous way' – and that those writings

"have been written as expressions of my own feelings, experiences, and philosophical reflexions, with no particular audience in mind, save in many instance for a few personal friends. In effect, they document my interior struggles, my attempts to find solutions to certain philosophical problems, and my desire to understand the how and the why of my hubris, of my extremist decades, and thus to understand and acknowledge the mistakes of my past – to understand and acknowledge the suffering I caused – and understand the error of extremism itself [...]

What I hope to achieve by such writings is to communicate – or to attempt to communicate – some of my insights, some of my experiences, some of my solutions, and some of my conclusions, such as they are, and as personal and as fallible as they are, and dealing as they do with extremism, with an extremist life, and with the personal life of the hubriatic man I was [...]

My concern – and therefore that of the philosophy of *πάθει μάθος* – is with spiritual (numinous) and personal matters. With our own individual interior change and reformation; with the

perspective and insight that empathy and *pathei-mathos* provide: which is of personal virtues such as compassion, love, humility, empathy, *πάθει μάθος*, honour, and *wu-wei*, and thus with treating human beings as individuals [...]

My writings over the past few years have been personal, 'mystical', and philosophical, with the latter documenting the development and refinement of my 'numinous way' culminating in my moral philosophy of *pathei-mathos* which is concerned with individuals and how individuals might discover and learn to appreciate *ἁρμονίη* and *δίκη* and so move toward wisdom. So, what I wanted – rather, what I felt compelled to do following a personal tragedy – was to try and understand myself, my suffering-causing past; to try and discover what undermined *ἁρμονίη* and *δίκη*, and what *ὑβρις* was and what it caused and why." {7}

Is this as his politically orientated critics claim "disinformation and deceptive", or is it – like his *Understanding and Rejecting Extremism*, his *Questions of Good, Evil, Honour, and God*, and other such writings including his autobiography *Myngath* – a genuine expression of *Enantiodromia*, of the reformation of an individual? {8}

That Myatt's politically orientated critics have not penned reasoned, or scholarly, critiques of such Myattian works should be sufficient to answer that question.

### **A Modern Pagan Philosophy**

One other reason why Myatt's mystical philosophy of *pathei-mathos* may be unappreciated today, and another possible reason why his politically motivated critics have not penned reasoned, or scholarly, critiques of that philosophy, is that his philosophy is, for many of those who have studied it, a modern pagan philosophy in the tradition of Greco-Roman philosophy.

In his 2019 autobiographical essay *An Indebtedness To Ancient Greek And Greco-Roman Culture* he explained that he uses some non-English terms mostly from Ancient Greek but occasionally from Latin,

"in the hope that such terms would not only be able to convey my meaning better than some easily mis-understood English term but also might be assimilated into the English language as philosophical terms either in their transliterated English form or in their Greek and Latin form.

Such terms might also reveal my indebtedness to Ancient Greek and Greco-Roman culture and how and why the philosophy of *pathei-mathos* is both a "transition from *mythoi* and anthropomorphic deities (*theos* and *theoi*) to an appreciation of the numinous *sans denotatum* and *sans religion*" and thus a return to individual insight and understanding over impersonal abstractions/ideations, over *denotatum*, and over religious and political dogma, with the Latin *denotatum* – used as an Anglicized term and which thus can be used to describe both singular and plural instances of denoting and naming – a useful example of my somewhat idiosyncratic methodology.

Thus and for example I used and use *σοφόν* instead of *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 what is presented in a person as skill, or learning, or wisdom. I used and use *σωφρονεῖν* in preference to *σωφροσύνη* (*sophrosyne*) to suggest a fair and balanced personal judgement rather than the fairly modern English interpretation of *sophrosyne* as soundness of mind, moderation." {9}

In that essay he asks then answers a rhetorical question about using such Greek and Anglicized terms:

"Does my idiosyncratic use of Ancient Greek and Latin terms make this philosophy confusing, difficult to understand and difficult to appreciate? Perhaps. But since *philosophia* – *φιλοσοφία* – is, at least according to my fallible understanding, becoming a friend of *σοφόν*, and since such a personal friendship involves seeking to understand Being, beings, and Time, and since part of the ethos of the culture of the West – heir to Ancient Greek and Greco-Roman culture – is or at least was a personal and rational quest for understanding and knowledge, then perhaps some effort, as befits those of noble physis who appreciate and who may seek to presence *καλὸς κάγαθός*, is only to be expected."

In his 2017 monograph *Classical Paganism And The Christian Ethos* he explains the context and meaning of the term *καλὸς κάγαθός*, writing that

"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*),

perceivance (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 κάγαθός, which means those who conduct themselves in a gentlemanly or lady-like manner and who thus manifest – because of their innate physis or through pathei-mathos or through a certain type of education or learning – nobility of character. Which Greek phrase expresses the ethics, the high personal standards, of the ancient paganus weltanschauung we have been discussing." {10}

In his *Classical Paganism And The Christian Ethos* and in his other 2017 monograph *Tu Es Diaboli Ianua* {11} he writes of the difference between classical paganism and revealed religions such as Christianity. That there is, in his view, a fundamental

"difference between a religious apprehension of the numinous – based on received and venerated texts, on exegesis – and the paganus apprehension of the numinous as manifest in Greco-Roman culture, based as it is on an individual, and an intuitive, empathic and thus wordless, apprehension of the numinous." {12}

This "empathic apprehension of the numinous" is at the core of Myatt's philosophy of pathei-mathos. In his *Numinous Way of Pathei-Mathos* he writes that empathy is a 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." {13}

In *Tu Es Diaboli Ianua*, he writes that

"Greco-Roman culture is inextricably bound to the culture of the West and formed the basis for the European Renaissance that emerged in the 14th century, one aspect of which was a widespread appreciation of classical Art, of classical literature, and of texts such as the Corpus Hermeticum."

Which why his translations of eight tractates of the Corpus Hermeticum, and of other Greek texts,

"when studied together enable us to appreciate and understand the classical, pagan, ethos and thence the ethos of the West itself [...] What Myatt does in his translations [of the Corpus Hermeticum] is paint a picture of classical – and of Hellenic – culture and especially of Hellenic mysticism; a culture and a mysticism which is pagan and based on individuals, on tangible things such as honesty, and not on moralistic and religious and impersonal abstractions. That is, he reveals the Greco-Roman ethos – the pagan ethos – underlying the hermetic texts and which is in contrast to that of Christianity with its later, medieval and Puritanical, impersonal moralizing." {14}

Which understanding of the ethos of the West, sans Christianity, the politically orientated individuals and organizations who are vociferous critics of Myatt most probably view as heresy, as evidence that Myatt's philosophy of pathei-mathos undermines the Judeo-Christian culture and tradition that still forms the basis of many Western nation-states, and evidence also of how Myatt's philosophy may aid those who champion a particular and pagan interpretation of Western culture.

As one commentator noted, Western culture is

"exemplified according to Myatt by καλὸς κάγαθός. That is, by 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," and which nobility of character is manifest in "the virtues of personal honour and manners" and which Western culture was also – according to Myatt and contra modern 'political correctness' – manifest in a natural and necessary aristocracy composed of those who possess nobility of character and who thus exemplify καλὸς κάγαθός." {14}

This interpretation of Western culture is, as Myatt expresses it in his *Tu Es Diaboli Ianua*, also

" (i) an (often wordless) awareness of ourselves as a fallible mortal, as a microcosmic connexion to other mortals, to other life, to Nature, and to the Cosmos beyond our world, and (ii) a new civitas, and one not based on some abstractive law but on a spiritual and interior (and thus not



political) understanding and appreciation of our own Ancestral Culture and that of others; on our 'civic' duty to personally presence καλὸς κάγαθός and thus to act and to live in a noble way.

For the virtues of personal honour and manners, with their responsibilities, presence the fairness, the avoidance of hubris, the natural harmonious balance, the gender equality, the awareness and appreciation of the divine, that is the numinous."

Which "new civitas" – new communities, a new understanding of what being part of (a citizen of) such communities means; a new definition of freedom based on honour – strikes at the very foundations of the modern nation-state with its impersonal laws and in which modern nation-states where the 'law of personal honour' – one of the foundations of Myatt's philosophy {15} – if not outlawed is subject to often severe state-sanctioned restrictions.

As Myatt noted in his *Questions of Good, Evil, Honour, and God*,

"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 ἄρμονίη we, in such honourable moments, are."

In an essay written in September 2014 he explained 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." {16}

By expressing a new civitas based on the concept of personal honour and on the noble virtues of καλὸς κάγαθός, Myatt's rather unique philosophy, evolved as it has been by his *Classical Paganism And The Christian Ethos* and his *Tu Es Diaboli Ianua* monographs – might well be seen to be, according to the standards of the political status quo, as rather radical.

It might also become considered to be, or may already be considered to be, by some politically orientated individuals and organizations who profess to be "fighting extremism" – and who are still swayed by the Judeo-Christian illusion of causal abstractions and the dialectic of opposites – part of a new and emerging "right-wing" milieu in which ancestral (native and pagan) European culture and a tradition of personal honour are central. {11}

For, according to Myatt's philosophy, empathy and personal honour lead us away from the Judeo-Christian illusion of causal abstractions (a naming) and a dialectic of opposites based on such naming with the inevitable apocalyptic eschatology which engenders a real-world struggle or a war between a posited and a supra-personal, abstract, 'good' and 'evil'. An eschatology – struggle between a posited 'good' (us) and a posited 'evil' (our enemies) – which the modern nation-state has appropriated, as witness the propaganda against National Socialist Germany with its portrayal of The Third Reich as the 'evil' enemy who must be fought and defeated.

Myatt's philosophy leads us away from such abstractions, back toward the pagan insight of Greeks such as Heraclitus:

"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." {17}

In chapter three of his *The Numinous Way of Pathei-Mathos* Myatt provides not only the Greek text of two other fragments by or attributed to Heraclitus but also his own translations:

"Polemos our genesis, governing us all to bring forth some gods, some mortal beings with some unfettered yet others kept bound." Fragment 53

"All by genesis is appropriately apportioned [separated into portions] with beings bound together again by enantiodromia." Diogenes Laërtius, ix. 7.

In that chapter he writes that

"Empathy also reveals why the assumption that abstracted, ideated, opposites apply to or should apply to living beings – and that they thus can supply us with knowledge and understanding of living being – disrupts the natural balance, resulting in a loss of ἀρμονίη [harmony] and συμπάθεια and is therefore a manifestation of the error of ὕβρις."

In place of such abstracted, ideated, Judeo-Christian conflicting opposites there is in both Greco-Roman paganism, and in Myatt's philosophy, Summum Bonum. As Myatt notes in his *Tu Es Diaboli Ianua*, quoting the Roman philosopher Seneca,

"What is injurious to such a [pagan] harmonious balance is what is dishonourable, with τὸ ἀγαθὸν – Summum Bonum – thus understood as honestum, as what is honourable, noble: summum bonum est quod honestum est; et quod magis admireris: unum bonum est, quod honestum est, cetera falsa et adulterina bona sunt. Seneca, *Ad Lucilium Epistulae Morales*, LXXI, 4.

"the greatest good is that which is honourable. Also – and you may wonder at this – only that which is honourable is good, with all other 'goods' simply false and deceitful."

For honestum is how hubris can be avoided and balance maintained, and is the essence of καλὸς κάγαθός which presences the numinous, the divine, in and among mortals."

This rational pagan understanding is worlds away from the abstractions of the modern nation-state and makes the unproven allegations, and the rumours spread, about Myatt now and over the decades by politically orientated individuals and organizations with an agenda who profess to be "fighting extremism" seem to belong to a medieval world of heretics, hateful preachers, and zealous fanatics inspired by the prevalent Judeo-Christian culture and who seek to track down, to publicly shame, and to accuse their enemies – "witches" and "wizards" – of heresy.

RS, KS, MK  
Oxonia  
2019  
Revised 2023

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URL's valid as of January 2023

{1} For an overview of Myatt's philosophy refer to *The Mystic Philosophy Of David Myatt*. The third edition is available from <https://davidmyatt.files.wordpress.com/2021/08/myatt-philosophy-third-edition.pdf>

{2} The quotation "it's hard to take anything Myatt says at face value, so successfully has he enshrouded himself in self-contradictory disinformation" is from a 2018 internet article, by someone using the pseudonym Dylan Miller, titled *Beyond The Iron Gates* which repeats popular antifascist tropes about Myatt without providing any evidential facts.

Examples of those tropes are provided in *Modern Tale Of An Antifascist Propagandist*, <https://concerningmyatt.files.wordpress.com/2022/09/a-modern-tale.pdf>

{3} A gratis open access pdf version is available at <https://davidmyatt.files.wordpress.com/2022/10/david-myatt-rejecting-extremism.pdf>

{4} Available at <https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf>

{5} One accusation, much repeated, is that Myatt is still a neo-nazi and as a consequence his post-2012 writings about rejecting extremism must be lies with his philosophy of *pathei-mathos* being a deception. An amusing example of the accusations made about Myatt is provided in *Social Media Fun And Games With David Myatt* at <https://archive.org/download/false-claims/media-false-claims.pdf>

{6} <https://davidmyatt.wordpress.com/2017/09/30/the-way-of-jesus-of-nazareth/>

His translation of and extensive commentary on chapters 1-5 of the Gospel of John is available at <https://davidmyatt.files.wordpress.com/2018/03/gospel-john-chapters1-5.pdf>

{7} *In Reply To Some Questions (2012)*, <https://davidmyatt.wordpress.com/questions-for-dwm-2012/>

{8} Myatt explains what he means by *Enantiodromia* in the *Enantiodromia and The Reformation of The Individual* and *The Change of Enantiodromia* chapters of his book *The Numinous Way of Pathei-Mathos* which is available as a gratis open access document at <https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf>

His autobiography *Myngath* is available as a gratis open access document at <https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf>

{9} <https://davidmyatt.wordpress.com/2019/04/23/an-indebtedness-to-ancient-greek-and-greco-roman-culture/>

{10} *Classical Paganism And The Christian Ethos*, <https://davidmyatt.files.wordpress.com/2018/03/classical-paganism-v2-print.pdf>

{11} *Tu Es Diaboli Ianua*, <https://davidmyatt.files.wordpress.com/2018/03/tua-es-diaboli-ianua.pdf>

{12} *Tu Es Diaboli Ianua*, op.cit.

{13} <https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf>

{14} *Western Paganism And Hermeticism: Myatt And The Renaissance of Western Culture*, <https://concerningmyatt.files.wordpress.com/2022/09/myatt-paganism.pdf>

Myatt's translation of and commentary on tracts from the *Corpus Hermeticum* is available at <https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf>

{15} See, for example the chapter *Honour In The Philosophy Of Pathei-Mathos* in *The Mystic Philosophy Of David Myatt*, op.cit.

{16} *The Way Of Pathei-Mathos – A Précis*. The essay is included in *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*. <https://davidmyatt.files.wordpress.com/2015/08/dwmyatt-sarigthersa-v7.pdf>

{17} In regard to the European – the Western – tradition of personal honour see, for example, William Segar, *Booke of Honor & Armes*, published in 1590. The book is available at [https://books.google.com/books?id=LII\\_AQAAMAAJ](https://books.google.com/books?id=LII_AQAAMAAJ)

{18} The translation of fragment 1 is by Myatt who in his *Questions of Good, Evil, Honour, and God* provides the Greek text:

τοῦ δὲ λόγου τοῦδ' ἐόντος αἰεὶ ἀξύνετοι γίνονται ἄνθρωποι καὶ πρόσθεν ἢ ἀκοῦσαι καὶ ἀκούσαντες τὸ πρῶτον· γινομένων γὰρ πάντων κατὰ τὸν λόγον τόνδε ἀπίροισιν εἰκόσιν, πειρώμενοι καὶ ἐπέων καὶ ἔργων τοιούτων, ὁκοίων ἐγὼ διηγεῖμαι κατὰ φύσιν διαίρεων ἕκαστον καὶ φράζων ὅκως ἔχει· τοὺς δὲ ἄλλους ἀνθρώπους λανθάνει ὁκόσα ἐγερθέντες ποιοῦσιν, ὅκωσπερ ὁκόσα εὐδοντες ἐπιλανθάνονται

## Notes On Expiation, Forgiveness, And Implacability

In the matter of the post-2012 writings of David Myatt, <sup>(1)</sup> in which he described his rejection of National Socialism, of all types of extremism, and expounded his weltanschauung of *pathei-mathos* <sup>(2)</sup> with its virtues of compassion, empathy, and honour, there are only two logical approaches. Either (i) they are, as his former political opponents believe, Myatt "lying through his teeth", <sup>(3)</sup> a deception, and that he is still an extremist, a neo-nazi; or (ii) they are as Myatt writes expiative <sup>(4)</sup> and express what he has slowly learned from his own *pathei-mathos*: from his three decades as a neo-nazi activist and ideologue, from his decade as a Muslim, from the deaths of two loved ones, and from a scholarly study in their original language of Ancient Greek, Hellenistic, and Christian literature including Aeschylus, Sophocles, Aristotle, Cicero, the Corpus Hermeticum, the Christian Gospels and The Fathers Of The Church such as Tertullian, Augustine and Maximus of Constantinople whose writings are included in the collections, edited by Migne, titled *Patrologia Graeca* and *Patrologia Latina*, also known under the title *Patrologiae Cursus Completus*. <sup>(5)</sup>

In regard to the belief of his former political opponents the question they have to answer is where is their evidence, their proof? For the civilized rule is that the burden of proof is on those who accuse.

Reasonable doubt: is there any other reasonable explanation for those writings other than the accusation they are lies, a deception? Yes, that they are expiative and born of *pathei-mathos*, in support of which they are consistent over a period of some ten years and detailed both in autobiographical terms, in terms of the scholarly, poetic and other references and quotations, and particularly in terms of the philosophy expressed by means of their ontology, ethics, and epistemology.

Evidential facts: are there any evidential facts that make their accusation substantially more probable to be true rather than false? No. One such evidential fact would be a forensically verified recorded or written confession by Myatt under Police caution in which he admitted they were a deception and that he was still a neo-nazi. No such confession exists.

His accusers have provided no evidence, no proof, and It is therefore reasonable to conclude that the accusation, by whomsoever made and whatever their status, is false. Which logically leads to the questions (i) of why was the accusation not only made but propagated by the accuser(s) for nearly a decade via modern mass media, and (ii) of why no academic or journalist questioned the accusation and asked for or sought evidence for and against it?

### Implacability And Peer Pressure

The most obvious and logical answer as to why the accusation was made is the implacability of Myatt's political opponents born as this is from a belief in, an adherence to, an ideology with its uncompassionate axiom of "never forget, never forgive."

A secondary answer is that it is their nature, their character, to be unforgiving and to believe they do not require evidence because they already knew, or felt, that a person was guilty as many of those who, for example, did regarding the accused in the witch-trials such as in Salem and in Scotland, with such verbal evidence as was given in such trials imaginary, emotionally or religiously biased, vindictive, hateful, or prejudiced as in being in those cases misogynistic.

The logical answer as to why the accusation has been assiduously propagated by the accuser(s) is in the second answer: because it is in their nature, their character to do so.

The logical answer to why the accusation has never been rationally investigated or challenged by others is two fold. First, the fallacies of appeal to authority and of *ad populum*. The appeal to authority is when a person, journalists and academics included, accepts what someone else says or writes because they accept or believe that those making or repeating the accusation are some sort of 'authority' on the matter; the fallacy of *ad populum* is when they, including many journalists and academics, believe that because so many others believe or accept the accusation as true it must be true.

Second, it has not been investigated because of 'peer pressure'. In this case, the 'peer pressure' is the current Establishments of the West and their shared *zeitgeist* which Establishments, as evident in the repetition of the accusation against Myatt by politicians, by the mass media and in 'reports' by government and corporate sponsored policy groups, accept the accusation as true. For the careers, the livelihood of most journalists and academics depends on not crossing certain boundaries. In the case of the witch-trials the boundaries were set by the Church and its believers; now the often unacknowledged boundaries are set by current Establishments, by the mass media and by government and corporate sponsored policy groups.

### Forgiveness

Forgiveness is one of the virtues of the religion of Christianity. Of religions in general Myatt wrote:

"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 [...]

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 Wyrð, 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." (6)

Of Catholicism:

"Why does someone who has developed a somewhat paganus weltanschauung - the mystical individualistic numinous way of pathei-mathos - now defend a supra-personal organization such as the Roman Catholic Church? Because I from personal experience appreciate that for all its many faults - recent and otherwise - and despite my disagreement regarding some of its teachings it still on balance does, at least in my fallible opinion, presence - as it has for centuries presented - aspects of the numinous and which presencing has over centuries, again in my fallible opinion, had a beneficial affect on many human beings." (7)

In his 2013 *Understanding and Rejecting Extremism*:

"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 Phillippe de Monte, and beyond." (8)

In his 2017 *The Way Of Jesus of Nazareth* he provides his understanding of the Gospel of John:

"What emerges from my own translation - that is, from my particular 'interpretation of meaning' of the Gospel According To John - is rather reminiscent of what individuals such as Julian of Norwich, George Fox, and William Penn wrote and said about Jesus and the spiritual way that the Gospels in particular revealed. This is the way of humility, of forgiveness, of love, of a personal appreciation of the divine, of the numinous; and a spiritual, interior, way somewhat different from supra-personal moralistic interpretations." (9)

Considering the failure of Myatt's accusers to comment on such writings, and their failure to produce any evidence whatsoever for their accusations about his post-2012 writings, it is logical to conclude that they not only consider such writings about Christianity and forgiveness as part of the deception they accuse him of, but also that they do not believe in the virtue of forgiveness, or if they do then they are ideologically, politically, and thus cunningly selective about those few they believe such forgiveness applies to.

### **Changing The Narrative**

Given the influence of current Western Establishments, the power of the mass media with its concerns for profits and adherence to the zeitgeist of those Establishments, and given the proliferation of national and international government, corporate and commercially sponsored policy groups - vulgarly and misleadingly termed 'think-tanks' - there is little prospect of changing the popular perception of Myatt manufactured by his political opponents, propagated by governments, policy groups and the mass media and accepted by journalists and academics.

In a 2022 interview Myatt was asked about the problem:

[Y]our 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 perceivation 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. (10)

Yet human nature being what it is and has been for millennia, with decades sometimes centuries of strife, repression, intolerance and censorship followed by brief periods of enlightenment where honour and reason burst forth again, there is the possibility that Myatt will be rehabilitated even given that currently the majority of people support or are indifferent to a status quo where no evidence for accusations is required in the 'special cases' manufactured by

Establishments who have managed to convince most of the populace that 'falsehood is truth' and 'dishonour is honour' as occurs every time they designate a group, or some nation, or some person or some belief or cause, as evil and the enemy of the freedom they constantly announce their Establishments uphold. Relevant examples in recent times being the rendition and torture of suspects and their detention in Guantánamo; the invasions of Iraq and Afghanistan; the killing without due process of law of individuals by military drones, and the current proxy war against Russia designated by Western Establishments as the new 'evil Empire' controlled by a new 'evil tyrant' and which Establishments have gone so far as to indite the new 'evil tyrant' for 'war crimes' while their own illegalities, such as invasions and extra-judicial killings, are ignored.

That it took centuries for the Salem, the Scottish and other witch-trials to be rationally perceived for what they were is a relevant historical example of how long such rehabilitation may take.

## Conclusion

A suitable summation:

Is to not judge others without a personal knowing of them, to not commit fallacies such as *a dicto secundum quid ad dictum simpliciter*, and to allow for personal expiation, perhaps to presence the numinous in at least one small and quite individual way? Personally, I am inclined to believe it is.

Pietatis fons immense, ἐλέησον,  
Noxas omnes nostras pelle, ἐλέησον.

Those words were written by David Myatt in 2018, <sup>(7)</sup> include an ancient doxology, and place certain accusations, and the individuals who make them, who believe them and propagate them, into the necessary perspective, human, divine, and otherwise.

JR Wright  
2023

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(1) Most of these writings are listed at <https://davidmyatt.wordpress.com/2018/03/09/david-myatt-opera-omnia/>

(2) The Ancient Greek term πάθει μάθος in this context means a personal "learning from adversity and experience". Of *pathei-mathos*, Myatt writes that an:

"intimation of wisdom - and perhaps one of the most significant - is *pathei-mathos*, with Aeschylus writing, in his *Agamemnon*, that the Immortal, Zeus, guiding mortals to reason, 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*. That is, that for we human beings, *pathei-mathos* possesses a numinous, a living, authority; that 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." <https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf>

(3) The expression was used by a British antifascist - honoured in 2016 by the British Establishment with the award of an MBE - and repeated by him in an interview with Canadian journalist Justin Ling that was published in March 2022.

(4) One of the subjects of David Myatt's post-2012 writings is expiation; of finding some means by which the mistakes of his past, of his forty or so years of political and religious extremism, may be offset or recompensed. In his 2013 text *Religion, Empathy, and Pathei-Mathos: Spirituality, Humility, and A Learning From Grief* - <https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf> - he devotes a chapter to expiation and his concerns, from which chapter this is an extract:

"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 [...]

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 [...]

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."

