

The Uncertitude Of Mr Myatt

From National Socialism To The Philosophy Of Pathei-Mathos

Contents

- Preface
 - Part One: David Myatt And The Uncertitude Of Knowing
 - Part Two: A Modern Pagan Spirituality

 - Appendix One: Three O'clock One English Morning
 - Appendix Two: David Myatt, Reichsfolk, Esoteric Hitlerism, and Savitri Devi
 - Appendix Three: Concerning The Development Of The Numinous Way
 - Appendix Four: Hitler, National-Socialism, and Politics - A Personal Reappraisal
 - Appendix Five: Some Philosophical and Moral Problems of National-Socialism
-

Preface

This study concerns (i) the evolution of David Myatt's thought between 2010 and 2012, and especially his move away from National Socialism to his non-political, mystical, philosophy of pathei-mathos with its virtues of compassion, tolerance, and honour, {1} and (ii) whether or not his recent works such as his *Classical Paganism And The Christian Ethos* - originally titled *Pagan Mysticism And The Ethos of Christianity* - signifies a further evolution in favour of a modern world-view, based on Greco-Roman paganism, as "a means to reconnect those in the lands of the West, and those in Western émigré lands and former colonies of the West, with their ancestral ethos, 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."

Such evolution of his thought is natural given that in his *Uncertitude of Knowing* - one of the works discussed here - he writes:

"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 [they] therefore may need to be amended [...] I