His answer of how to make reparation was to write about his past, about his regrets, about his decades of extremism, and about how he came to reject such extremism, political and religious; with his philosophy of pathei-mathos part of the expiation required:

"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*." Some Questions For DWM, March 2014, <https://davidmyatt.files.wordpress.com/2014/12/dwm-2014-questions.pdf> (5)

(5) References to and quotations from those and other classical authors occur in many of Myatt's philosophical works and autobiographical writings such as in his 2012 *Some Philosophical and Moral Problems of National-Socialism* - <https://davidmyatt.wordpress.com/moral-problems-of-national-socialism/> - and his *Numinous Way Of Pathei-Mathos*, <https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf>. There is also his translation of and extensive commentary on tractates of the Corpus Hermeticum, <https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf>

In regard to Christianity and Fathers Of the Church, there are, for example, (i) his translation of and extensive commentary on chapters from the Gospel of John - <https://davidmyatt.files.wordpress.com/2018/03/gospel-john-chapters1-5.pdf> - (ii) his monograph *Tu Es Diaboli Ianua* - <https://davidmyatt.files.wordpress.com/2018/03/tua-es-diaboli-ianua.pdf> - (iii) essays such as *Persecution And War* - <https://davidmyatt.wordpress.com/about/persecution-and-war/> - where he references *De Civitate Dei contra Paganos* and *Contra Faustum Manichaeum*, and his commentary of tractates of the Corpus Hermeticum. Thus in his commentary on verses 14 and 15 of Tractate XI of the Corpus Hermeticum he writes:

14.  
enosis. ἕνωσις. A transliteration given that it is a mystical term with a particular meaning and describes something more than is denoted by the ordinary English word 'union'. It was, for example used by Plotinus, by Maximus of Constantinople, and was part of the mystic philosophy attributed to Pseudo-Dionysius, The Areopagite - qv. Migne, Patrologiae Cursus Completus, Series Graeca. vol IV, 396A. 1857 - and denoted, for Plotinus, a desirable ascent (ἄνοδος) and a 'merging with The One', and for both the Areopagite and Maximus of Constantinople a self-less mystical experience of God.

15.  
eikon. εἰκὼν. Another mystical term requiring contextual interpretation, cf. Poemandres 31, regarding which I wrote in my commentary: "I have transliterated εἰκὼν as here it does not only mean what the English words 'image' or 'likeness' suggest or imply, but rather it is similar to what Maximus of Constantinople in his *Mystagogia* [Patrologiae Graeca, 91, c.0658] explains.

Which is of we humans, and the cosmos, and Nature, and psyche, as eikons, although according to Maximus it is the Christian church itself (as manifest and embodied in Jesus of Nazareth and the Apostles and their successors and in scripture) which, being the eikon of God, enables we humans to recognize this, recognize God, be in communion with God, return to God, and thus find and fulfil the meaning of our being, our existence."

<https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf>

(6) *Fifty Years Of Diverse Peregrinations in Religion, Empathy, and Pathei-Mathos*, 2013, <https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf>

(7) *In Defence Of The Roman Catholic Church*, 2018, <https://davidmyatt.files.wordpress.com/2019/02/in-defence-rc-1.pdf>

(8) <https://davidmyatt.files.wordpress.com/2022/10/david-myatt-rejecting-extremism.pdf>

(9) <https://davidmyatt.wordpress.com/2017/09/30/the-way-of-jesus-of-nazareth/>

(10) *An Uncertainty Of Knowing, Four Interviews With David Myatt*, 2023, <https://archive.org/download/myatt-four-interviews/myatt-four-interviews.pdf>



## An Anti-Establishment Heretic

### Preface

It is our contention that even if David Myatt was the first 'Anton Long' <sup>[1]</sup> and did found the Order of Nine Angles (O9A, ONA) - and probative evidence was found to prove it - it will not matter in the time-span of decades and centuries: (i) because the O9A will be remembered as a subculture <sup>[2]</sup> for its anti-Establishment ethos, praxis, and hermetic traditions such as the septenary Star Game; (ii) because that subculture was formulated and expressed in the early (pre-2000) writings of 'Anton Long'; (iii) because the post-2000 writings by self-described O9A adherents or followers of that subculture either unnecessarily embellish or diverge from that subculture; and, perhaps most important of all, (iv) because Myatt has moved on, changed, in the two decades since, as evident in his rejection of all extremisms; in his philosophy of *pathei-mathos*; in works such as (a) *Classical Paganism And The Christian Ethos*, (b) *Tua Est Diaboli Ianua*; and in his translations of and extensive commentaries on tractates of the *Corpus Hermeticum*.

The anti-Myatt narrative is only kept in circulation in this decade by the prejudice and hatred of his opponents, driven as their crusade is by the dehumanizing slogan of "never forgive, never forget" and by their ideological fervour with its hubriatic almost religious certitude of knowing.

As for Myatt himself, in our view the following comment sums him up: an "extremely violent, intelligent, dark, and complex individual." <sup>[3]</sup>

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1. In 2023 academic Daveed Gartenstein-Ross wrote that it is possible that "Anton Long is a pseudonym used or appropriated by multiple O9A authors." Taylor & Francis, DOI:10.1080/1057610X.2023.2186737

2. O9A subculture is described in detail in *Omega9Alpha Subculture: A Complete Guide*, [https://archive.org/download/subculture\\_complete/o9a-subculture-complete.pdf](https://archive.org/download/subculture_complete/o9a-subculture-complete.pdf)

3. Susan Raine. *The Devil's Party* (Book review). *Religion* (Taylor & Francis) Volume 44, Issue 3, July 2014. <https://www.tandfonline.com/doi/full/10.1080/0048721X.2013.858214>

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### Background

For a quarter of a century (1998-2023) antifascists have alleged that David Myatt is the pseudonymous 'Anton Long' who in the 1970s, following his release from prison from what would now be called a racially-motivated assault, founded the Occult group the Order of Nine Angles and who wrote its early, primary, texts such as most of the typescripts published in 1989 under the title *Naos - A Practical Guide to Modern Magick*, the letters published in facsimile in two volumes in 1992 as *The Satanic Letters of Stephen Brown*, and the writings republished in 2014 as *The Culling Texts*. {1}

Yet during all that time they have not provided anything evidential - any evidence admissible in the Court of Law - in support of their allegation, with what they have provided proving on examination to be hearsay, or fallacious, {2} or malicious propaganda and disinformation. {3}

What their twenty-five year long anti-Myatt campaign has done, however, is establish Myatt as an antinomian, and anti-Establishment, icon helped since 2018 by:

i) the British Establishment which in 2016 awarded the most vocal and persistent anti-Myatt propagandist {4} an MBE for services in "combating extremism"; which in 2018 appointed him to be part of the government 'Commission for Countering Extremism', and who in 2022 in the company of the Heads of MI5 and MI6 gave evidence to the government *Intelligence and Security Committee of Parliament*. which oversees the intelligence and security activities of the Agencies including MI5, MI6, and GCHQ. In addition, this anti-Myatt propagandist has become the de facto



mouthpiece for the Establishment in matters relating to the O9A with his opinions widely-quoted since 2018 in the mainstream Media including by the BBC and newspapers such as The Guardian and the Daily Mail;

ii) the American Establishment whose government and big-business funded 'policy groups' - such as the Combating Terrorism Center, the Institute for Strategic Dialogue, and the Counter Extremism Project - whose widely-quoted reports about the O9A {5} repeat the allegation that Myatt is 'Anton Long' and founded the O9A and who, like the British Establishment mouthpiece and antifascists in general, either provide nothing evidential or commit the fallacy of appeal to authority;

iii) the US Department of Justice who following the conviction of Ethan Melzer for terrorism offences gave the antifascist anti-O9A propaganda narrative its current and now established form in their 2023 Sentencing Submission {6} which document was devoid of evidence since Melzer, as part of a plea-bargain, pleaded guilty with all the allegations about his involvement with the O9A and the Department of Justice allegations about the O9A untested in a Court of Law because there was no trial. {7}

What also helped, before 2018 and as evident in the career of the British Establishment antifascist mouthpiece, was the assimilation into the zeitgeist of Western Establishments of the raison d'être of modern antifascism based as that raison d'être is on modern manufactured causal abstractions: (i) of multiculturalism as 'good' and that proponents of ethnic nationalism are 'bad' and 'racist' and 'extremist' and should be denied a public platform with their publications deemed to be 'hate speech' and made illegal; (ii) that 'racial hatred' should be outlawed; (iii) that public denial of the Shoah is not only evil but 'a glorification of nazism' and should be outlawed; (iv) that the European colonialism of past centuries was 'racist'; (v) that institutions can be described as 'racist' and therefore must be reformed with members of those institutions subject to compulsive 're-education' regarding the benefits of multiculturalism and of why 'racism' is evil; (vi) that criticism of the policies and actions of the Zionist entity that occupies Palestine, and criticism of the entity itself, is anti-Semitism, with the Zionist entity now firmly part of the Western Establishment.

#### **The Anti-Establishment Contributions Of Myatt And Of Long**

If Myatt did found the O9A then he founded it as a heretical anti-Establishment - antinomian - subculture {8} which promoted:

- The heresy of National Socialism;
- A cyclical, Aeon, view of cultures and civilizations;
- An alternative version of history for the years 1933-1945 which includes the belief that what has come to be called the Shoah did not occur;
- The celebration of one's own ancestral folk culture;
- A rejection of multiculturalism;
- The individual adventure to discover Lapis Philosophicus - wisdom - through an arduous, practical, and decades long Seven Fold Way with its Insight Rôles and Grade Rituals;
- The ancient pagan, Hellenic, septenary system in place of the distorted, medieval, Hebraic ten-fold Otz Chim used by all other modern Occultists;
- The development of latent human faculties by means of new techniques such as the septenary Star Game (acausal thinking) and the Rite of Internal Adept (empathy with Nature) which establish a new epistemology;
- An ontology of causal and of acausal Being and beings;
- An ethic based on the virtues of personal and kindred honour.

In this subculture the promotion of National Socialism, of 'satanism' and of using occult rituals, were considered 'causal-forms'; that is, as a means - like Insight Rôles - for an individual to gain knowledge and insight of both themselves and the society in which they live:

"Through the practice of 'insight roles', the order advocates continuous transgression of established norms, roles, and comfort zones in the development of the initiate." {9}

That this antinomian O9A subculture was later embellished, developed, changed and misunderstood by others, during and after the 1990s, is irrelevant to Myatt's intention if indeed he was the first 'Anton Long'.

#### **An Anti-Establishment Heretic**

Myatt's reputation - at least currently for the sagacious, and future for a rational and scholarly minority - is not in his alleged founding of the O9A but in his philosophy of *pathei-mathos*; {10} in prose such as *One Tree Among Many* {11} and *Memories Of Manual Labour* {12}; in works such as *Classical Paganism And The Christian Ethos*, and *Tua Est Diaboli lanua*; {13} and in his translations of and extensive commentaries on tractates of the *Corpus Hermeticum*. {14}

For Myatt's antinomianism is expressed: (i) by his philosophy of *pathei-mathos* which is in many ways revolutionary with its individualism, its emphasis on empathy and personal honour, and its dissection of the causal abstractions, the denotata, and which abstractions - such as "racism", "holocaust denial", and "hate speech" {15} - not only inform and now motivate the governments of the modern West but also, because of their embedded dialectic of opposites, perpetuate the cycle of suffering; {16} (ii) by what is arguably the new paganism that can be developed from Myatt's works; {17} and (iii) by his renaissance of the roots of Western culture which are Greco-Roman, Hellenistic, paganism and not Hebraistic culture - based around the Old and New Testaments - about which the English poet and scholar John Addington Symonds wrote in 1873: "the separation between the Greeks and us is due principally to the Hebraistic culture we receive in childhood."

These three antinomianisms explain the strategy of the Establishment and its savants such as antifascists in regard to Myatt. Which is to, often by means of the *große Lüge* propaganda tactic, distract attention away from these three antinomianisms by connecting Myatt primarily to the phantasmagorical, evil, neo-nazi, O9A 'boggle' they have created through their allegations, through the 'black propaganda' of paid FBI asset Joshua Sutter {18} and through their cynical propagandistic claim that since x numbers of alleged O9A 'members' or adherents - where x is between 5 and 20 - have been convicted of certain crimes it means the O9A and/or its 'ideology' and/or Myatt as its founder, has/have incited or is/are responsible for the horrid deeds of such convicted felons. Which cynical propaganda relies not only on the false claims that the O9A has 'members' {19} and is an ideology but also on the Fallacy of Composition.

This cynicism derives from the belief by the Establishment and many of its savants that the majority of peoples in the modern West will not only depend on the fallacy of appeal to authority, and thus accept their propaganda as true, but will also fail to recognize that such propaganda employs fallacies such as the Fallacy of Composition.

But it is interesting and perhaps indicative that Myatt's philosophical works and translations have spread to places such as Iran, {20} currently the only nation which officially denounces the Shoah as a myth and for which denunciation it has become the object of Establishment propaganda, of harsh punitive economic and financial sanctions, with Establishment sanctioned assassination of its scientists {21} and American atrocities such as the shooting down of Iranian civilian flight 655 in 1988 killing all 290 passengers and crew, which passengers included children, and for which deaths no American was ever held accountable in a Court of Law.

Perhaps indicative because the Western Establishment propaganda about Myatt's rejection of all extremisms, and his post-2012 writings, being lies and deceptions {22} are not and never have been universally believed.

## Conclusion

The strategy and tactics of the Establishment and its savants has been remarkably successful in diverting attention away from Myatt's core heresy: (i) his individualistic philosophy of *pathei-mathos* which uncovers the inhumanity of causal abstractions, and (ii) his renaissance of Western paganism where it is living individuals and their deeds and observed character, not some impersonal law or laws, which are the standard for personal behaviour.

But this diversion will not last, for all Establishments, all nation-States, all Empires, every hegemony, built as they are on hubriatic causal abstractions, and using force, dehumanizing laws, and repression as they do to maintain their *zeitgeist* with their *idéés fixes*, are wyrdfully inclined to decline and fall in centuries if not in decades.

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{1} The texts are available at:

(i) Naos, <https://gawathan.files.wordpress.com/2022/10/naos-practical-guide-to-modern-magick.pdf>

(ii) Satanic Letters, (a) <https://gawathan.files.wordpress.com/2022/10/satanicletters-1.pdf> (b) <https://gawathan.files.wordpress.com/2022/10/satanicletters-2.pdf>

(iii) Culling Texts, pp. 419-441 of *The Definitive Guide To The Order of Nine Angles: Theory and Praxis*, Seventh Edition, 2015, <https://gawathan.files.wordpress.com/2023/02/definitive-guide-to-the-order-of-nine-angles.pdf>

The Culling Texts were the subject of a 2018 academic essay by Della E. Champion titled *Mythology, Authority, and Human Sacrifice in the Order of the Nine Angles*, which essay was analysed in *Another Academic Misinterpretation Of The O9A* and described five basic flaws in Champion's essay:

° The Culling Texts, and the O9A advocacy of culling, are taken out of context, which context is not considered nor referenced by Champion, and which context is (a) the sinister-numinous and esoteric philosophy of the O9A, and (b) that an actual culling is advocated as one part of the training germane to one early stage of the O9A's Seven Fold Way, that of External Adept.

° Champion, rather than considering those texts in relation to the aforementioned esoteric and practical context, uses sociological and psychological theories and ideas to make claims about and assumptions regarding the personal intent of the authors of the culling texts.

° Extrapolating from those claims and assumptions, Campion proceeds to make claims and assumptions about the intent of the O9A itself, thus providing a classic example of the fallacy of illicit transference.

° Campion relies on the opinions of others regarding the O9A and Myatt - on secondary and tertiary sources - rather than referencing readily accessible primary O9A and Myattian sources, thus revealing a lack of scholarly research and the commission of the fallacy of argumentum ad verecundiam.

° Her lack of scholarly research using primary sources results in factual errors and further undermines the academic credibility of the essay

<https://web.archive.org/web/20200702101305/https://omega9alpha.files.wordpress.com/2018/04/misinterpretation-o9a-v5.pdf>

{2} Two of the most common fallacies committed by antifascists and their supporters in regard to the allegation are the fallacy of appeal to authority and the fallacy of suppressed evidence. These fallacies, in relation to the allegations about Myatt, are described in Appendix I.

{3} The following works describe and disprove their propaganda and disinformation in relation to their allegations about Myatt:

° *Author Profiling In The Case Of Mr Myatt*, <https://concerningmyatt.files.wordpress.com/2022/09/dm-o9a-author-profiling.pdf>

° *Modern Tale Of An Antifascist Propagandist*, <https://concerningmyatt.files.wordpress.com/2022/09/a-modern-tale.pdf>

° *Social Media Fun And Games With David Myatt*, <https://archive.org/download/o9a-media-false-claims/o9a-media-false-claims-v3.pdf>

° *Academics And Fallacies in Disproving Allegations, Exposing Fallacies*, <https://archive.org/download/compilation23/compilation23.pdf>

° *Four Interviews: An Uncertainty Of Knowing*, <https://archive.org/download/myatt-four-interviews/myatt-four-interviews.pdf>

° *ISD Allegations*, <https://concerningmyatt.files.wordpress.com/2022/09/isd-o9a-report-v3a.pdf>

° *Jacob Senholt And the Fallacy Of Incomplete Evidence*, [https://archive.org/download/senholt-fallacy\\_202305/senholt-fallacy.pdf](https://archive.org/download/senholt-fallacy_202305/senholt-fallacy.pdf)

° *Old Accusations*, <https://concerningmyatt.files.wordpress.com/2022/09/myatt-old-accusations-v1.pdf>

{4} His career as an anti-Myatt propagandist is described in *Modern Tale Of An Antifascist Propagandist*, <https://concerningmyatt.files.wordpress.com/2022/09/a-modern-tale.pdf>

In 1998 Myatt challenged him to a duel with deadly weapons for publicly spreading lies and rumours about him. The antifascist ignored the challenge with Myatt in his 2012 essay *A Matter Of Honour* - <https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf> - describing such a refusal as having vindicated his own honour with ancient European written and unwritten rules of chivalry and honour branding the person who refuses to either apologize in person or take part in a duel as a coward.

An early printed European manual of honour was published in London in 1590 under the title *The Booke of Honor and Armes*. It states that "honour is preferred before life" and lists of the type of lies that merited a challenge to a duel.

{5} The reports are analysed in section II, *Establishment Propaganda*, in the text *Wikipedia, Establishment Propaganda, And The Order Of Nine Angles*, <https://archive.org/download/wikipedia-establishment-o9a/wikipedia-establishment-o9a.pdf>

{6} <https://www.scribd.com/document/626556569/Ethan-Melzer-Sentencing-Submission>

{7} Refer to *The Curious Case Of Mr Melzer And The Order Of Nine Angles*, <https://theo9away.files.wordpress.com/2023/03/curious-case-v9.pdf>

{8} *Omega9Alpha Subculture: A Complete Guide*, [https://archive.org/download/subculture\\_complete/o9a-subculture-complete.pdf](https://archive.org/download/subculture_complete/o9a-subculture-complete.pdf)

{9} Per Faxneld and Jesper Petersen, *At the Devil's Crossroads in The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012, p.15

{10} For an overview of Myatt's philosophy, see <https://davidmyatt.files.wordpress.com/2021/09/myatt-philosophy-third-edition.pdf>

{11} <https://davidmyatt.wordpress.com/2023/06/06/one-tree-among-many/>

{12} <https://davidmyatt.files.wordpress.com/2022/10/dwm-memories-manual-labour.pdf>

{13} (a) *Classical Paganism And The Christian Ethos*, <https://davidmyatt.files.wordpress.com/2018/03/classical-paganism-v2-print.pdf> (b) *Tua Est Diaboli Ianua*, <https://davidmyatt.files.wordpress.com/2018/03/tua-es-diaboli-ianua.pdf>

{14} *Corpus Hermeticum: Eight Tractates*, <https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf>

{15} Refer to Chapter 2, *Dissecting Anti-Fascist Abstractions in Deconstructing Antifascism, Refounding Western Paganism*, [https://archive.org/download/deconstructing-antifascism-v5\\_202301/deconstructing-antifascism-v5.pdf](https://archive.org/download/deconstructing-antifascism-v5_202301/deconstructing-antifascism-v5.pdf)

{16} As noted in *Deconstructing Antifascism, Refounding Western Paganism*,

"The result of such assignment [of individuals] to such manufactured categories is the immoral dehumanization, the demonization, of the individual who is perceived according to how the category is perceived. Which demonization is precisely what antifascists accuse nazis, neo-nazis, fascists, and their other opponents of doing and what all ideologies, and most religions codified by a hierarchy of authority, have a tendency sooner or later to do because such ideologies and religions are, depend on, were and are founded on, a dialectic of opposites and thus on assigning the-other to named categories and on the belief that the-other is not only wrong but is often if not always evil and thus in the case of ideologies that the-other should be hated with the use of violence against them Justified, and in the case of many organized religions that the-other are deserving of persecution and even of execution.

Thus, rather than aiding the creation of better, more fair and rational, societies and communities, antifascists despite their propaganda to the contrary continue the historical cycle of division, persecution, intolerance, hate, and violence. For in terms of suffering (dukkha) they with their categorizations of the-other and claims to moral authority perpetuate the dialectic of conflict." [https://archive.org/download/deconstructing-antifascism-v5\\_202301/deconstructing-antifascism-v5.pdf](https://archive.org/download/deconstructing-antifascism-v5_202301/deconstructing-antifascism-v5.pdf)

{17} Refer to *Western Paganism And Hermeticism: Myatt And The Renaissance of Western Culture*, <https://archive.org/download/myatt-and-paganism-v3b/myatt-and-paganism-v3b.pdf>

{18} *Black Propaganda, The FBI, And The O9A*, <https://web.archive.org/web/20230218045704/https://theo9away.files.wordpress.com/2023/02/origins-ban-o9a-1.pdf>

{19} As has been stated many times over the decades the O9A does not have "members" since it is a leaderless esoteric philosophy and praxis, in reality a subculture and has no official anything, be it a leader, or website, or blog, or officials such as an "outer representative". O9A subculture is described in *Omega9Alpha Subculture: A Complete Guide*, [https://archive.org/download/subculture\\_complete/o9a-subculture-complete.pdf](https://archive.org/download/subculture_complete/o9a-subculture-complete.pdf)

{20} <https://davidmyatt.files.wordpress.com/2013/01/notes-heraclitus-80-farsi.pdf>

{21} Examples are Darioush Rezaeinejad, Masoud Ali-Mohammadi, Majid Shahriari, and Mostafa Ahmadi Roshia.

{22} The antifascist Establishment mouthpiece awarded an MBE by the British government has become laughingly mocked among many Occult Left Hand Path antinomians for his mass-media spread claims that "Myatt lies through his teeth," and that Myatt's post-2012 writings, including his philosophy of pathei-mathos, are a deception by an unrepentant neo-nazi. For which claims the antifascist, as usual, provided nothing evidential.

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## Appendix I

### Glossary

#### Abstraction

An abstraction (also known as a causal abstraction) is the manufacture, and/or the use of, some denotatum - some name or category or idea - to (i) describe or to categorize a human being and/or their behaviour and/or their personality, assumed or observed, or (ii) describe or to categorize a non-human living being. Implicit in all causal abstractions that are used to describe/categorize human beings is a denoted opposite, as for example in the denotata 'good' and 'bad', 'right and wrong', 'lawful and unlawful'. The result is a dialectic - a conflict - of opposites with the inevitable dehumanization (the judgment) of individuals based on what category they have been assigned to, or are believed to be, by others.

In essence, and philosophically, causal abstractions enshrine hubris.

## **Antinomianism**

Defiance of, or opposition to, the customs, the beliefs, the authority of the modern nation-State with its *idées fixes* which include the idea that the nation-State through its government, its institutions, and its laws is the ultimate authority and judge of what is 'right' and 'wrong', not the judgment of the individual, and which supra-personal authority can and should be enforced by the nation-State through a police force or a law-enforcement agency, through the Courts, and if necessary through its armed forces all of which operate through a hierarchical chain-of-command.

Modern antinomians include some anarchists and nihilists; some adherents of Left Hand Path Western Occultism; and some adherents or followers or advocates of what are deemed by modern nation-States to be 'heretical', deprecated, or are outlawed, such as 'historical revisionism' and National Socialism.

## **Black Propaganda**

'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.

## **Big Lie (große Lüge) Technique**

This technique is when 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 large proportion of people accept the lie(s) or accusation(s) as fact even though nothing probative – no evidence based on primary sources – is ever presented.

## **Establishment**

By 'the Establishment' is meant the institutions and the people who have the power, the means, and sufficient savants, to (i) influence and to shape 'public opinion' on matters political, economic, military, and social, and (ii) to enforce their zeitgeist, their power, their judgment, their opinions, upon the people and if they deem it necessary on other peoples, other governments, in other nations through the use of military force or sanctions.

The Establishment thus includes politicians and the incumbent government and often the 'political opposition', large often multinational business enterprises, the mainstream Media (especially national newspapers and television and now internet news media and outlets), well-funded special-interest advocacy groups both political and business-orientated; established academics whose work has featured in mainstream publications, and so-called 'independent' or 'freelance' journalists whose work appears in or is cited by the mainstream Media.

## **Fallacy Of Ad Populum**

When a person 'follows the crowd' and believes or claims that because so many others believe or claim something it must be right. A typical example is when an O9A opponent claims that Myatt is/must be Anton Long because so many people have said or written he is or believe he is.

## **Fallacy Of Appeal To Authority/Argumentum ad Verecundiam**

When someone, rather than undertaking their own research using primary sources, reproduced or references what others have said or written about a matter or person because they believe or claim that those others are 'reliable sources' or authorities on the matter.

## **Fallacy Of Argumentum ad Hominem**

This belongs to the category ignoratio elenchi. Argumentum ad hominem is when the character and/or the motives and/or the identity of the person presenting an argument is/are maligned or called into question often in an attempt to deflect attention away from the topic being discussed.

## **Fallacy of Composition**

Also known as the Fallacy of Illicit Transference. When a generalization is made from a few specific instances or examples with the generalization then applied to pejoratively describe or malign a group or organization.

## **Fallacy Of Incomplete Evidence**

Also known as the fallacy of suppressed evidence. When evidence which disproves or may disprove a claim or conclusion is not considered either deliberately (suppressed evidence) or because of a lack of detailed and scholarly research.

## **Primary Sources**

Primary sources include contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials individuals used to describe (i) events in which they were participants or observers, and (ii) ideas or creations - such as a philosophy, music, literature, or art-work - which they were responsible for.

The criteria of scholarship are: (i) a detailed, meticulous, unbiased original research on and concerning a specific topic or topics or subject undertaken over a year or more in duration and involving primary source material; (ii) an ability to be able to read primary sources in their original language; and (iii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject being the logical result of the cumulative scholarly learning so acquired.

If the researcher cannot read primary sources in their original language and has to rely on the translations of others then their conclusions are not original and not scholarly just as if they commit logical fallacies - such as argumentum ad verecundiam - then their conclusions are also not scholarly.

### **Propaganda**

The systematic dissemination of information, especially in a biased or misleading way, in order to promote a political cause or point of view or zeitgeist.

### **Savant**

Savant is O9A terminology for someone who is supine and who thus appeases or who soothes their master or masters, often by agreeing with them or doing their bidding. The master of many savants in the modern West is the Establishment.

The usage is from the Icelandic *sefa*. Another Icelandic term used by the O9A is *kunnleik*, from Old Norse, which implies not knowledge per se, but acting on, -leik, or using, a detailed knowing of a particular thing, or using, acting on, a knowing of a particular person through a personal acquaintance with them.

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### Another Iconoclastic Translation

Although David Myatt's translation of the gospel of John from the Christian New Testament is, as of the date of writing, a work-in-progress, sufficient has been released for a preliminary review. Thus far he has published the completed translation of and extensive commentary on the whole of chapters 1 to 5, which partial translation is available from his blog. {1}

To describe the translation as iconoclastic is something of an understatement. Perhaps more aptly it is heretical in the sense that Wycliffe's 14th century and Luther's 16th century translations were at the time considered by some to be heretical. To understand why it might be considered heretical, by mainstream Christians at least, we need to examine Myatt's methodology.

#### Methodology

Myatt's methodology is the same as that used in his translations of chapters from the Corpus Hermeticum which was written in the same Hellenistic Greek as the New Testament. His methodology is to use some transliterations – theos instead of god/God; phaos instead of light; and so on – and to find unusual English words for Greek terms which he considers are important to preserve the meaning current at the time the writings were composed. His reasoning is that particular English words – and angel, Word, spirit, prison, heaven, hour, and Jews, come to mind vis-a-vis the gospels – have acquired or now convey meanings which are not appropriate to the time of the gospels and which thus distort the text.

One very striking example is his translation of verse 24 of chapter 3. The King James Bible has "For John was not yet cast into prison." All other English translations are similar. Myatt, however, has "And John had yet to be hurled into a guarded cage."

In his commentary on this verse he writes,

βεβλημένος εἰς τὴν φυλακὴν. A phrase deserving some consideration, for φυλακή is not 'prison' as prisons are understood today and in the past few centuries but rather 'a guarded cage', with βεβλημένος εἰς implying a forceful 'throwing' or a hurling into such a cage.

A quick check of a dictionary of ancient Greek reveals that φυλάσσω – the origin of the term φυλακή – does mean "to keep guard" and figuratively, in the likes of Herodotus, implies a 'cage'.

But possibly most controversial of all is his rejection of English terms such as *Jews*, *angel* and *heaven*. In place of *Jews* he has *Judaeans*, writing in a comment on chapter 1 verse 19,

After much consideration I have translated Ἰουδαία not by the conventional term 'Jews' but rather by *Judaeans*, given (i) that the English terms *Jews* and *Jewish* (deriving from the 13th/14th century words *gyv*/*gyw* and *lewe*) have acquired connotations (modern and medieval) which are not relevant to the period under consideration; and (ii) that the Greek term derives from a place name, *Judaea* (as does the Latin *iudaeus*); and (iii) that the Anglo-Saxon version (ASV) retains the sense of the Greek: here (*iudeas*) as elsewhere, as for example at 2.6, *æfter iudea gecleansunge*, "according to *Judae*an cleansing."

In a long and bound to be controversial comment on the term 'heaven' he writes,

Conventionally, οὐρανός here is always translated as 'heaven' although the term 'heaven' – used in the context of the Gospels – now has rather different connotations than the Greek οὐρανός, with the word 'heaven' now often implying something explained by almost two thousand years of exegesis and as depicted, for example, in medieval and Renaissance Christian art. However, those hearing or reading this particular Greek gospel for the first time in the formative years of Christianity would most probably have assumed the usual Greek usage of "the heavens" in the sense of the "the star-filled firmament above" or in the sense of "the sky" or as the abode of theos and/or of the gods (ἐν οὐρανῷ θεοί), an assumption consistent with the fact that the Evangelist explains and interprets certain non-Greek words (qv. the comment on 1.42) and considering also his use of a colloquial Greek expression (qv. the comment on 1.51).

It therefore seems apposite to suggest a more neutral word than 'heaven' as a translation of οὐρανός and one which might not only be understood in various 'classical' ways by an audience of Greek speakers (such as the ways described above) but also be open to a new, and Christian, interpretation consistent with the milieu that existed when the Gospel of John was written and first heard. That is, before the exegesis of later centuries and long before post-Roman Christian iconography. Hence my suggestion of the post-classical Latin term *Empyrean*, which can bear the interpretation of the abode of theos and/or of the gods, of "the sky", of the "the star-filled firmament above; and a Christian one suggested by Genesis 2.8 – παράδεισον ἐν Εδεμ (the Paradise of Eden) – and also by *shamayim*.

Which is why the standard translation of a verse such as chapter 1,19 - "And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who are you?" - is interpreted by Myatt as

For such was the evidence John gave when the Judaeans dispatched priests and Levites from Jerusalem to ask him: "Who are you?"

### **Heresy**

His heretical interpretation is evident in so many passages it is difficult to pick out just one or two. But the following is a typical example, from chapter 3, verses 19-21, with Myatt pointing out in his commentary that in the gospel of John *the phaos* is identified as Jesus himself and thus is in the gospel of John a synonym for Jesus.

And this is the condemnation: That the Phaos arrived in the world but mortals loved the darkness more than the Phaos, for their deeds were harmful. For anyone who does what is mean dislikes the Phaos and does not come near the Phaos lest their deeds be exposed. But whomsoever practices disclosure goes to the Phaos so that their deeds might be manifest as having been done through Theos.

This is conventionally translated as "And this is the verdict, that the light came into the world, but people preferred darkness to light, because their works were evil. For everyone who does wicked things hates the light and does not come toward the light, so that his works might not be exposed. But whoever lives the truth comes to the light, so that his works may be clearly seen as done in God."

The effect of Myatt's interpretation of the gospel is that it not only humanizes Jesus but also Christianity, with Myatt writing in the Preface that,

"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 seems to express what the Beatitudes express, and something which individuals such as Julian of Norwich, George Fox and William Penn many centuries later tried to say and write about Christianity and about the teachings and the life of Jesus of Nazareth."

He also mentions Julian of Norwich, George Fox and William Penn in his 2017 essay *The Way Of Jesus of Nazareth: A Question Of Hermeneutics?* where, giving several examples from his translation and commentary, he writes that the gospel expresses

"the way of humility, of forgiveness, of love, of a personal appreciation of the divine, of the numinous; and a spiritual, interior, way somewhat different from supra-personal moralistic interpretations based on inflexible notions of 'sin' and thus on what is considered 'good' and what is considered 'evil'. {2}

His iconoclasm - heresy? - is also evident in his translation and commentary on The Beatitudes, {3} from The Gospel According To Matthew 5:1-10, and which translation is:

- 1 Observing the multitudes, he ascended the hill and, having sat down, his disciples approached him.
- 2 Then, a revelation, for he instructed those there by saying this:
- 3 Fortunate, those humble with spiritus, for theirs is the Kingdom of Emyrean.
- 4 Fortunate, those who grieve, for they shall have solace.
- 5 Fortunate, the gentle, for they shall acquire the Earth.
- 6 Fortunate, those who hunger and thirst for fairness, for they shall be replete.
- 7 Fortunate, the compassionate, for they shall receive compassion.
- 8 Fortunate, the refined of heart, for they shall perceive Theos.
- 9 Fortunate, the peaceable, for they shall be called children of Theos.
- 10 Fortunate, those harassed due to their fairness, for theirs is the Kingdom of Emyrean.

The translation, as he explains in his commentary, uses his interpretation of particular Greek words in the Gospel of John, rather than the conventional ones, examples in The Beatitudes being 'theos' instead of God, 'fortunate' instead of blessed, 'spiritus' instead of spirit, and Emyrean instead of Heaven; all of which he explains in detail in his commentary on John and quotes from in his commentary on the Beatitudes.

### **Conclusion**

As to whether Myatt's translation of John, when completed, will find a niche is an interesting question given not just his iconoclastic methodology but also the esteem in which the gospels are held by Christians the vast majority of whom, were they to read his interpretation, would probably be offended even though his explanations in his commentary are extensive and scholarly.

KS  
2018  
v.1.05

{1} <https://davidmyatt.files.wordpress.com/2023/08/myatt-gospel-john-1-5.pdf>

{2} <https://davidmyatt.files.wordpress.com/2023/08/dm-way-of-jesus.pdf>

{3} <https://davidmyatt.files.wordpress.com/2023/08/the-beatitudes-v1.pdf>



Editorial Note:

An earlier version of this article was originally published in 2017 on the now defunct regardingdavidmyatt blog.  
We have updated the URL's

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## Interpreting The Rejection Of National Socialism By A Neo-Nazi

In 2012 a British right-wing activist, an extremist jailed for racist violence, and an ideologue who for thirty years supported neo-nazism, published two articles explaining his reasons for rejecting National Socialism, in one of which he condemned Hitler as "a flawed individual who caused great suffering and whose actions and policies were dishonourable and immoral". A year later he was to write a 30 page semi-autobiographical essay analyzing extremism in general and his rejection of all extremisms.

Somewhat surprisingly, given his notoriety which included being arrested in 1998 for incitement to murder and incitement to racial hatred, the three articles were ignored by his antifascist opponents and even today, a decade later, the academics who have written about him and his neo-nazi activities and theorizing have never analyzed them.

The person in question is David Myatt, a former bodyguard of Colin Jordan, {1} one of the prominent figures in post-1945 neo-nazism; a member of the paramilitary neo-nazi group Column 88; {2} who took over the leadership of Combat 18 when its founder Charlie Sargent was imprisoned for murder {3} and who allegedly wrote a terrorist manual 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." {4}

While there has been some speculation for this neglect of these three and other post-2012 anti-extremist writings of his {5} we shall attempt to analyze the two 2012 articles titled *Some Philosophical and Moral Problems of National-Socialism*, and *Hitler, National-Socialism, and Politics: A Personal Reappraisal*. {6}

### Some Philosophical and Moral Problems of National-Socialism

In this article Myatt, referencing Aeschylus, Sophocles, and the Ἐρινύες, philosophically and scholarly criticized Hitler and National Socialist Germany in terms of Ancient Greek literature, mythology, and ὕβρις (hubris) writing that:

"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 [...]

In effect, therefore, and in general terms, the National-Socialism of Adolf Hitler was un-wise; based on a misunderstanding 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."

Since National Socialist Germany, The Third Reich, lasted a mere decade and the following *Großdeutsches Reich* only three years this criticism is justified.

In moral terms Myatt referencing his Numinous Way philosophy – later expanded into his *weltanschauung* of *patheimathos* {7} – provides a more detailed analysis, writing that National Socialism may be defined by:

- (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.

He then contrasts each of these with the principles of his Numinous Way. For example, in respect of point (i) he explains that:

"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. It is always personal, individual, and 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."

In regard to point (iv) for example he explains that:

"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. 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."

In regard to point (v) he writes that:

"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, 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."

There is thus a consistent, logical, moral deconstruction of and rejection of National Socialism by a former neo-nazi activist of thirty years standing who has been described as "arguably England's principal proponent of contemporary neo-Nazi ideology and theoretician of revolution." {8}

It therefore seems astonishing that this consistent, logical, moral deconstruction of and rejection of National Socialism by a former neo-nazi has been ignored by antifascists, by government sponsored political policy groups pledged to fighting racism and extremism, and by academics.

#### **Hitler, National-Socialism, and Politics: A Personal Reappraisal**

Near the beginning of this essay Myatt quotes from a poem by TS Eliot:

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.

This, he writes, beautifully expresses where his new learning and thinking have led him and may be leading him; to rejecting the views and opinions of his past {9} and to better express what his Numinous Way philosophy means morally and personally. He is aware that he:

"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."

The core of the article is one of his answers:

"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 [...]

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 with his *Some Philosophical and Moral Problems of National-Socialism* there is a consistent, logical, moral deconstruction and rejection of National Socialism.

### Conclusion

We can only conclude that the neglect of this consistent, logical, moral deconstruction and rejection of National Socialism by a former neo-nazi activist of thirty years standing is the result of a entrenched, prejudicial and peremptory, view of Myatt by current Establishments on both sides of the Atlantic.

Rachael Stirling  
July 2023  
v. 1.05

URL's valid as of July 2023

{1} Nicholas Goodrick-Clarke, *Hitler's Priestess: Savitri Devi, the Hindu-Aryan Myth and Neo-Nazism*, NYU Press, 2000, p.215

{2} Nicholas Goodrick-Clarke, *Black Sun: Aryan Cults, Esoteric Nazism and the Politics of Identity*, NYU Press, 2001, pp.215-217. See also *Encyclopedia of White Power: A Sourcebook on the Radical Racist Right*, edited by Jeffrey Kaplan and published by Rowman & Littlefield in 2000.

{3} George Michael. *The Enemy of My Enemy: The Alarming Convergence of Militant Islam and the Extreme Right*. University Press of Kansas, 2006, p. 142.

{4} Michael Whine. *Cyberspace: A New Medium for Communication, Command and Control by Extremists*, Studies in Conflict & Terrorism, Volume 22, Issue 3. Taylor & Francis. 1999.

{5} The most common excuse for this neglect was voiced by a British, Establishment honoured, antifascist who prejudicially and peremptorily said that in such writings Myatt "is lying through his teeth." The comment was made to journalist Justin Ling in an interview published in March 2022.

{6} The two 2012 articles are available at <https://davidmyatt.wordpress.com/moral-problems-of-national-socialism/>

The 2013 article is *Understanding and Rejecting Extremism: A Very Strange Peregrination*, <https://davidmyatt.files.wordpress.com/2022/10/david-myatt-rejecting-extremism.pdf>

{7} This 'world-view' is explained in his 66 page monograph *The Numinous Way Of Pathei-Mathos*, seventh edition, 2022, <https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf>

{8} George Michael. *The New Media and the Rise of Exhortatory Terrorism*. Strategic Studies Quarterly (USAF), Volume 7 Issue 1, Spring 2013.

{9} Myatt references an earlier article of his published in 2003 and titled *National-Socialism, Folk Culture, and a Muslim Khilafah* - available at <https://archive.org/details/myatt-ns-khilafah-v1> - written during his campaign as a Muslim to try and bring National Socialists and radical Muslims together to fight what he then still regarded as their common enemies. Myatt's campaign is documented in a chapter of George Michael's book *The Enemy of My Enemy*, op.cit.

## Some Quotations About Extremism, National Socialism, And Allegations

From The Works Of David Myatt

### Preface

Some quotations to offset the scurrilous, prejudicial, accusation that Myatt's voluminous post-2011 writings about his rejection of extremism and about his philosophy of pathei-mathos, are "a deception". As someone wrote in 2023 in the essay "Notes On Expiation, Forgiveness, And Implacability",

In the matter of the post-2012 writings of David Myatt, <sup>(1)</sup> in which he described his rejection of National Socialism, of all types of extremism, and expounded his weltanschauung of pathei-mathos <sup>(2)</sup> with its virtues of compassion, empathy, and honour, there are only two logical approaches. Either (i) they are, as his former political opponents believe, Myatt "lying through his teeth", <sup>(3)</sup> a deception, and that he is still an extremist, a neo-nazi; or (ii) they are as Myatt writes expiative <sup>(4)</sup> and express what he has slowly learned from his own pathei-mathos: from his three decades as a neo-nazi activist and ideologue, from his decade as a Muslim, from the deaths of two loved ones, and from a scholarly study in their original language of Ancient Greek, Hellenistic, and Christian literature including Aeschylus, Sophocles, Aristotle, Cicero, the Corpus Hermeticum, the Christian Gospels and The Fathers Of The Church such as Tertullian, Augustine and Maximus of Constantinople whose writings are included in the collections, edited by Migne, titled *Patrologia Graeca* and *Patrologia Latina*, also known under the title *Patrologiae Cursus Completus*. <sup>(5)</sup>

In regard to the belief of his former political opponents the question they have to answer is where is their evidence, their proof? For the civilized rule is that the burden of proof is on those who accuse.

Reasonable doubt: is there any other reasonable explanation for those writings other than the accusation they are lies, a deception? Yes, that they are expiative and born of pathei-mathos, in support of which they are consistent over a period of some ten years and detailed both in autobiographical terms, in terms of the scholarly, poetic and other references and quotations, and particularly in terms of the philosophy expressed by means of their ontology, ethics, and epistemology.

Haereticus Reputandus  
2023

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"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 [...]

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 ὄβρις 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."

"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 Phillippe 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."

Understanding and Rejecting Extremism: A Very Strange Peregrination, 2013

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"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."

Pathei-Mathos, Genesis of My Unknowing, 2012

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"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 [...]

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

But instead of love we, our selfish, our obsessed, our extremist kind, engendered hate. Instead of peace, we engendered struggle, conflict, killing; instead of tolerance we engendered intolerance. Instead of 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."

Letter To My Undiscovered Self, 2012

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"So much remorse, grief, and sorrow, within me for the unwise suffering-causing deeds of my past. Yet all I have in recompense for decades of strife, violence, selfishness, hate, are tears, the cries, alone - and words, lifeless words, such as this; words, to - perhaps, hopefully - forewarn forswear so that others, some few, hearing, reading, may possibly avoid, learn from, the errors that marked, made, and were, my hubris.

Such an elixir of extremism which I, with paeans born of deluded destiny, refined, distilled, made and - like some medieval fake apothecary - sought to peddle as cure for ailments that never did exist. Then her - Francine's - death that day late May such that for so long a time such feelings of remorse, grief, and sorrow, overwhelmed so that Sleep when he deigned to arrive arrived to take me only fitfully, slowly, back to Night and usually only after I, in darkness, lay to listen to such music as so recalled another aethereal, beautiful, older, world untainted by the likes of me; a world recalled, made manifest, to me in the sacred music of Josquin Desprez, Dunstable, Tallis, William Byrd, Tomás Luis de Victoria...

Such a longing then in those lengthy days longer nights to believe, to reclaim the faith - Christe Redemptor Omnium - of decades past to then presence, within, a sanctified expiation that might could remove that oppressive if needed burden. Of remorse, grief, sorrow, guilt. But was it only pride - stubborn pride - that bade me resist? Or some feeling of failures, before? Some memory primordial, pagan perhaps, of how why Night - She, subduer of gods, men [1] - alone by Herself brought forth day from dark and caused us all to sleep to dream to somewhere and of necessity to die? I do not know, I do not know that why.

For there was then only interior strife until such time as such longing for such faith slowly ceased; no words in explanation, expiation. Ceased, to leave only the pain of a life mis-spent, left in memories of tears that lasted years. No prayer, no invocations; not even any propitiation to redeem, protect, to save. Only, and now, the minutes passing to hours to days as Sun - greeting, rising, descending, departed - passes from to return to the dark only to be born again anew; each newness unique, when seen.

I have no excuses; the failure of decades was mine. A failure of compassion, empathy, honour. A failure as a human being. There are no excuses for my past, for deeds such as mine. No excuses for selfishness, for a hubris of personal emotion. No excuse for deceit, deception, lies. No excuse for extremism, for racism, for the politics, the religion, of hate. For the simple truth - if so lately-discovered by me - is that the giver the bringer the genesis of Life is Love."

[1] Homer, Iliad xiv, 259 - εἰ μὴ Νῦξ δμῆτιρα θεῶν ἔσάωσε καὶ ἀνδρῶν

So Much Remorse, 2012

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My personal experiences, over some four decades, and my subsequent reflexion on that experience, have led me to conclude that, rather than denotata, the personal experiencing of the numinous through empathy and pathei-mathos is of fundamental importance in understanding both our physis (φύσις) - and thus our relation to Being and to beings - and Being, the numinous, itself.

To illustrate the dialectic of denotata and the subsequent suffering caused there is the National Socialism of Germany between 1933 and 1945. This was a way of life centred around denotata such as kampf, nation, and ethnic identity, with individuals judged by, and expected to judge others by, the primary criterion of ethnicity, with particular ethnicities assigned a certain value (high or low), and each individual judged by how well they adhered to the duty they were expected to do in respect of their nation (their land) and the ethnicity they were said to belong to or believed they belonged to. In addition, kampf between individuals, ethnicities, 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.

This German National Socialist way of life was therefore a collective, supra-personal, one with the empathy and pathei-mathos of individuals, and the personal judgement and compassion derived from them, ignored or suppressed in favour of obedience to the 'will of the collective' (the folk, the nation) embodied by Der Führer and through the führerprinzip and with disobedience not only disapproved of but liable to be punished. This dialectic of opposites - of certain types of individuals or ways of behaviour being better than others and with The Third Reich having a particular destiny achievable through kampf - naturally led to the impersonal harshness of the Nürnberger Gesetze, as well as to the invasion of Poland and thence to the

Second World War with the attendant deaths and suffering of millions of human beings. German National Socialism was thus from its beginnings to its ending in 1945 an extremism whose principles, causes, and characteristics promoted and incited harsh, uncompassionate, actions.

In contrast, the personal empathy and *pathei-mathos* of individuals provides a natural balance devoid of *denotata*, expressed or implied, and can only promote individual actions consistent with compassion. It cannot be extrapolated from the individual experiencing to form anything supra-personal expressed by a *denotatum* or by some *denotata* such as an -ism or an -ology be such religious, ideological, or political or otherwise, since in doing so its individual *physis*, its natural nameless balance, is replaced sooner or later by a dialectic of opposites.

In practical terms this implies the mortal individual could, at best, be a fallible example or inspiration for some others, since to claim or to be perceived by others as other than fallible and mortal, and other than a possible and personal inspiration, is *ὑβρις* (*hubris*) and a contradiction of the nameless balance that for centuries we have, according to my understanding, erroneously denoted by appellations such as *θεός*, *ὁ θεός*, and God with the inevitable dialectic of *exegesis* and conflict and of suffering.

In relation to *hubris*,

σὺ δ' ἄκουε δίκης, μηδ' ὑβριν ὄφελλε:  
ὑβρις γάρ τε κακὴ δειλῶ βροτῶ: οὐδὲ μὲν ἐσθλὸς  
ῥηιδίως φερέμεν δύναται, βαρύθει δέ θ' ὑπ' αὐτῆς  
ἐγκύρσας ἄτησιν: ὁδὸς δ' ἐτέρηφι παρελθεῖν  
κρείσσων ἐς τὰ δίκαια: Δίκη δ' ὑπὲρ ὕβριος ἴσχει  
ἐς τέλος ἐξελθοῦσα: παθῶν δέ τε νήπιος ἔγνω

Hesiod, *Ἔργα καὶ Ἡμέραι*, vv 213-218

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.

ἐξ ὧν δὲ ἡ γένεσις ἐστὶ τοῖς οὔσι, καὶ τὴν φθορὰν εἰς ταῦτα γίνεσθαι κατὰ τὸ χρεῶν· διδόναι γὰρ αὐτὰ δίκην καὶ τίσιν ἀλλήλοις τῆς ἀδικίας κατὰ τὴν τοῦ χρόνου τάξιν.

Anaximander

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

Questions Of Hermeneutics And Exegesis, 2023

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"Is to not judge others without a personal knowing of them, to not commit fallacies such as *a dicto secundum quid ad dictum simpliciter*, and to allow for personal expiation, perhaps to presence the numinous in at least one small and quite individual way? Personally, I am inclined to believe it is. *Pietatis fons immense, ἐλέησον; noxas omnes nostras pelle, ἐλέησον.*"

In Defence Of The Roman Catholic Church, Part One, 2018

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"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."

A Matter of Honour, 2012

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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*. 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

Some Questions For DWM, 2014

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"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."

Some Questions For DWM, 2014

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Source of Quotations:

<https://archive.org/download/davidmyatt-website-pdf-archive/davidmyatt-website.pdf>  
<https://davidmyatt.files.wordpress.com/2014/12/dwm-2014-questions.pdf>

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## The Pagan Philosophy Of David Myatt

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### Preface

Part One of this compilation contains short articles which discuss or which review some of David Myatt's post-2016 books and essays, and which articles serve as an introduction to Part Two which contains the complete text of the book *Western Paganism And Hermeticism: Myatt And The Renaissance of Western Culture*.

For the articles draw attention to or explain various aspects of Mr Myatt's philosophy and metaphysical writings such as his usage of various terms and the "new pagan metaphysics" which he has proposed.

As one of the articles importantly notes,

"there is a cultural revolution in the truths embedded in the book *Western Paganism And Hermeticism: Myatt And The Renaissance of Western Culture* and in the [Myattian] texts referenced therein. But whether such truths can replace the prevalent and mistaken belief that Christianity is somehow the embodiment of Western culture remains to be seen."

For these recent works by Myatt provide "an intellectual basis for a new, an enlightened, paganism firmly rooted in an understanding of our debt to Greco-Roman, pagan, culture."

June 2018 ev

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## Part One

### A Different Perspective

#### The Numinous, Ancestral Culture, And Myatt's Philosophy

Two essays by David Myatt published in 2018 – titled *Towards Understanding Ancestral Culture* and *From Mythoi To Empathy* {1} – though short compliment his two 2017 books *Classical Paganism And The Christian Ethos* and *Tu Es Diaboli Ianua* since they deal with two of the topics that are central to both books. {2}

In the first essay Myatt explains what he means by the term 'ancestral culture' – δίκη understood as fairness, as the balance, the wisdom, that ancestral customs often represent – and in the process clarifies the somewhat obscure passages at the end of his *Classical Paganism* text, explicitly stating that the modern paganus weltanschauung he wrote about in that book is founded on καλὸς κάγαθός and thus "on chivalry; on manners; on gentrifice romance; and on the muliebral virtues [and] gender equality."

In the second essay Myatt goes into some detail regarding what he means by the term 'numinous', details which are long-overdue and which explicitly distance him from the view of Rudolf Otto in respect of that term. For Myatt, the numinous is a perceivation, an apprehension resulting from the human faculty of empathy, and therefore in his view goes beyond religion. Indeed, he writes that religions "have not presenced, and do not and cannot presence, the numinous as the numinous can be presenced." Instead, what does presence the numinous is the knowing that empathy provides which is the move away from mythoi and anthropomorphic deities to "an appreciation of the numinous sans denotatum and sans religion."

As with almost all of Myatt's post-2011 philosophical writings the two essays – and indeed the two books – are not only derived from his own philosophical musings and his reflections on his own pathei-mathos, but also contain references to Greco-Roman culture. Which methodology is both a strength and a weakness.

A strength, in that he brings that ancient culture alive almost as if his writings are a bridge to that past and to a future where at least some of the ancient virtues he obviously so admires (such as chivalry) may live again and be melded with the virtues – the muliebral virtues – that he understands his own pathei-mathos and our 'human culture of pathei-mathos' have made him appreciate and consider are necessary if we human beings are to change and evolve.

A weakness, in that his writings contain no references to modern philosophies and philosophers and thus lack points of reference for those interested in philosophy as an academic subject. A lack which will undoubtedly deter many from studying Myatt's somewhat complex – almost labyrinthine and undoubtedly unique – metaphysics. A metaphysics which – based as it is on concepts such as physis, πάθει μάθος, perceivation, σωφρονεῖν, denotatum, and δίκη – will seem strange, indeed probably alien, to those nurtured on contemporary philosophy.

That said, those who make the effort to get to grips with Myatt's terminology and who are undeterred that his philosophy of pathei-mathos is scattered in pieces among multiple books and scores of essays and appears still in the process of development, will be rewarded. They will find a most decidedly Western and a decidedly pagan philosophy, rooted in the culture of Ancient Greece and Rome, which manifests the ethos of the West in a manner it has never before been manifest. Not only that, it restores that Western ethos to us, and importantly evolves it, in a distinct philosophical and refreshingly unpolitical way.

That only a few today will appreciate any of this is a sign of our unchivalrous era and of just how few still appreciate the native, the fair, the reasoned, the scholarly, culture of the West subsumed as that culture has been and increasingly is being by the rise of the uncultured, the raucous, ones among us.

R.S & K.S  
2018

{1} The essays are included in the fifth edition of Myatt's *The Numinous Way of Pathei-Mathos*, an Open Access gratis copy of which is available at:

<https://davidmyatt.files.wordpress.com/2018/03/numinous-way-v5c-print.pdf>

{2} (i) An Open Access gratis copy of *Classical Paganism And The Christian Ethos* is available at <https://davidmyatt.files.wordpress.com/2018/03/classical-paganism-v2-print.pdf> (ii) An Open Access gratis copy of *Tu Es Diaboli Ianua* is available at <https://davidmyatt.files.wordpress.com/2018/03/tua-es-diaboli-ianua.pdf>

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## A New Perspective

The essays included in the recent book titled *Western Paganism And Hermeticism: Myatt And The Renaissance of Western Culture* (1) seem to me to point to a truth which is both relevant and controversial.

The book is relevant because of how our Western culture is misunderstood even by many native Europeans, and also because that culture is under attack by those – now often government supported – advocates of a 'multi-cultural society' with public advocacy of one's own native culture being (if, that is, one is of European descent) deprecated and even in some European lands deemed by certain politicians to be "advocacy of White supremacy".

The book is controversial because it describes a culture which most modern political advocates of Western culture – of Western 'civilization' – will be unfamiliar with, fixated as so many of such political advocates often seem to be with the mistaken belief that Christianity is the embodiment of that culture.

However, as described in *Western Paganism And Hermeticism* – and in the texts referenced therein – Western culture is essentially pagan and derived from the culture of ancient Greece and Rome with Christianity thus understood as a Hebraic intrusion.

The book thus provides an entirely new – perhaps even a heretical – perspective on Western culture as well as referencing texts, such as David Myatt's *Classical Paganism And The Christian Ethos* and his *Tu Es Diaboli Ianua* which, with their focus on such things as καλὸς κάγαθός, metaphysically evolve Western paganism beyond "mythoi and anthropomorphic deities (theos and theoi) to an appreciation of the numinous sans denotatum and sans religion."

There is a cultural revolution in the truths embedded in the book *Western Paganism And Hermeticism* and in the texts referenced therein. But whether such truths can replace the prevalent and mistaken belief that Christianity is somehow the embodiment of Western culture remains to be seen.

June Boyle  
2018 ev

{1} The complete text of the book is included here in Part Two. Printed version: ISBN 978-1986027809

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## Review: Western Paganism And Hermeticism

The book consists of nine essays by various authors which deal with or which review David Myatt's translations of Hermetic texts and his two recent books *Classical Paganism And The Christian Ethos* and *Tu Es Diaboli Ianua*; plus – as an appendix – a reprint of Myatt's relevant article *Concerning ἀγαθός and νοῦς in the Corpus Hermeticum*.

In her Preface, the editor – authoress of one of the essays in the book – succinctly expresses the raison d'etre of those Myatt books and translations of Hermetic texts, and also of the included essays, writing that

"Myatt's thesis [...] is that Western paganism is essentially the classical paganism of Ancient Greece and Rome and represents the ethos of the culture of the West, which ethos the Hebraic religion of Christianity supplanted. It is our view that those translations, the associated commentaries, and such books enable an insight into, and thus the evolution of, Western culture."

She also quotes from one of those essays – *Rediscovering Western Paganism* – whose authors wrote that Myatt's translations of classical and hermetic texts "when studied together enable us to appreciate and understand the classical, pagan, ethos and thence the ethos of the West itself."

Collectively the essays present a decidedly new view of Western paganism which is contrary to that of Western neopagan revivals (sometimes described as contemporary Western paganism) and which neopagan revivals mostly devolve around ancient named gods and goddesses, such as those of Viking or Germanic mythology or those associated with Celtic legends of ancient Britain and Ireland. In addition, such modern revivals often involve romanticized rituals and ceremonies such as those now associated with the self-described Druids at Stonehenge during Summer Solstice sunrise at Stonehenge.

As the authoress of the eighth essay – *A New Pagan Metaphysics* – explains, referencing Myatt's books *Classical Paganism And The Christian Ethos* and *Tu Es Diaboli Ianua* as well as his essay *From Mythoi To Empathy*, this new view of Western paganism is an evolution, a move away from perceiving paganism in terms of mythology and legends to a modern philosophical, ethical, and rational understanding of it. This understanding is of καλὸς κάγαθός – of nobility of personal character – and which Ancient Greek expression, according to Myatt, represents the ethos of not only Greco-Roman culture but also the non-Christian West. As Myatt notes in his *Tu Es Diaboli Ianua*, it involves

"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."

The book therefore takes us on a journey to a different – and for many of us to a new – world, far away from the religious attitudes of the old world as evoked, not only by Christianity, but also by neopaganism with its rituals, mythologies, polytheism and – in some manifestations – 'magical' spells, charms, and beliefs.

This new world is, as the authoress of the seventh essay – *Suffering, Honour, And The Culture Of The West* – makes clear, one where personal honour reigns manifesting as it does what is ethical and noble and ineluctably Western.

The printed version is highly recommended, despite its mere 44 pages, although given its large size of 8.5" x 11" (21.59 x 27.94 cm) – perhaps in homage to Myatt whose printed books are all a similar size – the page count in terms of a regular paperback is around 65 pages.

Kerri Scott  
March 2018

*Western Paganism And Hermeticism:  
Myatt And The Renaissance of Western Culture*

Rachael Stirling (Editor)  
44 pages. 2017. ISBN 978-1986027809  
978-1484096642

BISAC: Philosophy / Metaphysics

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### **A Review of Tu Es Diaboli Ianua**

The 39 page monograph which is titled *Tu Es Diaboli Ianua* {1} is, as of 2018, David Myatt's latest philosophical offering. In his Exordium – a preface by any other name – he outlines the questions which he answers in the essay. The questions are

"is Christianity a suitable presencing of the numinous... If it is not, then could that religion be reformed, by developing a Johannine Weltanschauung... Would such a reformation be a suitable presencing of the numinous, and if not, then what non-Christian alternatives – such as a paganus metaphysics – exist, and what is the foundation of such an alternative."

He writes that the essay compliments his book *Classical Paganism And The Christian Ethos*, and while his answers are somewhat convoluted and decidedly scholarly and thus other-worldly – given the copious quotations in ancient and Hellenic Greek and his own translations – he raises many interesting issues relevant to the "real world" which most of us inhabit. For he writes that

"the problem is – or so it seems to me – in impersonal written texts. Or, more precisely, in denotatum, and thus in assigning terms – in using words – to describe an apprehension of the numinous. Which leads us to the fundamental difference between a religious apprehension of the numinous – based on received and venerated texts, on exegesis – and the paganus apprehension of the numinous as manifest in Greco-Roman culture."

And also that

[Greco-Roman] "paganism will be examined for two reasons. Firstly, because it is manifest in a multiplicity of primary sources – from Homer to Hesiod to Cicero and beyond – and secondly because Greco-Roman culture is inextricably bound to the culture of the West and formed the basis for the European Renaissance that emerged in the 14th century, one aspect of which was a widespread appreciation of classical Art, of classical literature, and of texts such as the Corpus Hermeticum."

Having criticized Christianity, he also declaims that an important aspect of Greco-Roman paganism is a respect for ancestral custom, writing in the last section of the last chapter that the new 'numinous metaphysics' he proposes includes "a spiritual and interior (and thus not political) understanding and appreciation of our own Ancestral Culture."

Which statement about Western ancestral culture is profoundly "politically incorrect" and will be music to the ears of those few intellectuals who still champion the culture of the West.

That said, the essay is not without its problems. One is that given the copious quotations in ancient and Hellenic Greek it is, as with his book *Classical Paganism And The Christian Ethos*, difficult to classify and difficult to discern who the intended audience is. As we wrote in our review of that book,

"many of those interested in Western paganism as a new way of life or as a modern, non-Christian, spirituality may find [this essay] too academic or too boring; while those academically interested in such matters will doubtless turn to other authors given Myatt's experiential Faustian quests, his iconoclasm, his often underserved reputation, and thus his exclusion from academia."

Personally, we think Myatt is simply making publicly available the result of his metaphysical questioning while also, as

with his *Classical Paganism And The Christian Ethos*, intending this new essay for those few Western individuals who, interested in re-discovering their Western pagan heritage, having been looking for the intellectual foundations of that pagan culture.

A second problem is that his conclusion – his description of his new pagan metaphysics – is brief to the point of almost being obscure, occupying as it does a short statement in the final paragraph, with no explanations provided.

But perhaps, given Myatt's criticism of denotata (words, and naming, by any other name) and his statement that "the culture of pathei-mathos has moved us, or can move us, beyond anthropomorphic deities, whether male or female; beyond myths and legends; beyond reliance on texts regarded as sacred and/or as divinely inspired; and even beyond the need for denotatum and religion" then this short statement that such "is the numinous" is all that is required.

K.S  
December, 2017

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{1} A Gratis Open access copy of Myatt's monograph is available at: <https://davidmyatt.files.wordpress.com/2018/03/tua-es-diaboli-ianua.pdf>

Printed version: *Tu Es Diaboli Ianua*, 2017. ISBN 978-1982010935.

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### A Pleasant Surprise

We have to admit that we were pleasantly surprised by David Myatt's new book which has the Latin title *Tu Es Diaboli Ianua*, a title which he himself translates as *You Are The Nexion Of The Deofel* and which book contains some very illuminating statements relevant to our times.

First, that his

"own pathei-mathos certainly indicates that the numinous is primarily a manifestation of the muliebral and can be apprehended through a personal, an interior, balance between masculous and muliebral."

Second, that

"a muliebral presencing is or would be manifest in a predominance of female deities; or in a dominant female deity; in legends and myths which celebrate 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."

Third, that

"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."

Fourth, that

"In the case of Christianity, while some interpretations of it have in the past century slowly evolved to be somewhat more balanced in respect of the muliebral, it is still primarily a patriarchal presencing."

Myatt therefore is once again publicly aligning himself with critics of the masculous, with critics of the patriarchal, with critics (both female and male) of the misogynist, status quo.

While this will not endear him to the Establishment and its acolytes, nor to the so-called "alt-right" who mostly exemplify misogyny and whose adherents often trumpet the still patriarchal religion of Christianity as "the ethos of the West", Myatt scholarly cuts through their plebeian assumptions and Old World prejudices by providing an intellectual basis for a new, an enlightened, paganism firmly rooted in an understanding of our debt to Greco-Roman, pagan, culture.

A highly recommended book, and Kudos therefore to Myatt.

RS  
December 2017 ev.

An Open Access gratis pdf copy of Myatt's book is available at:  
<https://davidmyatt.files.wordpress.com/2018/03/tua-es-diaboli-ianua.pdf>

Printed version: *Tu Es Diaboli Ianua*, 2017. ISBN 978-1982010935.

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## Part Two

### Western Paganism And Hermeticism: Myatt And The Renaissance of Western Culture

#### Preface

Presented here are a selection of articles about Western paganism and hermeticism, indebted as those articles are to Myatt's translations of texts from the ancient Corpus Hermeticism {1} and his post-2013 writings such as his book *Classical Paganism And The Christian Ethos*, for Myatt's thesis in that book is that Western paganism is essentially the classical paganism of Ancient Greece and Rome and represents the ethos of the culture of the West, which ethos the Hebraic religion of Christianity supplanted. It is our view that those translations, the associated commentaries, and such books enable an insight into, and thus the evolution of, Western culture.

As mentioned in one of the articles included here, the ethos of the West

"is the ethos, the pragmatic spirituality, and the notion of balance, harmony, elegance, and of beauty, which infuses the culture and the civilization of Ancient Greece and Rome, and which culture so enthused those Europeans – artists, scholars, educators, potentates, and others – who from the 14th century on brought about the Renaissance and which Renaissance, which re-discovery of the culture of ancient Greece and Rome, gave birth to and infused our Western 'Faustian' civilization."

However,

"In respect of rediscovering the pagan spirituality of the West a fundamental problem has been a lack of knowledge among those interested in what, exactly, that spirituality is. A problem exacerbated by pre-existing translations of some of the ancient works knowledge of which is necessary in order to understand that spirituality. Works such as the Oedipus Tyrannus and the Antigone by Sophocles, the Agamemnon by Aeschylus, and the mystical texts of the Corpus Hermeticism."

Which is why the authors of the articles included in this compilation have studied Myatt's translations of classical and hermetic texts, for his translations

"when studied together enable us to appreciate and understand the classical, pagan, ethos and thence the ethos of the West itself."

Since

"what Myatt does in his translations [of the Corpus Hermeticum] is paint of picture of classical – and of Hellenic – culture and especially of Hellenic mysticism; a culture and a mysticism which is pagan and based on individuals, on tangible things such as honesty, and not on moralistic and religious and impersonal abstractions. That is, he reveals the Greco-Roman ethos – the pagan ethos – underlying the hermetic texts and which is in contrast to that of Christianity with its later, medieval and Puritanical, impersonal moralizing."

Hence this compilation, and the references therein to Myatt's *Classical Paganism And The Christian Ethos*, for in that work he provides examples from classical literature and from the Corpus Hermeticum of the difference between the pagan ethos of ancient Greece and Rome and the ethos of Christianity.

For context, we include as an appendix Myatt's essay *Concerning ἀγαθός and νοῦς in the Corpus Hermeticum*. The internet sources referenced in the articles were valid as of November 2017, and we have taken this opportunity to, with the consent of the authors, update several of their sources.

This third edition includes an additional article, *Suffering, Honour, And The Culture Of The West*, with all the included articles issued under the Creative Commons Attribution-NoDerivatives 4.0 International license.

Rachael Stirling  
Fourth Edition  
July 2018 ev

{1} Myatt's translations of and commentaries on texts from the ancient Corpus Hermeticism are available both in print and as an open access gratis pdf document: (i) <https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf> and (ii) *Corpus Hermeticum: Eight Tractates*, 190 pages. 2017, ISBN-13: 978-1976452369

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## Re-discovering Western Paganism

Whenever the term 'western paganism' is written or heard, in our contemporary societies, there is tendency for many readers or listeners to conjure up either images of ancient 'superstitious barbarians' offering sacrifices to various gods such as Odin, or images of modern devotees – of what has been termed 'contemporary paganism' and 'neopaganism' – in robes conducting or attending romanticized rituals and ceremonies such as those now associated with the Summer Solstice at Stonehenge.

In this essay, however, in referring to Western paganism we are referring to a particular and spiritual ethos – to a distinguishing character, or nature, or 'spirit' – germane to European lands and thus to 'the West', where by 'spiritual' is meant concerning what is considered to be, intuitively or otherwise, numinous, and/or concerning those forces or powers which are believed to be, or which may, determine our fate, *wyrd*, destiny and thus which may bring good fortune or misfortune to us, our family, and to our communities.

Hence, when writing about 'the West' we are not writing about the nations of the modern West and the life-styles and politics evident in such modern nations as the United States and Britain. What is meant is the culture and the civilization of and associated with European lands (and with what are now our former colonies or *émigré* lands) embodied and manifest as that culture and civilization was and is in the paganism of classical Greece and Rome; in the ritual practices and beliefs of North European lands such as Scandinavia and ancient Britain; in Greco-Roman art; in classical – and European folk – music; in the philosophy of the likes of Aristotle; in allegories such as those of Faust and myths such as King Arthur, Wotan, and the Valkyries; in the Greco-Roman mysticism of the *Corpus Hermeticum*, and in modern science and technology.

That is, we are writing about a particular culture of a particular people; of indigenous Europeans, among whose descendants are people of such lands as are now named Greece, Italy, Britain, Germany, Spain, France, Scandinavia, Poland, Russia, etcetera.

Part of this ancestral Western, this ancestral European, culture is a particular and spiritual ethos, and one which the term Western paganism correctly describes, with this particular paganism having its roots in Ancient Greece and Rome and thus being different, in ethos and in practise, from what is currently known concerning, for example, such religious practices and beliefs as that of ancient Germanic tribes. This 'Greco-Roman' paganism is the paganism of Homer, Hesiod, Aeschylus, Sophocles, Aristotle, Seneca, and Cicero; a paganism that is pragmatically spiritual whose foundation is the rationalization that certain deeds were wise and certain other deeds unwise, with such unwise deeds – such *hubris*, ὕβρις – upsetting that natural balance of the Cosmos (κόσμος) and thus liable (according to ancestral tradition) to cause misfortune. Thus did Sophocles express a truth of this tradition when he wrote that "hubris is the genesis of tyrants" since tyrants invariably bring misfortune upon the people and, eventually, upon themselves and – quite often – on their descendants. In addition, and importantly, elegance, the beautiful (τὸ καλόν) as well as excellence (*arête*, ἀρετή) and nobility (τὸ ἀγαθόν) were all associated with those who did what was considered wise and balanced (μέσος, in Aristotle).

This is the ethos, the pragmatic spirituality, and the notion of balance, harmony, elegance, and of beauty, which infuses the culture and the civilization of Ancient Greece and Rome, and which culture so enthused those Europeans – artists, scholars, educators, potentates, and others – who from the 14th century on brought about the Renaissance and which Renaissance, which re-discovery of the culture of ancient Greece and Rome, gave birth to and infused our Western 'Faustian' civilization.

### A Pagan Renaissance

This Renaissance, however, did not in any significant way include a practical return to classical paganism. Instead of giving rise to a new, an evolved, pagan ethos – and thus dispensing with the notion of anthropomorphic deities interfering in the lives of human beings – it resulted in only minor changes to the governing religious ethos manifest as that was in Christianity with its quite un-classical, rather stark, notions of Hell-Fire, Damnation, Sin, and Prudery. In other words, the governing spirituality continued to be Hebraic, derived from the Old Testament as amended by the 'new covenant' of Jesus of Nazareth.

While laudable, the attempt in recent times by some Europeans to rediscover the pagan ethos of their ancestors – exemplified in certain (but not all) neopagan groups and *weltanschauungen* – and thus distance themselves from Hebraic spirituality, is not and never can be, in our view, effective in reconnecting us to the ethos of the West for two reasons. First, because such attempts (at least so far) do not exemplify, do not manifest, the spiritual ethos of the West, founded as that is on the culture and spirituality of ancient Greece and Rome. Second, because they generally do not take into account how the ethos of the West has itself been distorted by a Hebraicism that is not only spiritual but is now, and has been for over a century, cultural.

This cultural Hebraicism is a mode of thinking and action in which Hebrews – ancient and modern – and their beliefs, and those of their followers and disciples, are taken as the type, the moral ideal, to be aspired to and lauded. In the case of ancient Hebrews and their beliefs, the type, the ideal is evident in the Bible (both Old and New Testaments), and in latter-day interpretations of the Bible. In the case of modern Hebrews and their disciples, the type, the ideal, derives from (a) the dogma of 'equality of races' – ultimately derived from Marxism, sociology, and what has been termed 'social anthropology', with the belief being that all ethnicities have the same abilities, intelligence, potential, and human character – and from (b) the religious-like remembrance of and compulsory teaching regarding the Shoah, together with a hypocritical championing of ethnic awareness and ancestral traditions for all ethnicities except native European ('White') peoples, which ethnic awareness of, and its promotion among, native European peoples is



considered 'hatred', 'racist', 'extremist' and is increasing censored and outlawed in the lands of the West with the Hebraic reasoning being that such ethnic awareness of, and its promotion among, native European peoples gave rise to colonialism, to fascism and National Socialism and thus to the Shoah – which must "never be forgotten" – with no Western country ever allowed to again make ancestral European beliefs, and the Western ethos, the *raison d'être* of a nation-State.

In respect of rediscovering the pagan spirituality of the West a fundamental problem has been a lack of knowledge among those interested in what, exactly, that spirituality is. A problem exacerbated by pre-existing translations of some of the ancient works knowledge of which is necessary in order to understand that spirituality. Works such as the *Oedipus Tyrannus* and the *Antigone* by Sophocles, the *Agamemnon* by Aeschylus, and the mystical texts of the *Corpus Hermeticism*.

Which problem of translation is why, for example, the *Antigone* of Sophocles has become to be regarded (by all but a handful of scholars) as some kind of ancient morality tale or as just a drama about a conflict between two strong and different characters, *Antigone* and *Creon*; why *Oedipus Tyrannus* is regarded (by all but a handful of scholars) as a morality tale about "incest", and why the texts of the *Corpus Hermeticism* are regarded as imbued with a Christian-like mysticism and as having been influenced by both the Old and New Testaments.

Yet properly understood in the necessary cultural context, the *Antigone*, as one translator noted in the Introduction to his translation,

"deals with the relation between mortals and gods. The work is an exploration and explanation of the workings of the cosmos, and the answers given express the distinctive ancient Greek 'outlook' or ethos. This ethos is pagan, and its essence may be said to be that there are limits to human behaviour; that some conduct is wise, some conduct is unwise. Unwise conduct invites retribution by the gods: it can and often does result in personal misfortune, in bad luck." {1}

Ditto in respect of the *Oedipus Tyrannus*, and the *Agamemnon* of Aeschylus. Regarding the *Corpus Hermeticism*, as we have previously mentioned, certain new translations restore

"these texts to the Western pagan tradition and make them relevant to our times when Western culture and our classical, Greco-Roman, and pagan heritage is increasingly subsumed in schools and elsewhere by other, non-Western, cultures and religions, with it now being politically incorrect to point out that Western culture with its Greco-Roman pagan heritage has profoundly changed the world for the better and is arguably superior to all other cultures past and present." {2}

That is, translations of important classical texts are now available which, when studied together, enable us to appreciate and understand the classical, pagan, ethos and thence the ethos of the West itself. {3}

Which understanding might – probably should – lead us, or someone, to develop a new, an evolved, pagan *weltanschauung* which does not involve anthropomorphic deities but instead is based on a new ontology regarding our relation, as sentient beings, to Being, to the Cosmos, rather than to 'God' or to some 'gods'. Something perhaps prefigured in Greek texts such as these with their reasoned, pragmatic, and often quite warrior-like, spirituality:

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. {4}

o o o o o

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. {5}

o o o o o

This person, whom I praise, never ceased to believe that the gods delight in respectful deeds just as much as in consecrated temples, and, when blessed with success, he was never prideful but rather gave thanks to the gods. He also made more offerings to them when he was confident than supplications when he felt hesitant, and, in appearance, it was his habit to be cheerful when doubtful and mild-mannered when successful. {6}

o o o o o

Clytaemnestra:

Because of these grievous things, no one should invoke a fatal curse upon  
Nor turn their wrath toward, Helen

As if she was some man-killer who alone destroyed  
The lives of those many Danaan men  
By having wrought such a festering wound [...]

The wife of this corpse presents herself here  
As that most ancient fierce Avenger.  
It is Atreus, he is of that cruel feast,  
Who, in payment for that, has added to his young victims  
This adult one [...]

But do not suppose that his killing was ignoble  
For did he not by his cunning set Misfortune upon this family? {7}

o o o o o

Creon:

So even then you dared to violate these laws?

Antigone:

It was not Zeus who proclaimed them to me,  
Nor did she who dwells with the gods below – the goddess, Judgement –  
Lay down for us mortals such laws as those.  
Neither did I suppose that your edicts  
Had so much strength that you, who die,  
Could out-run the unwritten and unchanging  
Customs of the gods: for the life of these things  
Is not only of yesterday or today, but eternal,  
No one remembering their birth. {8}

All of which explains why we love to also quote what a certain English poet wrote in 1873 CE: "the separation between the Greeks and us is due principally to the Hebraistic culture we receive in childhood." All those tall tales from the Bible about various Hebrew folk...

Rachael & Richard Stirling  
Shropshire  
Autumnal Equinox 2017 ev

o o o o o

{1} Antigone. Translated by David Myatt.

{2} Refer to the article *An Insight Into Pagan Mysticism*, included here.

{3} These translations – dating from between 1991 and 2017, and all of which are independent of his own mystical – if pagan – 'philosophy of pathei-mathos' – are by David Myatt, and include the following important classical texts:

- ° The Agamemnon of Aeschylus. International Standard Book Number: 978-1484128220
- ° Sophocles – Oedipus Tyrannus. International Standard Book Number: 978-1484132104
- ° Sophocles – Antigone. International Standard Book Number: 978-1484132067
- ° Homer – The Odyssey: Books 1, 2 & 3. International Standard Book Number: 978-1495402227
- ° Corpus Hermeticum: Eight Tractates. A compilation containing translations of and commentaries on tractates I, III, IV, VI, VIII, XI, XII, XII. International Standard Book Number: 978-1976452369.

The commentaries on the tractates are of especial interest in elucidating the paganism of the texts.

His Greek translations are available both as printed books and as gratis open access (pdf) files here:  
<https://perceiverations.wordpress.com/greek-translations/>

{4} The Odyssey. Translated Myatt.

{5} Hesiod. Translated Myatt, and quoted (with the Greek text) in his commentary on Tractate III.

{6} Xenophon. Translated Myatt, and quoted (with the Greek text) in his commentary on Tractate I.

{7} Agamemnon. Translated Myatt.

{8} Antigone. Translated Myatt.

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## An Insight Into Pagan Mysticism

In an article, published on his blog on March 2017 and dealing as it does with the ancient texts of the Corpus Hermeticum {1}, David Myatt expounds on his decision to translate the ancient Greek term ἀγαθός not by the conventional English term 'good' but by – according to context – honourable, noble, nobility. In support of his translation of ἀγαθός he quotes Seneca: "summum bonum est quod honestum est. Et quod magis admireris: unum bonum est, quod honestum est, cetera falsa et adulterina bona sunt." {2}

This choice – and his unconventional translations of other particular ancient Greek words such as νοῦς – really does give, as he notes in his article, an "impression about ancient Hermeticism which is rather different from that conveyed by other translations."

The difference, as other commentators on Myatt's Hermetica translations have noted {3} and as Myatt shows in his article, is between taking those texts as expressing a Christian ethos and taking them as expressing a pagan – a classical, Greco-Roman – ethos.

For those interested in Western esotericism in general and Hermeticism in particular this is a profound and important difference. It restores these texts to the Western pagan tradition and makes them relevant to our times when Western culture and our classical, Greco-Roman, and pagan heritage is increasingly subsumed in schools and elsewhere by other, non-Western, cultures and religions, with it now being 'politically incorrect' to point out that Western culture with its Greco-Roman pagan heritage has profoundly changed the world for the better and is arguably superior to all other cultures past and present.

Although Myatt in his article provides three illuminating examples of the difference between his 'pagan' (authentic) versions and the 'Christian' interpolations of other translators, I will provide two other examples.

The first is from tract XI which Myatt entitles *From Perceivance To Hermes*.

"Indulging the body and rotten, you are unable to apprehend the beautiful, the noble. To be completely rotten is to be unaware of the numinous, while having the ability to discover, to have volition, to have expectations, is the direct, the better – its own – way to nobility."

Copenhaver, hitherto extolled as providing the 'definitive translation', has:

"While you are evil and a lover of the body, you can understand none of the things that are beautiful and good. To be ignorant of the divine is the ultimate vice, but to be able to know, to will and to hope is the straight and easy way leading to the good." {4}

The second example is from tract IV, which Myatt entitles *Chaldron Or Monas*.

Since that Being is honourable, the desire was to entrust solely to that Being such a cosmic order on Earth [...] What is apparent can please us while what is concealed can cause doubt with what is bad often overt while the honourable is often concealed having as it has neither pattern nor guise.

Copenhaver translates as:

"Because he is good it was not for himself alone that he wished to make this offering and adorn this earth [...] Visible things delight us but the invisible causes mistrust. Bad things are more open to sight but the good is invisible to what can be seen. For the good has neither shape nor outline."

It is easy to see which translation echoes a pagan ethos – as the likes of Seneca and Cicero understood classical paganism – and which is redolent of a Christian or a pseudo-Christian ethos.

In summary, Myatt in his translations of eight of the texts of the Corpus Hermeticum provides the ordinary reader with an insight into a neglected Western mystic tradition. A neglected tradition because all the other translations available impart – in Myatt's words – "the sense of reading somewhat declamatory sermons about god/God and 'the good' familiar from over a thousand years of persons preaching about Christianity."

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2017

{1} <https://davidmyatt.wordpress.com/2017/03/24/concerning-ἀγαθός-and-νοῦς-in-the-corpus-hermeticum/>

{2} Ad Lucilium Epistulae Morales, LXXI, 4.

{3} Refer to *Myatt's Monas - A New Translation of Corpus Hermeticum IV*, included below.

{4} B. Copenhaver. *Hermetica*. Cambridge University Press. 1992

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## Regarding Myatt's Hermetica

In the Spring of this year (2017) David Myatt released his versions – translations and commentaries – of several more Corpus Hermeticum texts to complement his existing, published, versions of tracts I, III, IV, VIII, XI {1}. The new

additions were tracts VI, XII, and the Cantio Arcana part (sections 17 and 18) of tract XIII.

The latest additions – bringing his translations of Hermetica texts to eight – follow the same methodology as previous versions. That is, his penchant for transliterating certain Greek words, his use of often unusual English words in place of the standard translations and meanings given in Greek-English lexicons such as LSJ {2}, and the terms and expressions he invents or digs up from usually very old books of English literature. All of which combine to make his translations idiosyncratic and remarkably different from all previous translations into English, antique and modern. To his credit, he explains in his commentary – sometimes in pedantic detail – his choices, citing his reasons and often providing some quotation in Greek, Latin, or English.

In regard to his translations of hermetic texts, this results in two things. In translations with a technical vocabulary relating to hermeticism, and in translations which transports the reader to an ancient world. Both of these combine to breathe new life into the texts and thence into hermeticism itself. Thus, far from, as Myatt writes in his introduction to tract VI, giving the impression "of reading somewhat declamatory sermons about god/God and 'the good' familiar from over a thousand years of persons preaching about Christianity," the hermetic texts he has translated give the impression of reading about a pagan mysticism that most readers will probably be unfamiliar with.

Thus while other translators write moralistically about god, righteousness, truth, and 'the good', Myatt previews a world of divinities, of respecting the customs of the gods, of honesty, and nobility. A good example of the difference is in Myatt's rendering of part of the Cantio Arcana. Copenhagen – who follows the proto-Christian interpretation of earlier translators and whose recent translations of the Corpus Hermeticum are regarded as "the definitive versions", has:

"Holy knowledge, you enlightened me; through you, hymning the intellectual light, I take joy in the joy of Mind. Join me, all you powers, and sing me the hymn. You also, continence, sing me the hymn. My justice, through me hymn the just. My liberality, through me hymn the Universe. Truth, hymn the truth. Good, hymn the good." (3)

Myatt has:

Numinous knowledge, from you a numinal understanding:  
Through you, a song of apprehended phaos,  
Delighted with delightful perceivance.  
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.

In Myatt's version there are the two previously mentioned things. A technical vocabulary – such as numinal, phaos, perceivance, Arts – requiring interpretation, and nothing reminiscent of Christianity, such as 'hymn' and 'holy' and being 'good'. As Myatt writes in his commentary on the Cantio Arcana in respect of his use of the terms song, honesty and Arts:

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.

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.

Arts. As at Poemandres 31 – which is also a traditional doxology (δοξολογία) to theos – the sense of δυνάμειων [here] 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."

His reference to 'every Physis of Kosmos' is to the beginning of the ode:

Let every Physis of Kosmos favourably listen to this song  
πᾶσα φύσις κόσμου προσδεχέσθω τοῦ ὕμνου τὴν ἀκοήν

which Copenhagen translates as "let every nature in the cosmos attend to the hearing of this hymn."

The commentaries which accompany the translations deserve a mention. Each of them not only occupies far more pages than the actual translation but they reveal the author as erudite with pages of quotations from ancient Greek and Latin works – for most of which Myatt provides his own translation – and the occasional quotation from English literature. In the case of English literature usually to explain the meaning of the unusual English words or phrases he uses, quoting the likes of Chaucer, Coleridge, Elizabeth Barrett Browning, Chapman, and others.

In effect what Myatt does in his translations is paint a picture of classical – and of Hellenic – culture and especially of Hellenic mysticism; a culture and a mysticism which is pagan and based on individuals, on tangible things such as honesty, and not on moralistic and religious and impersonal abstractions. That is, he reveals the Greco-Roman ethos – the pagan ethos – underlying the hermetic texts and which is in contrast to that of Christianity with its later, medieval and Puritanical, impersonal moralizing. He incidentally leaves us with an interesting question. Which is whether such pagan Hellenic mysticism influenced Christianity in a positive way. In academia the assumption has always been that Christianity and earlier Judaic monotheism influenced hermeticism despite the fact of evidence from papyrus

fragments indicating the opposite and despite the fact that the earliest texts of the Old Testament were written in Greek and not in Hebrew. {4}

Myatt himself is of the opinion that parts of ancient Greek mysticism and cosmogony – as described for instance in tract III of the Corpus Hermeticum – have influenced both Judaism and Christianity. {5}

Such controversial matters aside, his translations of tracts from the Corpus Hermeticism are decidedly iconoclastic and – when compared to those of other translators such as Copenhaver – idiosyncratic and as such are not and probably never will be mainstream at least in academia. They may therefore never gain widespread acceptance among established academics. Does that matter? Probably not because his actual and potential audience is much greater. Which audience is of those interested in Western mysticism, in Western paganism, and in Greco-Roman culture in general, and for such interested parties Myatt has done a great service since he places the hermetic texts firmly into those milieux.

One other thing about the translations and commentaries deserves a mention. As well as being available in printed form he has not only made all of them available as free downloads from the internet {6} but also issued them under a liberal Creative Commons license which allows others to freely copy and distribute them.

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Shropshire  
May 2017

{1} D. Myatt. *Corpus Hermeticum: Eight Tractates*, 2017, ISBN-13: 978-1976452369

{2} H. G. Liddell, R. Scott, H. S. Jones. *A Greek-English Lexicon*. Oxford University Press, 1996.

{3} B. Copenhaver. *Hermetica*. Cambridge University Press. 1992.

{4} The earliest written texts of the Old Testament – papyrus fragments found in Egypt – are in Hellenistic Greek and date from around 250 BCE and precede by over a century the earliest fragments written in Hebrew (some of the Dead Sea Scrolls) which date from 150 BCE to around 50 BCE.

{5} See Myatt's introduction to his translation of tract III.

{6} <https://davidmyatt.wordpress.com/corpus-hermeticum/>

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### The Divine Pymander

In July of this year (2013) David Myatt issued the first pre-publication draft of his complete translation of and commentary on the Pymander section of the Corpus Hermeticum – 'The Divine Pymander' {1}. The work, translated from the ancient Greek, is also available as a book – International Standard Book Number 978-1495470684.

The Divine Pymander is one of the standard Hermetic and Gnostic texts, outlining as it does Hermetic philosophy, and, in Mead's 1906 translation, has been used by the Theosophical Society and occult groups such as The Hermetic Order of The Golden Dawn, who weaved part of it into an occult ritual. The text was also used, again in translation, by the British occultist Aleister Crowley, as part of a conjuration involving 'the holy guardian angel'.

Myatt's translation differs in almost every respect from the other translations available, the most scholarly of which is probably that of Copenhaver published in 1992 {2}. One of the obvious differences is Myatt's use, in his translation, of particular transliterations, especially his use of 'theos' instead of 'god', logos instead of 'Word', and 'physis' instead of 'nature', the latter of which is an important principle in Myatt's own and somewhat gnostic philosophy of *pathei-mathos*. Another difference is his translation of certain Greek terms, translations which he himself in his Introduction describes as idiosyncratic, although I would go so far as to say they are iconoclastic. For instance, he translates 'agios' not as the conventional 'holy' but as 'numinous', explaining his reasons in a long note in his commentary, writing that,

"Correctly understood, numinous is the unity beyond our perception of its two apparent aspects; aspects expressed by the Greek usage of *ἅγιος* which could be understood in a good (light) way as 'sacred', revered, of astonishing beauty; and in a bad (dark) way as redolent of the gods/wyrd/the fates/morai in these sense of the retributive or (more often) their balancing power/powers and thus giving rise to mortal 'awe' since such a restoration of the natural balance often involved or required the death (and sometimes the 'sacrifice') of mortals. It is the numinous – in its apparent duality, and as a manifestation of a restoration of the natural, divine, balance – which is evident in much of Greek tragedy, from the *Agamemnon* of Aeschylus (and the *Orestia* in general) to the *Antigone* and the *Oedipus Tyrannus* of Sophocles." David Myatt – *Mercvrii Trismegisti Pymander de potestate et sapientia dei: A Translation and Commentary* (2013)

Other differences include Myatt's use of obscure English words, such as *artissements* – all of which he explains in his commentary – and his coining of unusual and striking terms to translate an important Greek expression, such as 'quidditas of semblance' for what is usually translated (both by Mead and Copenhaver) as 'archetype of form', with Myatt writing in his commentary that,

"The transliteration 'archetype' here is, unfortunately, unsuitable, given what the term archetype now suggests and implies (vide Jungian psychology, for example) beyond what the Greek of the text means. Appropriate words or terms such as 'primal-pattern' or 'protoform' are awkward, clumsy. Hence quidditas

(11th/12th century Latin), from whence came 'quiddity', a term originally from medieval scholasticism which was then used to mean the natural (primal) nature or form of some-thing, and thus hints at the original sense of ἀρχέτυπον."

#### **A Greek Not Christian Text**

All these differences give a decidedly different tone to the work. So much so that Myatt's translation comes across as a decidedly Greek, almost pagan, work about metaphysics in contrast to the other available translations which make it appear to be if not some sort of early Christian text then a text heavily influenced by and expressing Christian ideas. Part of this is down to what many will undoubtedly see as Myatt's controversial choice of English words, a choice which he often explains in his commentary as avoiding imposing "after nearly two thousand years of scriptural exegesis and preaching, various religious preconceptions on the text".

Two sets of quotations from four different translations should illustrate this. The first set is from the very end of the text.

The 17th century Everard translation:

Holy is God the Father of All Things.  
Holy is God Whose Will is Performed and Accomplished by His Own Powers.  
Holy is God, that Determineth to be Known, and is Known of His Own, or Those that are His.  
Holy art Thou, that by Thy Word hast established all Things.

The 1906 Mead translation:

Holy are you, O God, the universals' Father.  
Holy are you, O God, whose Will perfects itself by means of its own Powers.  
Holy are you, O God, who willeth to be known and art known by your own.  
Holy are you, who did you by Word make to consist the things that are.

The 1992 Copenhaver translation:

Holy is god, the father of all.  
Holy is god, whose counsel is done by his own powers.  
Holy is god, whom wishes to be known and is known by his own people.  
Holy are you, who by the word have constituted all things that are.

The 2013 Myatt translation:

Agios o Theos, father of all beings.  
Agios o Theos, whose purpose is accomplished by his own arts.  
Agios o Theos, whose disposition is to be recognized and who is recognized by his own.  
Agios es, you who by logos form all being.

It should be explained that Myatt in his commentary writes,

"I have given, as an intimation, a transliteration of the first part, as these are doxologies, similar to the Kyrie eleison [Κύριε ἐλέησον], and much (if not all) of their numinous/sacred/mystical/esoteric quality and meaning are lost when they are translated into plain – or into archaic, KJV type – English. Although they are best read/recited in the original Greek, the Latin preserves much of the numinosity of these and other such doxologies [....] ἅγιος ὁ approximates to 'Numinous is' [theos]."

Myatt then proceeds to give the Latin translation of the Greek.

The second set of quotations are from the middle of the text.

The 17th century Everard translation:

"Hear now the rest of that speech, thou so much desirest to hear. When that Period was fulfilled, the bond of all things was loosed and untied by the Will of God; for all living Creatures being Hermaphroditical, or Male and Female, were loosed and untied together with Man; and so the Males were apart by themselves and the Females likewise. And straightway God said to the Holy Word,. Increase in Increasing, and Multiply in Multitude all you my Creatures and Workmanships. And let Him that is endued with Mind, know Himself to be Immortal; and that the cause of Death is the Love of the Body"

The 1906 Mead translation:

"Now listen to the rest of the discourse which you dost long to hear. The period being ended, the bond that bound them all was loosened by God's Will. For all the animals being male-female, at the same time with Man were loosed apart; some became partly male, some in like fashion [partly] female. And straightway God spake by His Holy Word: Increase ye in increasing, and multiply in multitude, ye creatures and creations all; and man that hath Mind in him, let him learn to know that he himself is deathless, and that the cause of death is love."

The 1992 Copenhaver translation:

"Hear the rest, the word you yearn to hear. When the cycle was completed, the bond among all things was sundered by the counsel of god. All living things, which had been androgyne, were sundered into two parts – humans along with them – and part of them became male, part likewise female. But god immediately spoke a holy speech: 'Increase in increasing and multiply in multitude, all you creatures and craftworks, and let him (who) is mindful recognize that he is immortal, that desire is the cause of death.'

The 2013 Myatt translation:

"Now listen to the rest of the explanation you asked to hear. 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. Directly, then, theos spoke a numinous logos: propagate by propagation and spawn by spawning, all you creations and artiselements, and let the perceiver have the knowledge of being deathless and of Eros as responsible for death."

### **The Septenary System**

While Myatt's commentary is often dense and sometimes obscure, it is notable for two reasons.

First, its scholarly nature, for his quotations, in the commentary and in Greek or Latin and with his own translations, range from the Homeric Hymn to Demeter, to Sophocles, to Xenophon, to Cicero and the New Testament, and include what to most people will be obscure works from the 'fathers of the Christian church', including Maximus the Confessor, Irenaeus, and Cyril of Alexandria. Occasional gems are to be found, such as Myatt's translation from the Greek of a passage from the *Discourses* of Epictetus:

"Neither a tyrannos nor some Lord shall negate my intent; nor some crowd although I be just one; nor someone stronger although I be weaker, since such unhindrance is a gift, to everyone, from theos."

Second, and of interest to many, the commentary explains much about not only 'the septenary system' – the hebdomad – which forms an important part of the hermetic Pymander text, but also about the 'anados', the journey through the spheres to the final goal of immortality. There are esoteric gems aplenty here, and it is worth ploughing through the commentary just to find these. For example, in a comment on part 26 of the Pymander text, Myatt writes,

" [It is] easy to understand why some considered there were, or represented their understanding/insight by, 'nine' (seven plus two) fundamental cosmic emanations, or by nine realms or spheres [qv. the quote from Cicero in section 17] – the seven of the hebdomad, plus the one of the 'ogdoadic physis' mentioned here, plus the one (also mentioned here) of what is beyond even this 'ogdoadic physis'. However, as this text describes, there are seven realms or spheres – a seven-fold path to immortality, accessible to living mortals – and then two types of existence (not spheres) beyond these, accessible only after the mortals has journeyed along that path and then, having 'offered up' certain things along the way (their mortal ethos), 'handed over their body to its death'. Ontologically, therefore, the seven might somewhat simplistically be described as partaking of what is 'causal' (of what is mortal) and the two types of existence beyond the seven as partaking of – as being – 'acausal' (of what is immortal). Thus, Pœmandres goes on to say, the former mortal – now immortal – moves on (from this first type of 'acausal existence') to become these forces (beyond the ogdoadic physis) to thus finally 'unite with theos': αὐτοὶ εἰς δυνάμεις ἑαυτοῦ τοὺς παραδιδόασιν καὶ δυνάμεις γενόμενοι ἐν θεῷ γίνονται."

### **An Iconoclastic Work**

Although already known as "a British iconoclast" {3} for his strange and past involvements and peregrinations, as well as known for his idiosyncratic translations of Sappho and Heraclitus, David Myatt's translation of and commentary on 'The Divine Pymander' will undoubtedly confirm that iconoclasm and that idiosyncrasy.

His translation is most decidedly iconoclastic, bringing as it does a new insight into the text, and breathing as it does new life into its hermeticism, thus making it far more accessible to, and understandable, by students of gnosticism, hermeticism, and the occult; and although – given Myatt's (not always deserved) reputation, and his past involvements and peregrinations – it will undoubtedly be ignored by the academic establishment, its appeal will be to such students and to others interested in the arcane. It also serves to compliment Myatt's own philosophy of pathei-mathos, elucidating as it does some of the more obscure points of Myatt's ontological speculations.

R. Parker  
July 2013

{1} Myatt's translation and commentary is included in his book *Corpus Hermeticum: Eight Tractates*. International Standard Book Number 978-1976452369.

{2} Copenhaver, B. *Hermetica*. Cambridge University Press, 1992. There is a major issue with Copenhaver's book in that in his notes he gives not the actual Greek text (using the Greek character set) but transliterations (using the Latin character set) which is annoying for those who can read Greek. Myatt in his notes and commentary, and to his credit,

eschews this 'populist', dumbing-down, approach, and – in accord with hundreds of years of scholarship – provides the Greek text.

{3} Jon B. Perdue: *The War of All the People: The Nexus of Latin American Radicalism and Middle Eastern Terrorism*. Potomac Books, 2012. p.70

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### **Myatt's Monas A New Translation of Corpus Hermeticum IV**

David Myatt's translation of and commentary on the fourth tract of the Corpus Hermeticum {1} continues the style of his two previous translations of Hermetic texts: transliterations of some Greek words (such as logos and theos) and not giving some other Greek words (such as κακός and μῖσος) their usual meanings such as are found, for instance, in the standard Greek-English Lexicon of Liddell, Scott, and Jones {2}. As with his other Hermetic translations this results in Myatt's version reading like an ancient pagan text rather than one infused with Christian or ascetic ideas, as the following examples illustrate.

The 1906 Mead translation:

Unless thou first shalt hate thy Body, son, thou canst not love thy Self. But if thou lovest thy Self thou shalt have Mind, and having Mind thou shalt share in the Gnosis.

The 1992 Copenhaver translation, which is quite similar to Mead's:

Unless you first hate your body, my child, you cannot love yourself, but when you have loved yourself, you will possess mind, and if you have mind, you will also have a share in the way to learn.

The 2016 Myatt translation:

My son, primarily, unless you have a prejudice about the body  
You cannot have affection for yourself, and when you have affection for yourself  
You can acquire perceivance and, having perceivance,  
You can participate in episteme.

Regarding episteme, Myatt writes in his commentary:

A transliteration of ἐπιστήμη, which could be – and has been – accented thus: épistémé. The meaning is 'a way', or a means or a method, by which something can be known, understood, and appreciated. In this case, perceivance, which the artisan-creator has positioned "half-way between psyches, as a reward." Episteme, therefore, should be considered a technical, esoteric, term associated with some of the weltanschauungen that are described in the Corpus Hermeticum. Thus, in the Poemandres tractate, the anados through the seven spheres is an episteme.

#### **A Contentious Choice**

One of the most contentious aspects of Myatt's approach is his view, described in his Introduction, of the relation of the text to ancient Egyptian beliefs; of the texts being in essence representative of the Greek world-view with only few passing Egyptian references such as using the name Thoth.

While this is also the view of the Dominican priest André-Jean Festugière – the Greek scholar who with Professor Arthur Nock edited the standard edition of the text used by Myatt and others – many modern scholars have veered toward the view of there being some Egyptian, and probably Christian, influence.

The other contentious aspect is how Myatt, in this tractate, defines ἀγαθός. As 'honourable' instead of the more usual 'good'. In defence of his choice he quotes a passage, in Greek, from the Corpus Aristotelicum and provides his own translation, arguing that this expresses the pagan Greek view and is apposite given what the English term good often implies due to the legacy of Christianity.

Myatt's choice here completely changes the tone of the whole work, as evident in the following passage:

The 1906 Mead translation:

But they who have received some portion of God's gift, these, Tat, if we judge by their deeds, have from Death's bonds won their release; for they embrace in their own Mind all things, things on the earth, things in the heaven, and things above the heaven,—if there be aught. And having raised themselves so far they sight the Good; and having sighted It, they look upon their sojourn here as a mischance; and in disdain of all, both things in body and the bodiless, they speed their way unto that One and Only One.

The 1992 Copenhaver translation:

But those who participate in the gift that comes from god, O Tat, are immortal rather than mortal if one compares their deeds, for in a mind of their own they have comprehended all things on earth, things in heaven and even what lies beyond heaven. Having raised



themselves so far, they have seen the good and, having seen it, they have come to regard the wasting of time here below as a calamity. They have scorned every corporeal and incorporeal thing, and they hasten toward the one and only.

The 2016 Myatt translation:

And yet, Thoth, those who partake of that gift from theos become,  
When set against their deeds, immortal instead of mortal  
For they with their perceivance apprehend the Earthly, the Heavenly,  
And what is beyond the Heavens.  
Having gone so far, they perceive what is honourable, and, having so perceived,  
They regard what preceded this as a delay, as a problem  
And, with little regard for whatever is embodied and disembodied,  
They strive toward the Monas.

Also notable here is Myatt's choice of Thoth for Τάτ, and Monas for μονάς. Certainly the choice of Tat by both Mead and Copenhaver is unfortunate given what 'tat' means in British English.

### Conclusion

Once again Myatt has provided a refreshingly different translation of an important Hermetic text, and one which as with his previous translations of tracts I and III {3} both reads well and offers a different, if iconoclastic and controversial, interpretation most suitable to students of Hermeticism and – perhaps especially – to students of the Occult given how such hermetic texts formed and form one of the foundations of Western Occultism, both during the Renaissance and in our modern times.

R. Parker  
July 2016

{1} Included in Myatt's *Corpus Hermeticum: Eight Tractates*. International Standard Book Number 978-1976452369

{2} Clarendon Press, Oxford, 1996. International Standard Book Number 9780198642268.

{3} His previous Hermetica translations included the Poemandres and the ἱερός Λόγος tracts.

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### On Native Egyptian Influence In The Corpus Hermeticum

For nearly a hundred years, from Reitzenstein's *Poimandres* published in 1904, to Fowden's *The Egyptian Hermes* published in 1986, the question of Egyptian influence on the fourteen Greek texts – tractates {1} – collectively known as the Corpus Hermeticum has been much debated. The opinions of scholars, and of translators, have ranged from little influence (Festugiere) to insignificant influence (Myatt), to much influence (Mahé), to the more recent one (Fowden) of hermeticism being syncretic, combining elements of Hellenic culture with elements of Egyptian culture in various and still disputable proportions.

What, however, is often not explicitly defined is what 'Egyptian', and Egyptian culture, mean in the context of where and when the Greek texts of the Corpus Hermeticum were written; which was, to give the widest parameters, sometime between the end of the first century CE and the end of the third century CE when Egypt was a province of the Roman Empire and where cities like Alexandria were places where Hellenic culture thrived and where people of Greek and of Roman descent lived in large numbers, some of whom no doubt had an interest in and knowledge of native Egyptian – 'Pharaonic' – culture and history. For centuries before that, most of Egypt had – following the conquests of Alexander the Great – been a Greek colony ruled by a succession of people of Greek origin such as the Macedonian Ptolemaios Soter who established what became known as the Ptolemaic dynasty (or Kingdom) whose last ruler was Cleopatra, herself of Greek origin, who desired that the native Egyptians of her time consider her as an embodiment of their native goddess Isis.

Thus for some three centuries before the texts of the Corpus Hermeticum were written Egypt was a thriving outpost of Greek culture; a place where the likes of Aristotle and Archimedes lived and flourished for many years.

It is therefore necessary to make a distinction between the ruling, Greek, elite – and the Greek aristocracy of people such as Aristotle and Archimedes – and native Egyptians; a cultural and an ancestral distinction. A relevant comparison is the British Raj in India who were British by heritage and culture and who, even if they were born and spent most of their life in India, could not – should not – be described as 'Indian'.

Considered thus the relevant context of the Greek texts of the Corpus Hermeticum was the centuries-long Greek culture of such an aristocracy combined with the relatively recent culture of Rome from the time of Caesar to praefectus Statilius Aemilianus (270 CE). What is not particularly relevant is the culture of the natives, the ancestors of the *fellaheen*, some or many of whom no doubt continued to revere or at least remember the divinities of ancient Egypt such as the goddess Isis and most of whom would not have been able to read let alone write Greek.

Given the centuries-long Greek and Roman heritage of the ruling elite and the aristocracy – who could speak and read Greek and who were probably acquainted with the writings of Plato and Aristotle – and given why rulers such as

Cleopatra desired, for the benefit of her subjects, to be identified with an ancient Egyptian divinity such as Isis, it is most probable that the authors of the Greek texts of the Corpus Hermeticum, resident as they were in the then Roman province of Egypt, sought to give their metaphysical speculations some local, Egyptian, colour by – among other things – naming the son (or the pupil) of the Greek Hermes after the Egyptian god Thoth.

As Myatt noted in the introduction to his translation of tractate IV of the Corpus Hermeticum:

"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 ἢ 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 Poemander and Ἐρὸς 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."

I therefore find myself in agreement with Myatt regarding the question of native Egyptian influence on those texts. That the texts present us with a Greek/Hellenic metaphysics and cosmogony, not with some Greek and Egyptian syncretion, and certainly not with a native Egyptian metaphysics and cosmogony slightly influenced by Hellenism.

For it is essentially a question of terminology: of what 'Egyptian' means in cultural and in ancestral terms. Of a perhaps an inhibition on the part of some modern scholars to differentiate between the ancestry and the culture of 'the natives' and the ancestry and culture of a ruling elite and aristocracy.

R. Parker  
2017

{1} Tractate is derived from the classical Latin *tractatus* meaning a discussion, 'concerning', a treatise; and was used by writers such as Cicero and Pliny. It was later assimilated into ecclesiastical Latin – qv. Augustine – where it denoted a homily or sermon. It is the basis of the modern English word *tract*.

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#### Suffering, Honour, And The Culture Of The West

A theme of David Myatt's post-2011 writings – and of his philosophy of *pathei-mathos* {1} – is the question of human-caused suffering leading him to ask whether we humans have changed significantly, en masse, such that such suffering is less now than in the past three to four thousand years. Which question led him to write

"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?" {2}

A century after the mechanized slaughter of the First World War which killed millions of people and injured millions

more, and seventy-three years after the slaughter and suffering of millions more people in the Second World War, human-caused suffering continues around the world. War and armed conflict and destruction in the Middle East and Africa and elsewhere. Terrorist attacks in Europe, America, Afghanistan, Iran, Pakistan, and elsewhere. Meanwhile humans, individually and in small groups, continue to kill, rape, and be brutal and violent and oppressive toward and injure and cause suffering to other human beings in hundreds of thousands of attacks every year all around the world.

As Myatt wrote in respect of the suffering caused by war and armed conflict,

"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." {3}

While in regard to humans killing, injuring, being violent toward and preying on other humans he asked,

"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?" {4}

Myatt writes that his

"fallible answer to the question of how to deal with the suffering that blights this world [is] 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." {4}

His "fallible answer" may seem to many to be somewhat idealistic given the reality that those (to use a Myattian term) with a bad or rotten physis are not going to suddenly change their personality or are congenitally incapable of learning from 'the culture of pathei-mathos'. But understood in the context of his philosophy the answer is logical given Myatt's analysis of what the actual problem is or might be. An analysis which reveals that his philosophy is far from idealistic and in truth is rather radical, for in respect of the causes of suffering he writes in one memorable essay that

"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, 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." {5}

In a later essay he is even more forthright, stating that

"it is men – unbalanced in physis – who have caused and are responsible for wars, invasions, and the deaths and destruction and suffering that results, just as most violent crime and murders are caused by men. And it is they, of course, who have – also for millennia – dominated and manipulated women (or tried to), who have raped women, who have physically abused them, and killed so many of them, and all because some men cannot control themselves lacking as they do the virtue of honour." {6}

In regard to how he arrived at this conclusion he derived it as he derived most of his philosophy from his own *pathei-mathos*, from his own practical experiences extending over some four decades.

"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." {7}

He is therefore not being idealistic or academic in an 'ivory tower' sort of way or basing his argument on statistics or on theories or ideologies propounded by others. He is instead writing from life having analysed his *outré*, his *exeatic*, his diverse experiences using 'the human culture of *pathei-mathos*' as a guide and it is therefore on that basis that his conclusions should be understood, judged and appreciated.

It is on that basis that in 2012 he wrote that

"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 sought 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 paradox 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." {7}

It is clear from his later writings that from 2012 on he pondered upon that paradox and arrived at a tentative and, in his words, a fallible answer. Which pondering he describes in some detail in his lengthy five part essay, published in 2013, titled *Questions of Good, Evil, Honour, and God*, and in which essay he gave voice to his doubts about the current solutions to the problem of personally-caused suffering – such as believing in *judicium divinum* (divine justice) or "trusting in the pending justice of some judge, some government, or some State." In a poignant passage he asked in respect of those personally causing suffering whether it was wrong for him

"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." {4}

He then presented his fallible answer, which was that

"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." {4}

Myatt thus championed not only personal self-defence and "valorous defence of another in a personal situation" but also "if our personal judgement of the circumstances deem it necessary, lethal force." {8}

In respect of the question of suffering he therefore advocated something both quite practical, and quite radical at least the lands of the developed nations of the West.

### **The Practicalities of Personal Honour**

As befits his decades of personal experience of the practicalities of life – thirty years as a violent political activist and propagandist, ten years as a Muslim activist, several years leading a criminal gang, among other experiences – Myatt was aware of how the governments of the nations of the West disapproved of individuals using their own judgement in regard to employing lethal force with many outlawing the carrying of such weapons as would enable effective self-defence and the "valorous defence of another in a personal situation."

In reply to a question asked of him in 2015 he wrote

"how – or even can – societies in the West and around the world promote the virtue of empathy and personal honour, and if they could, would they want to given how most such societies (especially those in the West) are based on law and justice being the prerogative of the State? In respect of empathy at least, there is – as I suggested – the solution of *Studia Humanitatis*; that is, the solution of educating citizens in what I have termed the culture of *pathei-mathos*.

But since personal honour means that individuals should have the right to bear and carry weapons, and be

lawfully able - in the immediacy of the personal moment - to use such weapons in self-defence and in valorous defence of others dishonourably attacked, it is most unlikely the governments or politicians of modern Western societies would even consider such an honourable solution to the problem of suffering. Indeed, they seem to be moving toward even more restrictions on individuals bearing and carrying weapons; moving toward severely punishing those who use weapons in self-defence or even in valorous defence of others dishonourably attacked.

That is, that there is in many Western societies a desire, by governments and politicians, for more control over their citizens, for more interventions, at home and abroad, in the name of 'security', and for the use of force to be lawfully restricted to those - such as the Police or the armed forces - who are appointed and who serve on the basis of a chain of command which stops with some government representative or some politician or some military leader responsible to one of the foregoing.

Thus, while I personally strive to uphold what honour demands in the immediacy of the moment, most people - even if they agreed with the principle - would be wary of doing so, given current laws in a country such as Britain. Or, more probably, they would consider it an unnecessary and possibly a retrograde thing to do." {9}

Although in the same reply he admits that his "own preoccupation in respect of personal honour may be somewhat misplaced" it is clear that regardless of such and other diplomatic language he personally supports the right of individuals to carry weapons for use in self-defence and in defence of others dishonourably attacked even though many Western governments have, fairly recently (in the last one hundred years), deemed the carrying of such weapons to be illegal despite the fact that the carrying of such weapons for such purposes was for thousands of years an acceptable cultural and ancestral custom among the peoples of the West.

Which perhaps - and yet again - places Myatt on the side of our ancestral Western culture. An ancestral culture whose metaphysics and ethos he has not only described in recent (2017) works of his such as *Classical Paganism And The Christian Ethos* and *Tu Es Diaboli Ianua* but also and importantly evolved, beyond mythoi and thus beyond named gods and goddesses.

A Western culture exemplified, according to Myatt, by καλὸς κάγαθός. That is, by 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," {10} and which nobility of character is manifest in "the virtues of personal honour and manners" {10} and which Western culture was also - according to Myatt and contra modern 'political correctness' - manifest in a natural and necessary aristocracy composed of those who possess nobility of character and who thus exemplify καλὸς κάγαθός.

Rachael Stirling  
February 2018

{1} The book *The Mystical Philosophy of David Myatt* by Wright & Parker is an informative guide to Myatt's philosophy. The book is available as a gratis open access pdf document here: <https://davidmyatt.files.wordpress.com/2021/09/myatt-philosophy-third-edition.pdf>

{2} *Education And The Culture Of Pathei-Mathos*. 2014.

{3} *A Slowful Learning, Perhaps*. 2012.

{4} *Questions of Good, Evil, Honour, and God*, Part Five. 2013.

{5} *A Slowful Learning, Perhaps*. 2012.

{6} *Questions For DWM*. 2015.

{7} *Blue Reflected Starlight*. 2012.

{8} qv. *The Numinous Balance of Honour* section of the chapter *The Way of Pathei-Mathos - A Philosophical Compendium* in Myatt's 2013 book *The Numinous Way of Pathei-Mathos*.

{9} *Questions For DWM*, 2015.

{10} *Tu Es Diaboli Ianua*. 2017

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#### A New Pagan Metaphysics

In November of 2017 David 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, develop 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 pagan metaphysics – exist, and what is the foundation of such an alternative."

While these books are not expositions of his philosophy they not only provide interesting and relevant insights into Christianity and classical paganism but also 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 pagan 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 κάγαθός* 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 κάγαθός* 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 living beings which exist in the cosmos, and it is a conscious awareness of connexions and acausal affects, with their causal consequences, which reason, perceivance, 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 perceivance – 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 κάγαθός*, and thus those who, in Myatt's words, manifest chivalry, manners, gentrified 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}

{1} The essay is available here: <https://davidmyatt.wordpress.com/2018/01/04/from-mythoi-to-empathy/>

{2} *Classical Paganism And The Christian Ethos*, Epilogos. CreateSpace, 2017. ISBN 978-1979599023. An Open Access gratis copy of *Classical Paganism And The Christian Ethos* is available at <https://davidmyatt.files.wordpress.com/2018/03/classical-paganism-v2-print.pdf>

{3} *From Mythoi To Empathy*.

{4} *Tu Es Diaboli Ianua*, chapter III. CreateSpace, 2017. ISBN 978-1982010935. An Open Access gratis copy of *Tu Es Diaboli Ianua* is available at <https://davidmyatt.files.wordpress.com/2018/03/tua-es-diaboli-ianua.pdf>

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## Appendix I

### 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, ὃ Ἀσκληπιέ, ἐν οὐδενί ἐστιν, εἰ μὴ ἐν μόνῳ τῷ θεῷ, μᾶλλον δὲ τὸ ἀγαθὸν αὐτὸς ἐστὶν ὁ θεὸς αἰεὶ – 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 ἄνθρωπον αὐτῷ ἴσον, οὗ ἠράσθη ὡς ἰδίου τόκου· περικαλλῆς 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 εὐθύς τὰ πάντα γνωρίζουσι καὶ τὸν πατέρα ἰλάσκονται 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 θεός 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

Extract from a letter in reply to a correspondent who, in respect of the Corpus Hermeticum, enquired about my translation of terms such as ἀγαθός and νοῦς. I have, for publication here, added a footnote which references my translations of and commentaries on five tractates of the Corpus Hermeticum.

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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, VIII and XI are available in my book *Corpus Hermeticum: Eight Tractates*. International Standard Book Number: 978-1976452369

[4] To be pedantic, when θεός 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 presented 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 εἰκῶν.

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### Appendix II

#### **A Review Of Myatt's Classical Paganism And The Christian Ethos**

Classical Paganism And The Christian Ethos. 2017.  
ISBN 978-1979599023. 42 pages.

An Open Access gratis copy of *Classical Paganism And The Christian Ethos* is available at  
<https://davidmyatt.files.wordpress.com/2018/03/classical-paganism-v2-print.pdf>

In the Fall of 2017 David Myatt released extracts from his forthcoming book *Classical Paganism And The Christian Ethos* and which extracts led dozens of individuals interested in Myatt's works to eagerly await the publication of the book itself given that such extracts seemed to imply that he intended to create a modern, Western, paganism founded on the warrior ethos of ancient Greece and Rome, with Myatt in his extract writing that

"such a modern paganus weltanschauung may also be 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, for them to thus become, or return to being, a living, dwelling, part – a connexion between the past and the future – of what is still a living, and evolving, culture. Perhaps the future of that culture depends on whether sufficient individuals can live by the high personal standards of such a modern paganus weltanschauung."

However, when Myatt issued the first draft of the complete book in early November 2017 some individuals were disappointed since the promised 'modern paganus weltanschauung' seemed to be just a watered-down version of his mystical philosophy of pathei mathos. Myatt, as is his wont, then over several weeks revised this draft many times {1} culminating on November 9th 2017 in a printed version – a so-called 'second edition' – together with an updated 'gratis open access' pdf version containing the same text and which he made available on his internet blog. {2}



As Myatt notes in the Introduction to the printed edition: "For this Second Edition, I have clarified and extended the text in several places, added a revised version of my essay *From Aeschylus To The Numinous Way* as an Appendix, and taken the opportunity to correct some typos."

As the blurb for the book states, it is

"a study in the difference between Christianity and the paganism of Ancient Greece and Rome, evident as that paganism is in the writings of Homer, Aeschylus, Sophocles, Cicero and many other classical authors. A study which includes developing that paganism in a metaphysical way, beyond the deities of classical mythos, thus making such paganism relevant to the modern Western world. A modern development which involves an analysis of the texts of the Corpus Hermeticum."

The final published work does indeed develop Greco-Roman paganism in a metaphysical way, with Myatt writing in chapter 3 that

"the quintessence of such a weltanschauung, of the paganus ethos, is that ethics are presented 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 presented through the insight of empathy – leads us to a modern paganus weltanschauung."

He concludes his study by writing that

"the paganus weltanschauung, ancestral to the lands of the West, that has emerged is one which, shorn of technical, Greek, and metaphysical terms, many may find familiar or already be intuitively aware of [...]

[This] 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 living beings which exist in the cosmos, and it is a conscious awareness of connexions and acausal affects, with their causal consequences, which reason, perceivance, 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 the crux of his argument is that Western paganism differs fundamentally from – and is better than – a revealed religion such as Christianity because in that paganism ethics are "presented 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 contrast to Christianity whose ethics can be discovered by having to interpret "the word of God" as found in the texts of the Old and New Testaments. He adds that "a reliance on written texts, as in Christianity, may well be a mistake."

His modern pagan metaphysics therefore balances the Greco-Roman human ideal – which Myatt writes can be expressed in one Greek phrase: καλὸς κἀγαθός – with the insights resulting from millennia of pathei mathos, expressed in Studia Humanitatis, in what he calls 'the culture of pathei-mathos'. {3}

As a result, the book – replete with copious quotations in Ancient and Hellenistic Greek – is curiously interesting explaining much about Greco-Roman paganism and hermeticism, as well as about Christianity. Yet it is difficult to know who the intended readers are since many of those interested in Western paganism as a new way of life or as a modern, non-Christian, spirituality may find it too academic or too boring; while those academically interested in such matters will doubtless turn to other authors given Myatt's experiential Faustian quests, his iconoclasm, his often underserved reputation, and thus his exclusion from academia.

Perhaps Myatt intended the book for those few individuals who can or who aspire "to live by the high personal standards of such a modern paganus weltanschauung" because such a paganism may reconnect some of "those in the lands of the West, and those in Western émigré lands and former colonies of the West, with their ancestral ethos".

R.S & K.S

November, 2017

N.B. As with almost all of Myatt's printed books, the size is idiosyncratic, being 11 inches x 8.5 inches in format, which is larger than the conventional 'trade paperback' (6 inches by 9 inches). In terms of number of pages, 20+ pages should be added to such 'large format' books in order to approximate the number of pages in a standard 6 inches by 9 inches paperback.

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{1} In our view Myatt is to be commended for making public his revisions of his texts. As someone recently wrote: "The extracts and subsequent revised extracts from his texts and translations that Myatt has published on his blog over the years provide an interesting insight into the creative process. A process which many authors and academics for some reason seem to want to keep secret. Perhaps some of them want to try and hide their mistakes or how their thoughts and opinions change or evolve as a result of further research, or more inspiration, or more thought."

{2} <https://davidmyatt.wordpress.com/2017/11/05/reason-and-belief/>

{3} This 'culture of pathei mathos' is one of the central themes of Myatt's philosophy of pathei-mathos. See his essay *Education and the Culture of Pathei-Mathos*, included in his 2014 book *One Vagabond In Exile From The Gods*. The book is also available at <https://davidmyatt.files.wordpress.com/2014/10/one-vagabond-pathei-mathos.pdf>

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Image credit:

Orestes and the Ἐρινύες. Red figure vase, c. 380 BCE

cc Rachael Stirling 2018

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## Antifascist Hate And The Heretical Status Of Mr Myatt



### Antifascist Hypocrisy

Over the past decade or so one interesting feature of antifascism manifest in its modern adherents is the hatred and prejudice antifascists have for many individuals. It is interesting for two reasons: (i) because it reveals hypocrisy; for antifascists talk, write, and lecture people about tolerance and about the 'evil' hatred and prejudice of those they have declared are their enemies; and (ii) because no one - be they academic, journalist, politician, 'Jane Public' or even the declared enemies of antifascists - seems to have noticed and certainly have not commented on such hypocrisy.

A classic example of the open hatred and prejudice of antifascists is David Myatt: a public figure who was for around thirty years (1968-1998) a National Socialist activist and ideologue, then for ten years (1998-2008) a convert to Islam and supporter and ideologue of radical Islam, and who since 2011 following a personal tragedy has renounced all extremism and developed and published a mystical philosophy based on the virtues of empathy, compassion, and honour.

Although not the usual type associated with post-1945 National Socialism nor a usual Western convert to Islam, Myatt is a classic example of antifascist hatred, prejudice, propaganda, and disinformation - the subject of antifascist 'fake news' - for several reasons: (i) because the campaign against him has been on-going from 1984 <sup>1</sup> to the present day, (ii) because at its core are and have been two pieces of disinformation designed to smear and discredit him, (iii) because of the innate or ideological refusal by antifascists to be unbiased, with them always prefixing or appending to any mention of Myatt a pejorative or presumptive word or phrase, and (iv) because antifascists never present Myatt's side of the story and never refer to or provide quotations from his post-2011 writings which contradict their allegations and disinformation. A pertinent example of neglecting Myatt's side of the story is the praise among neo-Nazi groups regarding the killings in Norway in 2011. Atomwaffen: Vår helt; Sonnenkrieg: Fri vår helt; Feuerkrieg: Ingen anger. In contrast, Myatt wrote an essay titled *Concerning the 2011 Massacre in Norway, A Personal Analysis of an Extremist* condemning the killings and the person responsible but which essay has never been mentioned by antifascists or by academics. <sup>2</sup>

In regard to the aforementioned two pieces of antifascist disinformation about Myatt, they are (i) the allegation - for which neither they nor anyone else has provided any evidential facts in over thirty years - that he is 'Anton Long' of Order of Nine Angles fame, wrote many O9A texts, and thus is a satanist, and (ii) that he is a deceptive person whose words and writings cannot be trusted and should not be taken "at face value". Thus he has been described by antifascists as sly and as a psychopath <sup>3</sup>, with it being laughingly claimed by the CEO of an antifascist group and others that his thirty years as a National Socialist and ten years as a Muslim were just satanic O9A Insight Roles <sup>4</sup>, and that his autobiography *Myngath* <sup>5</sup> is either a fantasy or a deception, for which allegation they again provide no evidential facts with the events recounted by him in *Myngath* verifiable by an accredited and unbiased scholar researching the life of Myatt using primary sources.

In reference to such primary sources, to the lack of evidential facts to support antifascist allegations and disinformation, antifascists for many years claimed that Myatt only "pretended" to be a Muslim and thus did not really

convert to Islam, even though in 2003 Myatt published a primary source - a colour facsimile of his *Testimony Of Faith in Islam* dated 15 Sept 1998/24 Jumada Al-Ula 1419, signed by the Director of the Islamic Foundation, Dr. M.M. Ahsan, <sup>6</sup> and even though Myatt was accepted by Muslims as a Muslim. <sup>7</sup> However, despite such primary sources, as late as 2021 one antifascist group in one of its tracts about opposing 'hate' wrote that "whether Myatt had genuinely converted is open to question" while repeating the disproven disinformation, the laughable antifascist trope, <sup>4</sup> that Myatt's "promotion of Islamism is just as likely to have been another period of 'insight' [role] rather than a true conversion". Which propagandistic repetition of such an allegation contrary to the evidence is indicative of their bias and hatred.

In regard to the pejorative, presumptive, words and phrases, and the 'weasel tropes', commonly used by antifascists in respect of Myatt, they include "he alleges", "he claims", "according to his account", "he was driven by", "his fascination with", "fanatical devotion to", "he idolized", and tropes, unproven allegations, such as "Myatt the satanist", "Myatt's satanist friends", "Myatt's 50 year involvement in Satanism", and the pervasive "the O9A was founded by David Myatt" and "Anton Long is David Myatt".

That such pejorative, presumptive, words and phrases and weasel tropes are also used by academics when they write about or discuss Myatt in however cursory a manner is indicative of Myatt's heretical status in contemporary Western societies.

### Academic Studies

Within academia Myatt remains a peripheral figure usually meriting only a reference or a few paragraphs when neo-nazi or Muslim extremism and ideology, or satanism, are discussed or written about with it being common for him to be considered with reference to the opinion of others or on the basis of widespread but unproven mostly antifascist allegations such as being 'Anton Long', rather than on their own research using primary sources such as Myatt's own writings. A pertinent example being Massimo Introvigne who in his *Satanism: A Social History* <sup>8</sup> commits the fallacy of argumentum ad verecundiam by stating that Goodrick-Clarke had 'confirmed' Myatt was Anton Long and that Senholt "offered a number of elements confirming that Long was indeed Myatt". Fallacious because neither Goodrick-Clarke nor Senholt provided any evidence from primary sources, with their 'circumstantial evidence' based on non-evidentiary assumptions, (i) as in Goodrick-Clarke simply assuming Myatt wrote a text titled *Diablerie*, denounced as a forgery by Myatt himself <sup>9</sup> and by some associating themselves with O9A esotericism, <sup>10</sup> or (ii) derived from fallacious reasoning as in Senholt perhaps unintentionally committing the fallacies of incomplete evidence and post hoc ergo propter hoc. <sup>11</sup>

In the cases when Myatt is discussed in somewhat more detail he is assigned to or cited as an example of a particular and existing category, such as neo-nazi or Muslim extremist as for example in Daniel Koehler's *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism* <sup>12</sup>; or he is assigned to or cited as an example of a new category manufactured by either the writer of the study or a recent one by someone else, which new categories include "fringe fluidity", "fused extremism" and "ideological convergence".

This assignment to or citation as an example of some category necessarily results in a certain stereotyping - a dehumanization - of the individual since categorization by its nature is associated with grouping together certain views and/or values/features and assigning a term or name to them. Thus the category neo-nazi is now associated with other categories and terms such as racial hatred, white supremacy, and 'antisemitism' and implies the pejorative value judgments and behaviour and "psychological profiles" often assigned to such beliefs and actions and persons designated as neo-nazi.

However, academics as yet make no distinction between (i) the racist National Socialism developed by Adolf Hitler, manifest in National Socialist Germany and Großdeutsches Reich and since revived and propagated by the majority of modern 'neo-nazis' and (ii) the non-racist National Socialism believed in post-1945 by Leon Degrelle and Jost Turner, manifest in Myatt's post-1998 'ethical National-Socialism' <sup>13</sup> and evident in Myatt's criticism of Hitler and the policies of National Socialist Germany and Großdeutsches Reich. For instance, Myatt wrote that,

"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." <sup>14</sup>

This lack of distinction in this matter means that the categorization of Myatt as a neo-nazi prejudicially contextualizes and misinterprets an important aspect of his life, as other categorizations of him, such as the unproven allegation of

him being 'Anton Long' and thus a satanist, do with the result that he is and has been stereotyped and judged according to how such stereotypes are judged, with his post-2012 writings and philosophy of pathei-mathos not considered even in academia in an unbiased manner and as the products of a man slowly learning from and being honest regarding the mistakes he made during his fifty or more experiential years.

### **Honesty And Honour**

This prejudicial contextualization and misinterpretation of Myatt's life, writings, and philosophy of pathei-mathos, is primarily due to over forty years of antifascist bias and hatred manifest in antifascist propaganda, allegations, and disinformation and lies about Myatt, based as their bias and hatred apparently is on the motto which expresses the *raison d'être* of antifascist ideology: "Never Forget, Never Forgive, Never Again".

In reference to the rumours and allegations, Myatt's post-2012 writings and philosophy of pathei-mathos are an eloquent and understated riposte <sup>15</sup> with his 2012 text *A Matter Of Honour* <sup>16</sup> addressing the issue directly and which text included the following statement,

"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 and their own dishonourable character proven.

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*."

Which question of honour is central to understanding both Myatt and the antifascist response to his antinomian life, to his writings, and to his life-long belief in honour. In 2014 Myatt stated that,

"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." <sup>17</sup>

This adherence to honour, and to chivalry of which it was a part, was for hundreds of years a European tradition as evident in legends such as those recounted in Malory's *Le Morte d'Arthur* and detailed in *The Booke of Honor and Armes*, published in London in 1590, with its statement that "honour is preferred before life" and its list of the type of lies that merited a challenge to a duel. <sup>18</sup> It was also evident in the nineteenth century English expression "it's not cricket" in relation to personal behaviour and in the now deprecated English expression "playing the White man" and the also now deprecated American "that's mighty White of you."

The response of the two antifascists challenged by Myatt to a duel in the late 1990s for propagating lies and making dishonourable allegations about him was to ignore the challenge and mock both Myatt and the concept of duelling, with Myatt regarding such a failure and such mockery as indicative of their dishonourable character, a fact confirmed by those antifascists and others of their kind continuing to this day to propagate old lies and manufacture new lies about him.

As for Myatt, he has maintained a dignified silence since the character of such antifascists has been revealed, at least to those who possess the virtues of honour and honesty.

Kerri Scott  
January 2022 ev

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1. *Searchlight* magazine, February 1984. The monthly magazine was established by veteran antifascist Gerry Gable in 1975. Regarding antifascist disinformation about an individual, Sonia Gable - wife of Gerry - wrote in her *Searchlight* blog on 27 November 2012 that for antifascists there is "a tactical reason to plant disinformation."

2. Myatt's essay is available at <https://davidmyatt.wordpress.com/2012/04/17/concerning-the-2011-massacre-in-norway/> [Accessed January 2022]

The praise by the neo-nazi groups is described in Lars Erik Berntzen and Jacob Aasland Ravndal, *Monster or Hero? Far-right Responses to Anders Behring Breivik*

and the July 22, 2011 Terrorist Attacks, Perspectives On Terrorism, Volume 15, Issue 3, June 2021

3. Refer to the exchange of comments in 2014 between antifascist journalist Nick Ryan and Kerri Scott, an archive of which is available at <https://archive.org/download/anti-fascist-hatred-of-myatt/anti-fascist-hatred-myatt-exposed-v3.pdf> [Accessed January 2022]

4. A laughable claim because O9A Insight Roles are tasks associated with an early stage of the decades-long O9A Seven Fold Way and only last between a year and eighteen months, whereas Myatt was a National Socialist for over thirty years and a Muslim for ten years. In regard to O9A Insight Roles, most of which are not 'satanic', as noted in *The Seven Fold Way Of The Order Of Nine Angles* included in *The Seofonfeald Paeth*, available at [https://archive.org/download/o9a-trilogy-print\\_202109/o9a-trilogy-print.pdf](https://archive.org/download/o9a-trilogy-print_202109/o9a-trilogy-print.pdf) [Accessed January 2022]

"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."

For more detail, refer to *Insight Rôles, The Seven Fold Way, And The O9A: The Historical And Esoteric Context* also included in *The Seofonfeald Paeth*.

5. *Myngath, Being Some Recollections of A Wyrdful and Extremist Life*, 2013, ISBN 9781484110744. An open access gratis pdf version is available at <https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf> [Accessed January 2022]

6. The document also included the place and date of his Shahadah, Jamia Masjid Ghousia, Worcester on the 6 September 1998, and the signatures of his two witnesses, Hafiz Mohammad Tufail and Qadi Abdur Sa'ouf.

7. Refer to (i) the questions Muslims asked ibn Myatt on the Islamic Awakening forum in 2006, archived at <https://web.archive.org/web/20101219012916/http://forums.islamicawakening.com/f18/questions-ibn-myatt-1858/> and (ii) Myatt's on-line dialogue subtitled *From Neo-Nazism To Islam*, also in 2006, with Muslims from around the world on the website of Muslim scholar Yusuf al-Qaradawi. Myatt's transcription is archived at <https://web.archive.org/web/20090101134818/http://www.davidmyatt.info/replies-online.html> with the original archived at <https://web.archive.org/web/20061019102825/http://www.islamonline.net/livedialogue/english/Browse.asp?hGuestID=61ud64>

8. Brill, Leiden, 2016. Volume 21, *Texts and Studies in Western Esotericism*.

9. In a footnote to *The Logical Fallacy of Incomplete Evidence - A Case Study* section of his 2012 text *A Matter Of Honour*, Myatt describes *Diablerie* as "a fanciful work of fiction" and in respect of Goodrick-Clarke writes that 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. Neither are any evidences or sources 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." *A Matter Of Honour*, <https://davidmyatt.wordpress.com/about/a-matter-of-honour-2/> [Accessed January 2022]

10. R. Parker, *Diablerie and Bealuwes Gast*, e-text, 2014. <https://archive.org/download/diablerie-and-bealuwes-gast/Diablerie-and-Bealuwes-Gast.pdf> [Accessed January 2022]

11. In regard to Senholt, refer to Myatt *A Matter Of Honour*, <https://davidmyatt.wordpress.com/about/a-matter-of-honour-2/> [Accessed January 2022]

12. Cambridge University Press, 2021. pp.153-163

13. Myatt's 'ethical National-Socialism' - the foundation of his Reichsfolk group - was developed by him based on his thirty years of practical political experience, and is discussed in Parts Two and Three of Rachael Stirling's book *The Peregrinations Of David Myatt: National Socialist Ideologist*, available at <https://archive.org/download/myatt-peregrinations-ideologist/dm-ns-ideologue-second-edition.pdf> [Accessed January 2022]

14. David Myatt, *Some Philosophical and Moral Problems of National-Socialism*, e-text, 2012, <https://web.archive.org/web/20200807130346/https://www.davidmyatt.info/dwm-problems-ns.pdf> [Accessed January 2022]

15. Relevant examples of his personal writings include the following, accessed January 2022:

(i) *Perhaps Words Are The Problem*, 2016, <https://davidmyatt.wordpress.com/2017/04/10/perhaps-words-are-the-problem/>

(ii) *Understanding and Rejecting Extremism*, 2013, <https://davidmyatt.files.wordpress.com/2013/05/dwm-rejecting-extremism-v3.pdf>

(iii) *Religion, Empathy, and Pathei-Mathos*, 2013, <https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf>

In regard to his philosophy of pathei-mathos, see *The Mystic Philosophy Of David Myatt*, third edition 2021, <https://davidmyatt.files.wordpress.com/2021/09/myatt-philosophy-third-edition.pdf> [Accessed January 2022]

16. David Myatt, *A Matter Of Honour*, e-text, 2012, <https://davidmyatt.wordpress.com/about/a-matter-of-honour-2/> [Accessed January 2022]

17. *Some Questions For DWM*, <https://davidmyatt.wordpress.com/questions-for-dwm-2014/> [Accessed January 2022]

18. As of January 2022, the *Booke* is available online at <https://quod.lib.umich.edu/e/eebo/A11862.0001.001?view=toc>

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## Scholarship, Primary Sources, And Mr Myatt

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Aristotelis Hermeneutica Analytica Elenctica

Εστι δη των εν τω διαλέγεσθαι λόγων τέτταρα γένη, διδασκαλικοί και διαλεκτικοί και πειραστικοί και εριστικοί [...]

διδασκαλικοί μεν οι εκ των οικείων αρχών εκάστου μαθήματος και ουκ εκ των τού αποκρινόμενου δοξών συλλογιζόμενοι (δει γαρ πιστεύειν τον μαθητόν), διαλεκτικοί δ' οι εκ των ενδόξων συλλογιστικοί αντιφάσεως, πειραστικοί δ' οι εκ των δοκούντων των αποκρινόμενων και αναγκαίων ειδέναι το προσποιούμενω έχειν την επιστήμη (δν τρόπον δε, διώριται εν ετέροις), εριστικοί δ' οι εκ των φαινομένων ενδόξων μη όντων δε συλλογιστικοί ή φαινόμενοι συλλογιστικοί. περί μεν ούν των αποδεικτικών εν τοίς Αναλυτικούς είρηται, περί δε των διαλεκτικών και πειραστικών εν τοίς άλλοις· περί δε των αγωνιστικών και έριστικών νύν λέγωμεν.

οοοοοοο

### Scholarship And Primary Sources

A study of primary sources is the scholarly, the civilized, way for an individual to understand, to acquire a learned knowledge of a subject, such as a philosophy or a weltanschauung be such a weltanschauung a spiritual or a religious one. Thus to understand in such an individual, civilized, way the religion of Christianity a detailed study of the four gospels in their original language is required since they are primary sources in respect of that religion given that Christian tradition considers them the oldest and most reliable sources. Similarly, to understand in such a way a philosophy such as that of Immanuel Kant a study of his writings, and his writings alone and in their original language is necessary, since to rely on the translations of others is to rely on the interpretation of those others, as is considering and giving weight to the opinions or the conclusions of others regarding Kant's philosophy.

To be learned, to be a scholar in the traditional sense, is to have a profound knowledge gained by study.

**Scholarly** (skɒˈlɑːli), *a.* [f. SCHOLAR + -LY 1.]  
Not in Johnson or Todd.  
Pertaining to, or characterizing, a scholar; befitting, or natural to, a scholar; learned, erudite.

#### Learned:

2. Of a person: In early use, that has been taught; instructed, educated. In later use with narrowed sense: Having profound knowledge gained by study, esp. in language or some department of literary or historical science; deeply-read, erudite. Const. *in. † of.* (Superseding the earlier LERED.)  
*Learned society*: a society formed for the prosecution of some branch of learning or science.

However, in this era where the interpretations, the opinions, the often fallaciously made conclusions, of others are readily available by means of printed articles and books, by the Media, and by mediums such as the Internet, this scholarly, civilized, rational, slow way to acquire a balanced knowledge and understanding of a subject is a dying, unpopular, Cræft {1} even in academia. For the designation 'academic' in this era does not necessarily imply that a person who is employed in academia is learned, erudite, in a particular subject as for example the scholar Richard Jebb was erudite in Ancient Greek. Instead, it is often the case that a published work by a modern academic is not based on their own detailed scholarly research {2} using primary sources {3} but on the opinions, or the conclusions, of others, and thus often on fallacies such as Appeal to Authority. {4}

The particular Cræft under consideration was, in the early decades of the twentieth century, practised by many if not most of what are now described as 'intelligence' or security service agencies but has become deprecated because as experience has revealed the political paymasters of such agencies do not want to be informed of what may contradict their political agenda and personal opinions but only of what may be politically or personally advantageous to them and their government, and if some analyst provides an inconvenient report then politicians, as they have done multiple times recently in regard to Western actions in Iraq and Afghanistan, have no hesitation in censoring or concealing or denying the truth in the belief that through manipulation of the Media that truth will 'go away' or that certain documents will 'go missing' or that it will be officially suppressed for fifty years or more under what is known, in Britain, as the fifty year rule.

This deprecation of the scholarly Cræft is particularly evident in the case of Wikipedia.

### Wikipedia

In the last decade or so the Internet articles which are collected together under the term Wikipedia - the so-called "free encyclopedia that anyone can edit" - have become the first and often the only source most people turn to find out about a subject or an event or a group or an individual partly because, given massive financial and other support to the Wikipedia Foundation from the corporate worldwide business Google (with an annual revenue, as of 2023, around US\$200 billion) Wikipedia items always appear at the top of internet searches using Google Search as they invariably do when other 'search engines' are used given the volume of traffic to Wikipedia generated by Google Search.

But this support by Google comes at a cost, as evident in the criteria Wikipedia uses for what they regard as a 'reliable



source'. Their criteria is to reject primary sources in favour of interpretive secondary and tertiary source material produced by established publishers or by news media (including digital, on-line ones) whose authors are regarded by the often anonymous editors of Wikipedia as authoritative about a subject simply because their items are published by such publishers and news media or have appeared elsewhere in the mass media. Thus opinion pieces by academics, by journalists and others which meet the Wikipedia criteria of being such secondary or tertiary sources provide the basis for Wikipedia articles even if the authors of cited books or articles commit fallacies such as the Appeal To Authority and the Fallacy of Incomplete Evidence and have not used primary sources as the basis for their conclusions.

The consequence is that most of those using Wikipedia unknowing commit the fallacy of Appeal To Authority, relying as they do on the opinions and conclusions of others and thus on secondary and tertiary sources.

This reliance on such a mass media source as Wikipedia is indicative of our era for two reasons. Firstly, because it is a radical departure from the civilized, rational, way of personally acquiring a balanced knowledge and understanding of a subject or a person by using primary sources or by searching for books and items written by those who are scholars and thus who have used primary sources and drawn conclusions based on logical reasoning. Secondly, because such reliance is invariably a reliance on what has become or appears to be the accepted public or Establishment opinion {5} about a subject or a person often based as such an opinion is on propaganda, and thus is an example of the fallacy of ad populum which is when a person 'follows the crowd' and believes or claims that because so many others have claimed or believe something it is probably true, as in the old proverb 'no smoke without fire'.

Thus, far from being used by many to access knowledge of a scholarly nature, the Internet and digital resources such as Wikipedia are used by the majority to access what has become the accepted public or Establishment opinion about a subject or a person.

### **A Modern Example**

In the matter of Wikipedia an example of their use of secondary and tertiary sources, and thus of opinion pieces by journalists, politicians, academics and others, is the article about the controversial modern figure David Myatt, former neo-nazi activist and ideologue, former Catholic monk, former supporter of bin Laden and the Taliban, and apparently now a reformed extremist who has developed a mystical philosophy centred around virtues such as compassion and empathy.

The Wikipedia article relies almost entirely on secondary and tertiary sources; provides no link to Myatt's current weblog, and no quotations from his recent writings. Instead, it is dominated by the allegation of him being "the political and religious leader of the White nationalist theistic Satanist organization [the] Order of Nine Angles".

As 'evidence' for this allegation the secondary and tertiary sources include mainstream published opinion pieces by antifascists and journalists; citations to reports and articles by government sponsored policy groups such as the Combating Terrorism Center at the Establishment-run West Point Military Academy; and academics such as Goodrick-Clarke and Senholt.

Yet when examined, none of these secondary and tertiary sources provide any probative evidence for the accusations they make. Pertinent examples are:

° The referenced report by the Combating Terrorism Center simply states that "the O9A is a occultist current founded by David Myatt in the late 1960s in the United Kingdom," with their only citation being a book by Nicholas Goodrick-Clarke. However, on examination, that cited book provides no evidence from primary sources.

For Goodrick-Clarke's identification of Myatt as 'Anton Long' - in his book *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*, NYU Press, 2003 - is solely based on his claim that Myatt was the author of a typescript titled *Diablerie*, a copy of which is in the British Library, General Reference Collection Cup.711/742, BNB GB9219567. However, he provided no evidence, no sources, for this claim of his, or for his other claims such as that "the ONA was founded by David Myatt" and that Myatt was "a long time devotee of satanism."

Goodrick-Clarke also failed to research and provide any documentary evidence from primary sources regarding Myatt's life so that it could be compared to the life described in the *Diablerie* manuscript; he failed to ask Myatt himself about the manuscript which Myatt his 2012 text *A Matter of Honour* denounced as a work of fiction. {6}

The fact that Goodrick-Clarke's book is and has often been cited as 'proof' that DM=AL thus provides another classic example of the fallacy of appeal to authority.

° That Jacob Senholt is cited and quoted as writing that "ONA-inspired activities, led by protagonist David Myatt, managed to enter the scene of grand politics and the global War On Terror" and yet Senholt, as described in Appendix One of our article, not only failed to provide evidence from primary sources but committed the fallacy of Incomplete Evidence.

° In regard to Myatt's rejection of extremism, the citation is not to primary sources written by Myatt since 2012 but to a secondary source: an article by Daveed Gartenstein-Ross & Madeleine Blackman, with Daveed Gartenstein-Ross in a later, 2023, article - *The Order of Nine Angles: Cosmology, Practice & Movement*, <https://doi.org/10.1080/1057610X.2023.2186737> - claiming that "[Anton] Long's writings display thematic and linguistic similarities to those of Myatt" while not providing details of what these similarities are, nor any evidential facts regarding them nor providing any citations to where such similarities have been analysed and evidential facts presented. We can only presume that the now discredited assumptions of Senholt - qv. Appendix One below - were the source.

° In regard to opinion pieces by lay-persons, a 2003 book by a journalist - *Into a World of Hate* by Nick Ryan - is

mentioned although the claims made by the author, such as that Myatt wrote "the publicly available teachings of the ONA under the pseudonym Anton Long", are simply the author's personal opinion with no scholarly citations given to support them. Which mention of such a book by a lay-person is yet another example of how the editors of the Wikipedia article about Myatt commit the fallacy of Appeal to Authority.

The logical conclusion is that the Wikipedia article about Myatt, based as it is on secondary and tertiary sources, is unbalanced, remiss, failing as it does to cite or provide quotations from primary sources such as Myatt's extensive post-2012 writings {7} referencing as it does only the accepted Establishment opinion about him evident in such government and corporate sponsored policy groups such as the Combating Terrorism Center. Hence why the minimal reference in the Wikipedia article about Myatt having rejected extremism and developed his own philosophy is not to Myatt's writings on the matter but to interpretive secondary sources such as a 2012 book by Roger Griffin titled *Terrorist's Creed: Fanatical Violence and the Human Need for Meaning*.

## Conclusion

Is this examination such as we have conducted just a pedantic aside which can easily be ignored in the maelström of the modern world with its rapid easily accessible transmission, and acceptance of, personal opinion and propaganda?

We believe it is not a pedantic aside, for the reliance on secondary and tertiary sources, the committal by politicians, journalists and even by academics of fallacies of reasoning, expose how our Western civilization has apparently declined because we have forsaken its core essentials: scholarship, logical reasoning, and the Aristotelian essentials which 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.

Essentials also expressed in relation to science by Isaac Newton in his *Principia*,

"We are to admit no more causes of natural things than such as are both true and sufficient to explain their appearance [...] for Nature is pleased with simplicity, and affects not the pomp of superfluous causes."

To conclude, we would controversially claim that David Myatt, object of much Establishment propaganda as exemplified in the Wikipedia article about him, is in his later life one modern example of the *raison d'être* of our Western civilization, as evident in such post-2012 writings of his as (i) *Corpus Hermeticum: Eight Tractates*, (ii) *The Gospel According To John: A Translation And Commentary*, Chapters 1-5; (iii) *Classical Paganism And The Christian Ethos*; and (iv) *Tu Es Diaboli Ianua*.

All of which writings, available both in print and on his weblog, are not even mentioned in that Wikipedia article or even by academics.

Haereticus Reputandus  
September 2023  
v.1.5

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{1} Cræft: this older spelling implies more than the modern usage associated with the word 'craft'.

III. † 5. The learning of the schools, scholarship. b. (with *a* and *pl.*) A branch of learning or knowledge, a science. *The seven crafts*: the 'seven arts' of the mediæval Universities: see ART 7. *Obs.*  
c 1205 LAY. 10923 On bocken heo cuðe godne cræft. *Ibid.* 30493 An clarc þe com from Spaine . . feole craftes he cuðe. a 1225 *Leg. Kath.* 522 Fifti scolmeistres, of alle þe creftes þet clerc ah to cunnen. a 1300 *Cursor M.* 4647 (Cott.) Þe seuen craftes all he can. a 1400-50 *Alexander* 33 Þe pasage of þe planettis, þe poyntes & þe sygnes. Þai ware þe kiddest of þat craft knawyn in þaire tyme. 1483 *Cath. Angl.* 79 A Crafte, *ars liberalis*, *sciencia* [etc.]. 1530 PALSGR. 210/1 Crafte of multiplyeing, *alquenemie*.  
IV. A branch of skilled work.  
6. An art, trade, or profession requiring special skill and knowledge; *esp.* a manual art, a HANDICRAFT; sometimes applied to any business, calling, or profession by which a livelihood is earned.  
c 897 K. ÆLFRED *Gregory's Past.* i. 24 Se cræft þæs lareowdomes bið cræft ealra cræfta. c 900 *Beda's Hist.* iv. xiii, Seo þeod ðone cræft ne cuðe ðæs fiscnoþes. c 1040 *Rule St. Benet* 94 For ingehide his cræftes. 1340 *Ayenb.*

{2} The criteria of scholarship are: (i) a detailed, meticulous, unbiased original research on and concerning a specific topic or topics or subject undertaken over a year or more in duration and involving primary source material; (ii) an ability to be able to read primary sources in their original language; and (iii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject being the logical result of the cumulative scholarly learning so acquired. If the researcher cannot read primary sources in their original language and has to rely on the translations of others then their conclusions are not original and not scholarly just as if they commit logical fallacies - such as the fallacy of Incomplete Evidence - then their conclusions are also not scholarly.

{3} Primary sources include contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials individuals used to describe (i) events in which they were participants or observers, and (ii) ideas or creations - such as a philosophy, music, literature, or art-work - which they were responsible for. Hence in the matter of a philosophy such as that of Heidegger the primary sources are his published writings, authenticated recordings or transcriptions of his speeches/lectures, and authenticated unpublished manuscripts if any. The writings, opinions, and conclusions of others about that philosophy are secondary or tertiary sources.

{4} See Appendix Two for fallacies such as Appeal to Authority.

{5} By the Establishment is meant those who in modern Western societies have the power, the means, to influence and to shape 'public opinion' on matters political and social. The Establishment thus includes politicians and the incumbent government and often the 'political opposition', large often multinational corporate businesses, the mainstream Media (including national newspapers, television and internet news media and outlets), well-funded special-interest advocacy groups both political and business-orientated; established academics whose work has featured in mainstream publications, and so-called 'independent' or 'freelance' journalists whose work appears in or is cited by the mainstream Media or established publishers.

An Establishment represents the orthodoxy, the zeitgeist, of a particular era, with adherence to or a belief in that orthodoxy a good indication of who or what is part of the Establishment, with the orthodoxy of the current Western current era including support for the idea of modern democracy even if the result of elections has been influenced by particular business and political concerns and 'special interest' groups who have the financial resources to employ professional lobbyists, Media consultants, and propagandists and who often have politicians to further their interests or agenda.

{6} <https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf>

{7} <https://davidmyatt.wordpress.com/>

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## Appendix One

### Senholt And the Fallacy Of Incomplete Evidence

Jacob Senholt, in a revised version of his 2009 MA thesis titled *Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles* published as a chapter in the 2012 book *The Devil's Party - Satanism in Modernity* {1} alleged that Myatt wrote the terrorist manual *A Practical Guide to Aryan Revolution* which it has been claimed influenced David Copeland, and Senholt like others before and since - including the authors of the 2023 article *The Order of Nine Angles: Cosmology, Practice & Movement*, DOI:10.1080/1057610X.2023.2186737 - Senholt provided no evidential facts in support of that particular allegation, and did not mention that following Myatt's arrest in early 1998 by police officers from Special Branch based at Scotland Yard, the British police in conjunction with the Canadian police and the FBI spent three years trying to prove that Myatt wrote that document, having seized his computers and files, searched his home for over seven hours, and travelled to places such as Canada to interview witnesses. They failed to find any evidence and Myatt was released from his bail in the Summer of 2001.

Senholt also presented his circumstantial evidence that Myatt=Long and in the process and probably inadvertently commits the fallacy of incomplete evidence which is when only certain evidence is presented with other evidence not found, or ignored or deliberately suppressed.

#### Circumstantial Evidence

i) He mentions a 1978 text, *Copula cum Daemone*, which he claims was written by a DW Myatt and was "in a collection of ONA manuscripts" manuscripts but does give the title of this collection nor any details of publication or images of the text nor any evidence that it was written by Myatt. He then claims that in later digital editions of this text - which again he provides no references to or images of - it was attributed to various other authors and concludes that this is "a clear example of a text originally issued by Myatt, and later disguised with a pseudonym."

In other words, he does not provide any evidential facts but presents only his personal opinion.

ii) He goes on to claim that the *Diablerie* manuscript - a copy of which is in the British Library {2} - "reveals details of Long's life that appear remarkably similar to Myatt's own life" and cites Goodrick-Clarke and yet as with Goodrick-Clarke {3} does not provide comparisons using research based on documentary evidence from primary sources regarding Myatt's life.

Thus and yet again Senholt does not provide any evidential facts but presents only his personal opinion.

iii) His next claim is that since writings by Myatt and the ONA have been published by the same publisher there "is a direct connection" which is a spurious conclusion since publishers often print items from various authors which does not mean the various authors are connected in any way.

iv) His next piece of circumstantial evidence "concerns the use of alternate dating-systems", about which he states that since both Myatt in his National Socialist writings and the ONA use "yf, designating the Year of the Führer" there is a connection, neglecting to mention - or failing to discover through research - that other groups such as the Ku Klux Klan and William Pierce of National Alliance fame and other neo-nazis have used the same dating system, both in its English form and its German form of 'Jahr des Fuhrers' {4}.

(v) His final piece of circumstantial evidence is linguistic, claiming that "when one has a closer look at many of the basic ideas and the terminology used in the ONA, it appears as if there are many glaring similarities to Myatt's own ideas." He cites terms such as Homo Galactica, causal and acausal, and Aeons while failing to mention that such borrowing of terms, ideas and concepts, is and has been common for centuries and is not evidence of a direct and personal link between those using such terms, ideas and concepts.

However, he not only does not provide any evidence from forensic linguistics but fails to mention numerous texts by Anton Long and by self-declared O9A adherents in which he explains the purpose of Anton Long's Labyrinthos Mythologicus which implies:

"myth-making; creating or concerned with mythology or myths; a mythical narrative, and is both (a) a modern and an amoral version of a technique often historically employed, world-wide among diverse cultures and traditions both esoteric and otherwise, to test and select candidates, and (b) a mischievous, japing, sly, and sometimes (for mundanes) an annoying, part of the O9A sinister dialectic." {5}

In other words, it was used not only to test and select candidates but also had an antinomian, dialectical, and japing purpose with Anton Long in a 28th August 103yf [1992] letter to Temple of Set member David Austen writing that the intent was "to make people like you draw the conclusion you were intended to make." {6} There is also the problem of the O9A 'manual of style' in relation to the claim that

"since one or more ONA blogs or websites, or some articles, use the same or similar styling and/or layout as some blog or website or article by or assumed to be by Myatt, it means that Myatt is behind them all - clearly ignoring the obvious fact that such similarities, if not just coincidental, could well be a deliberate imitation designed to get mundanes to jump to such a silly, fallacious, conclusion." {7} {8}

In regard to forensic linguistics,

"author profiling is subjective not empirical and thus not definitive. Second, and most important in this case, the task would be formidable with the result easily open to question given the volume of material written by both Myatt and the pseudonymous Anton Long over several decades and given that the forensic profiler would have to subjectively select what texts from what years to compare.

What would their subjective criteria for such a selection be? To compare a few texts from around the same time? To compare a few texts from the same decade? To compare just a few or dozens of texts from three or four decades?

Since 1984 with the publication of his 45 page tract *Vindex - Destiny of the West* to 2022 with the publication of his *Numinosity, Denotata, Empathy, And The Hermetic Tradition*, Myatt has written thousands of pages of texts. The texts also vary in subject matter, from polemical propagandistic texts in support of National Socialism (1984-1998) to ideological tracts in support of his 'ethical National Socialism' (1996-1998) to items supporting a particular and radical interpretation Islam (2001-2008) to his post-2012 writings about his philosophy of pathai-mathos to his autobiographical effusions such as his 2014 collection of essays titled *One Vagabond In Exile From The Gods* and the letters included in parts two and three of his 2013 book *Understanding and Rejecting Extremism*. There is also the matter of Myatt's translations of and commentaries on tractates of the Corpus Hermeticum (2017) and his 2017 scholarly monographs *Classical Paganism And The Christian Ethos* and *Tu Es Diaboli Ianua*.

In the case of Anton Long there are also thousands of pages of texts, from most of the typescripts included in the compilation *Naos* (1989) to *The Satanic Letters* (1992) to *Enantiodromia - The Sinister Abyssal Nexion* (2012). The issue is further complicated by writings published between 1992 and 2011 which do not bear the name 'Anton Long' and thus are anonymous but which anonymous texts many critics have assumed were written by Anton Long but for which assumption they have not and never have provided any evidence." {7}

## Insight Roles

Following his circumstantial evidence, Senholt also claims that Myatt's diverse and exeatic life is an example of O9A Insight Roles which mean "gaining real-life experience by working undercover for a period of 6-18 months".

Of five Insight Roles, Senholt cites three - (a) "Join or form a covert insurrectionary organization, dedicated to National Socialism", (b) "Convert to Islam and aid, through words, or deeds, or both, those undertaking Jihad against Zionism and the NWO", and (c) "Join or form a National Socialist group or organization, and aid that organization and especially aid and propagate historical revisionism" - which he claims Myatt has undertaken.

What Senholt neglects to mention is that Myatt promoted National Socialism for thirty years (1968-1998) not for the "6-18 months" of an Insight Role, and was a Muslim who supported Jihad for over ten years (1998-2009) not for the "6-18 months" of an Insight Role.

Which places Senholt's claim into perspective. In addition, he does not mention the obvious facts that the O9A might have been inspired by the nature of Myatt's exeatic life to concoct such Insight Roles, and that Myatt's life does not include other suggested roles such as being an assassin and joining the police or the armed forces.

## Conclusion

In summary, Senholt does not provide any evidential facts in regard to the urban tale that Myatt was/is Anton Long and founded the O9A. Instead, he commits the fallacy of incomplete evidence. That his work is often cited as 'proof' of that urban tale about Myatt being Anton Long provides another example of people committing the fallacy of appeal to authority.

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{1} Per Faxneld and Jesper Aa. Petersen (editors), *The Devil's Party: Satanism in Modernity*, Cambridge University Press, 2012.

{2} A copy of the 19 page *Diablerie - Revelations of a Satanist* typescript is in the British Library: General Reference Collection Cup.711/742, BNB GB9219567.

{3} Goodrick-Clarke's identification of Myatt as 'Anton Long' - in his book *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*, NYU Press, 2003 - is solely based on his claim that Myatt was the author of a typescript titled *Diablerie*, a copy of which is in the British Library, General Reference Collection Cup.711/742, BNB GB9219567.

He provides no evidence, no sources, for this claim of his, or for his other claims such as that "the ONA was founded by David Myatt" and that Myatt was "a long time devotee of satanism."

Goodrick-Clarke also failed to research and provide any documentary evidence from primary sources regarding Myatt's life so that it could be compared to the life described in the *Diablerie* manuscript; he failed to ask Myatt himself about the manuscript which Myatt his 2012 text *A Matter of Honour* denounced as a work of fiction:  
<https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf>

That Goodrick-Clarke's book is and has been often cited as 'proof' that DM=AL thus provides another classic example of the fallacy of appeal to authority.

{4} <https://web.archive.org/web/20230511054221/https://www.nytimes.com/1991/11/03/world/klan-seizes-on-germany-s-wave-of-racist-violence.html>

{5} *A Glossary of Order of Nine Angles Terms*, v. 7.05, included in *Order Of Nine Angles Subculture: A Complete Guide*, e-text, 1520 pages, 2021.

{6} The letter is included in facsimile in volume one of *The Satanic Letters of Stephen Brown*, Thormynd Press, 1992.

{7} Kerri Scott, *Author Profiling In The Case Of David Myatt And Anton Long*, e-text, 2022.

{8} The O9A 'manual of style' was publicly mentioned in several 2015 and 2016 Internet posts such as this one from 2016:

That you equate me/us with someone else who has posted about the O9A on some forum (which has since banned all discussion of the ONA) is both flattering and mildly amusing. Perhaps it's the still secret "ONA Manual Of Style" that keeps outsiders making such assumptions...

<https://web.archive.org/web/20220511055625/https://annaczereda.wordpress.com/2016/09/13/mad-as-a-hatter/>

It was also described in a 2016 article titled *The O9A Manual Of Style*,

"As mentioned to some correspondents over the years, those who are associated with the Falciferian O9A have had an 'ONA Manual of Style' just as many older, established, newspapers (such as the Guardian and the New York Times) have their in-house manuals of style and usage. Such manuals are often updated every few decades, and are useful guides that enable printed items to have an 'in-house' style. Given the non-hierarchical structure and ethos of the O9A, the manual offers guidance, recommending best practice rather than giving rules which are expected be followed.

The ONA manual deals not only with the specific - O9A assigned - meaning of certain words (such as nexion, presencing, mundanes, culling) but also with many other topics, such as (i) whether certain words - for example 'satanism' and 'satan' - should be with an upper or a lower case S, (ii) how titles and subtitles should appear (usually, and against current convention) with all words beginning with upper case), (iii) how footnotes should be numbered and displayed (usually numbered within curly brackets), (iv) how each page should be set out, (v) how texts should display the name of the author, and (vi) how the introduction to following paragraphs should be phrased, with suggestions ranging from 'However' to 'In addition' to 'Thus'

[...]

Initially compiled by 'Anton Long' in the early 1990s, the manual has gone through several editions, with one of its main functions being inspired by what was once termed the Aquino fallacy."

The article *The O9A Manual Of Style* was included in the compilation *The Dialectical Order Of Nine Angles*, e-text, 2016.

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## Appendix Two

### **The Fallacy Of Appeal To Authority**

The fallacy of appeal to authority, also known as the fallacy of Argumentum ad Verecundiam, is somewhat misunderstood in this age of the Internet. It is not only citing or quoting a person or persons who is/are regarded, by the person citing or quoting or by others, as an authority or 'expert' on a subject but also citing or quoting the opinion given by some institution, or 'policy/advisory group' or similar, on a subject, regardless of whether or not the 'expert' or institution or whatever has their opinion published by some means or some medium regarded as 'mainstream', academic, or 'respectable' or authoritative.

The crux of the fallacy is a reliance by someone or by some others on who or what is regarded in a particular society as an authority on or as having a detailed or 'expert' knowledge of a subject or subjects.

Thus a statement such as the fallacy of appeal to authority "is when the opinion of a non-expert on a topic is used as evidence" is itself fallacious because although it appears to be a decisive statement regarding 'authority' it is logically not so having not only restricted the fallacy to those are not 'experts' but does not define what an 'expert' or a 'false expert' is or are or who or what person or institution, or 'policy/advisory group' or similar has the 'authority' to declare someone an 'expert' or a 'false expert' in a certain subject or subjects, and from whence a person or an institution, or 'policy/advisory group' or similar derives their own authority to make such declarations.

The corollary of the appeal to authority, as defined in the first paragraph, is personal research by scholarly means of a subject using primary sources. Which leads to the definition of what constitutes primary sources and scholarly means, as defined below.

### **Fallacy Of Ad Populum**

This is when a person 'follows the crowd' and believes or claims that because so many others have claimed or believe something it is probably true.

### **Fallacy Of Argumentum ad Hominem**

This belongs to the category ignoratio elenchi. Argumentum ad hominem is when the character and/or the motives and/or the identity of the person presenting an argument is/are maligned or called into question often in an attempt to deflect attention away from the topic being discussed or from their failure to answer questions asked of them.

### **Fallacy of Composition**

Also known as the Fallacy of Illicit Transference. This is an example of equivocation, and is when a generalization is made from a few specific instances or examples with the generalization then applied to pejoratively describe or malign a group or organization or person.

### **Fallacy Of The False Cause**

Generally referred to by the Latin phrase *non causa pro causâ*. This fallacy is the assumption that one thing is the cause of another without any logical reasoning.

### **Fallacy Of Incomplete Evidence**

Also known as the fallacy of suppressed evidence. This is when evidence which disproves or may disprove a claim or conclusion is not considered either deliberately (suppressed evidence) or because of a lack of detailed and scholarly research.

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The criteria of scholarship are: (i) a detailed, meticulous, unbiased original research on and concerning a specific topic or topics or subject undertaken over a year or more in duration and involving primary source material; (ii) an ability to be able to read primary sources in their original language; and (iii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject being the logical result of the cumulative scholarly learning so acquired. If the researcher cannot read primary sources in their original language and has to rely on the translations of others then their conclusions are not original and not scholarly just as if they commit logical fallacies - such as the fallacy of Incomplete Evidence - then their conclusions are also not scholarly.

Primary sources include contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews,

speeches, and other materials individuals used to describe (i) events in which they were participants or observers, and (ii) ideas or creations - such as a philosophy, music, literature, or art-work - which they were responsible for. Hence in the matter of a philosophy such as that of Heidegger the primary sources are his published writings, authenticated recordings or transcriptions of his speeches/lectures, and authenticated unpublished manuscripts if any. The writings, opinions, and conclusions of others about that philosophy are secondary or tertiary sources.

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# Analysing National Socialism

## Contents

- Preface
  - Some Philosophical and Moral Problems of National-Socialism
  - Hitler, National-Socialism, and Politics: A Personal Reappraisal
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## Preface

Republished here are two essays - both written in January 2012 and respectively titled *Some Philosophical and Moral Problems of National-Socialism* and *Hitler, National-Socialism, and Politics: A Personal Reappraisal* - whose genesis was the development and the refinement of my earlier 'numinous way' into the philosophy of pathei-mathos.

The essays, although now somewhat dated [1], are republished because they may have some relevance for those interested in my rejection of extremism, and because the writing of the two essays enabled me to express the thoughts and feelings about the particular extremism named National Socialism engendered by the insights of that 'numinous way'. As I noted in *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." [2]

In addition, as I wrote in *Letter To My Undiscovered Self*, published in 2012,

"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]

David Myatt  
2019

[1] Dated, because many of the texts referenced in these old essays are to that earlier 'numinous way' and which texts are now available only in archived versions of my 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*, currently available from <https://davidmyatt.wordpress.com/questions-for-dwm-2014/>

[3] The letter was included in my tractate entitled *Understanding and Rejecting Extremism: A Very Strange Peregrination* (2013, ISBN 978-1484854266)

The translation of part of a fragment of a poem by Sappho is mine, with the Greek text (P. Oxyrhynchus. XV (1922) number 1787, fr. 1 and 2) being

ἔγω δὲ φίλημ' ἀβροσύναν [...] τοῦτο καί μοι  
τὸ λάμπρον ἔρωσ ἀελίω καὶ τὸ κάλον λέλογχε

[ἔγω δὲ φίλημ' ἀβροσύναν . . . . .] τοῦτο καί μοι  
25 τὸ λά[μπρον ἔρωσ ἀελίω καὶ τὸ κά]λον λέ[λ]ογχε

## **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 *ὑβρις*. 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 *ὑβρις φυτεύει τύραννον* – that is, *ὑβρις* 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, λεύσσειτ', Οἰδίπους ὄδε,  
ὄς τὰ κλείν' αἰνίγματ' ἤδει καὶ κράτιστος ἦν ἀνὴρ,  
οὗ τίς οὐ ζήλω 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 παθῶν. [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 *ὑβρις* 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 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 *ὑβρις* (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, *ὑβρις* 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 *ὑβρις* 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

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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 μακρῶ.

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, temerarily, 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 *ὑβρις* of decades - 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 presented 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 Uncertainty 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 *Nürnberg 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 *ὑβρις* 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. (1) Because such a weltanschauung has its very being in immoral abstractions, be they termed 'race', nation, volk, ethnicity, folk, or whatever; is defined by the principle of inclusion/exclusion, by the separation and prejudgement of human beings by abstract criteria. (2) 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 were 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 φαίμι [καὶ ἕτερον] ἀμμέων...

στᾶθι [κᾶντα] 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.

David Myatt  
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 ...

## 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 presented 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 presented 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 presented - 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 develop) 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 presented in us but as capable of changing - unfolding, evolving - in a manner dependant on our physis and on how our physis is presented 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 θεός (god) and θεοὶ (gods).

An ontology of physis: of mortals, of living 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 presented in the ancient Greek phrase καλὸς κάγαθός,

"which means those who conduct themselves in a gentlemanly or lady-like manner and who thus manifest - because of their innate physis or through pathei-mathos or through a certain type of education or learning - nobility of character." [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 κάγαθός and thus to act and to live in a noble way. For the virtues of personal honour and manners, with their responsibilities, presence the fairness, the avoidance of hubris, the natural harmonious balance, the gender equality, the awareness and appreciation of the divine, that is the numinous." [14]

With καλὸς κάγαθός, such personal conduct, and such a new *civitas*, summarising how the philosophy of pathei-mathos might, in one way, be presented 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 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 (ἰδέα, 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 ἰδέα/εἶδος - but instead the physis of the being itself as explicated for instance by Aristotle in *Metaphysics*, Book 5, 1015α,

ἐκ δὴ τῶν εἰρημένων ἢ πρώτη φύσις καὶ κυρίως λεγομένη ἐστὶν ἡ οὐσία ἢ τῶν ἐχόντων ἀρχὴν κινήσεως ἐν αὐτοῖς ἢ αὐτά: ἢ 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, ἐνυπάρχουσα πῶς ἢ δυνάμει ἢ ἐντελεχείᾳ

Given the foregoing, then principally - and to be exact - physis denotes the quidditas of beings having change 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 changes predicated on it. For physis is inherent change 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 change - 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.

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## War, Persecution, and Violence

1. War and Violence in the Philosophy of The Numinous Way.
2. Persecution And War.

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### Preface

Two rather neglected essays by David Myatt concerning war, violence, and persecution. The first essay was written in early 2011 when he was in the process of refining his 'numinous way' into his philosophy of pathei-mathos.

As he subsequently explained:

"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 develop 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 uncertainty 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." <sup>(1)</sup>

As Myatt expressed it in *A Change of Perspective* written in 2010:

"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." <sup>(2)</sup>

The second essay, *Persecution And War*, written in 2018, presents a more personal and nuanced view of the subject matter.

Rachael Stirling  
2023

1. <https://davidmyatt.files.wordpress.com/2013/01/development-of-the-numinous-way.pdf>
2. [https://web.archive.org/web/20171109031141/https://www.davidmyatt.info/change\\_perspective.html](https://web.archive.org/web/20171109031141/https://www.davidmyatt.info/change_perspective.html)

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## War and Violence in the Philosophy of The Numinous Way

### The Morality of The Numinous Way

In order to understand the concepts of war and violence in terms of the philosophy of The Numinous Way, it is necessary to begin by outlining the morality of The Numinous Way, since war and violence are inseparably bound up with how one understands morality.

Morality is, for The Numinous Way, a consequence of individuals using the faculty of empathy [1] - that is, a consequence of the insight and the understanding (the acausal knowing) that empathy provides for individuals in the immediacy-of-the-moment. This insight and knowledge is of how we are not isolated human beings, but rather only one fragile microcosmic nexion and thus connected to all Life, sentient and otherwise, human and otherwise, of this planet and otherwise. Consequently, there is a cosmic perspective - a cosmic ethic - and compassion: that is, the human virtue of having συμπάθεια with other living beings, and the feeling, the knowledge, that we should treat other human beings as we ourselves would wish to be treated: with fairness, dignity, and respect.

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 [2] is a personal virtue. For justice is the personal virtue of fairness; the quality of balance, and is linked to other personal virtues as mentioned, for example, by Cicero:

"Aliis ego te virtutibus, continentiae, gravitatis, iustitiae, fidei, ceteris omnibus." [3]

This morality is therefore a personal one so that it is the living individual of honour – someone who possesses certain virtues – who represents, who is, the cosmic ethics of The Numinous Way. For,

"the Cosmic Ethic [...] cannot live in some law, in some Institution, in some Court, in some dogma or in some abstract theory. To be numinous, to presence the numinous, what is ethical requires a living honourable person, not some abstract theory of ethics." *The Natural Balance of Honour* (2011)

Thus the source of, the authority for – and the reason for choosing – such a morality is and can only be the judgement of the individual, deriving as this judgement does from their empathy and their unique πάθει μάθος.

### **The Source of Authority**

For The Numinous Way, there is no authority other than that of personal empathy, personal honour and πάθει μάθος. That is, the source of authority is personal, and the bounds of this authority are defined by honour, with The Numinous Way thus being:

"the Way of the numinous and individual authority of πάθει μάθος where one's own empathy and one's own learning from practical experience take precedence and are considered a means for us to become a friend of σοφόν and thus acquire the virtue and the skill that has been termed wisdom." Preface, *Selected Writings Concerning The Numinous Way* (2011).

In practical terms, this means that the individual following or being guided by this Way relies on and is guided by their own judgement, their own experience, and a Code of Honour, and does not relinquish these in favour of some chain-of-command or in favour of accepting the authority of some supra-personal institution, of some law, or of some association, political party or whatever. In place of accepting and submitting to such external authority there is only the giving of personal loyalty according to a Code of Honour, with such giving by its honourable and personal nature never involving the individual in relinquishing their own judgement or acting contrary to that Code of Honour. [4]

### **Violence, War, The State, and Leges Regiae**

Used in its correct, original, non-pejorative way, violence is using physical force against another person sufficient to cause some physical injury. However, a fairly recent synonym for violence is force – a term often used by politicians and castellans and theorists of The State, among others, when they attempt to try and justify the use of violence by those persons (such as the police) such politicians and castellans (and others) believe have some 'lawful authority' to inflict injury on people.

The distinction that such politicians and castellans and others thus attempt to make between violence and force reveals their reliance, stated or unstated, known or unknown, on the principles of Leges Regiae. That is, on the principles used historically by kings and emperors and their courts where someone or some group assumes authority over others, and thus exercises command over them, makes decisions for or on behalf of them, and, ultimately, by the use of violence and the threat of punishment are able to force or persuade others to obey them and their commands.

Principles, for example, manifest in the ancient Jus Papirianum attributed to Sextus Papirius:

"After Romulus had distinguished the persons of higher rank from those of inferior condition, then he passed laws and apportioned the duties for each to do...

For the king, he chose the following prerogatives ... to maintain the guardianship of the laws and the national customs, ... to judge in person the greatest of crimes ... to have absolute command in war. " [5]

Notice how Romulus – the legendary King of ancient Rome – assumed the authority to divide individuals into categories – high and low – and how he manufactured laws, and told individuals what their duties would be, and assumed absolute command in war.

Modern nation-States have, via people such as Augustine of Hippo [5], simply replaced kings and emperors with Prime Ministers, Presidents, or representatives (or whatever) and covered or attempted to cover their use of violence (by their police forces and armies) and the threat of punishment (such as prison) by rhetoric about 'law and order' and by social and political theories (such as that of democracy). But the demand that individuals accept some supra-personal authority remains the same, as does the threat or the use of violence against individuals by officials appointed and approved by such personal authorities, as does the demand that individuals forsake their own judgement and rely instead on the judgement of ministers, governments officials, and on the Courts of Law of The State. In addition – as it was for the Roman kings and Caesars – the individual is expected to obey the laws they manufacture, with such laws being regarded as 'just' and moral.

Thus justice – far from being a personal virtue, defined by honour – becomes what some king, some Caesar, some τύραννος, or some government decrees it is according to the laws they manufacture and which their officials and their Courts uphold and enforce, by violence (or the threat thereof) and by imprisonment (or the threat thereof). Hence all the rhetoric by castellans and officials of The State that individuals "should not take the law into their own hands", whereas true – natural, numinous, living – justice only exists in living honourable individuals and their actions.

This usurpation of personal judgement and natural justice is overtly manifest in war. War – the bellum of Latin writers such as Cicero and Livy – is armed conflict involving large opposing groups where there is acceptance, by those fighting, of some recognized chain-of-command and of some supra-personal commanding authority who or which is or are personally unknown to most if not all of those accepting such authority, and where the conflict is mostly if not entirely non-personal for all or most of those involved. That is, war mostly or entirely results from the pursuit of some

abstraction, or from the desire, the beliefs, of some leader or commander, or from the political or social or religious agenda or policies of some supra-personal authority such as some government.

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.

David Myatt  
October 2011

### Notes

[1] For a basic explanation of empathy, see my essay Introduction to *The Philosophy of The Numen*.

[2] εὐταξία is what I would describe as the quality, the personal virtue, of self-restraint; of personal orderly (balanced, honourable, well-mannered) conduct especially under adversity or duress.

Regarding εὐταξία, Cicero wrote:

"Deinceps de ordine rerum et de opportunitate temporum dicendum est. 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. Itaque, ut eandem nos modestiam appellemus..."  
De Officiis, 1, 40, 142

[3] M. Tullius Cicero, For Lucius Murena, 10, 23. My translation is: 'For your other virtues of self-restraint, of dignity, of justice, of good faith, and all other good qualities...'

[4] Editorial Note, 2023. Myatt significantly altered his concept of honour during his 2011-2012, and later, revision of his 'numinous way', writing in his 2014 text *The Way Of Pathei-Mathos - A Précis* that personal honour

"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 develop what is essentially 'the human faculty of honour', and which faculty is often appreciated and/or discovered via our own personal pathei-mathos."

The text is included in his *One Vagabond In Exile From The Gods*, <https://davidmyatt.files.wordpress.com/2014/10/one-vagabond-pathei-mathos.pdf>

Myatt also described his concept of honour in a 2022 interview:

"[M]y 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 role." *Three 2022 Interviews*, included in the archive of his website at <https://archive.org/download/www.davidmyatt.info/www.davidmyatt.info.zip>

[5] The quotation is from the reconstruction of the texts given in: Allan Chester Johnson, Paul Robinson Coleman-Norton, and Frank Bourne. *Ancient Roman Statutes: A Translation with Introduction, Commentary, Glossary, and Index*. Austin: University of Texas Press, 1961

[6] The assumed need for individuals to accept supra-personal authority is much in evidence in Augustine, especially in his *De Civitate Dei contra Paganos* in which he champions a order, a hierarchy, with God its pinnacle and ordinary individuals at the bottom. In between are those appointed to oversee individuals and ensure 'order' with everyone in their rightful place: "Ordo est parium dispariumque rerum sua cuique loca tribuens dispositio." (XIX, xiii) As Augustine writes in *Contra Faustum Manichaeum* XXII, 75: "The natural order, which would have peace amongst men,



necessitates that the judgement about and the authority to declare war should reside in those who have authority over others [a monarch/prince]."

In addition, his rhetoric regarding the necessity of waging war is remarkably similar to that of modern politicians:

"War is undertaken to bring about peace. Therefore, even during war, remember the value of peace so that when those you have fought are conquered you can show them the advantages of peace..." Contra duas epistulas Pelagianorum ad Bonifacium Papam, CLXXXIX

He also, it seems, in writing about a 'just war', provided them with rhetorical justification for castigating their enemies as 'evil', as 'wicked' and they themselves, even though they may cause suffering and death, as doing what is 'right', what God decrees, as, for example, Bush and Blair did during the invasion and occupation of Iraq, and as with the desire of some nation-States to humiliate and vanquish those deemed as enemies. As Augustus wrote in De Civitate Dei contra Paganos:

"Nam et cum iustum geritur bellum, pro peccato e contrario dimicatur; et omnis uictoria, cum etiam malis prouenit, diuino iudicio uictos humiliat uel emendans peccata uel puniens."

For even when we wage a just war, our enemies must be sinners, for every victory then, even though gained by evil men, results from divine decree, with the vanquished humiliated and their sins either punished or wiped away. XIX, 15

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## 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)

David Myatt  
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*, in *The Numinous Way Of Pathei-Mathos*,  
<https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf>

[4] *Personal Reflexions On Some Metaphysical Questions*. 2015. Part IV of *Sarigthersa*,  
<https://davidmyatt.files.wordpress.com/2022/10/dwmyatt-sarigthersa-v9b.pdf>

[5] "Trimorphed Moirai with their ever-heedful Furies." Aeschylus (attributed), Prometheus Bound, 516

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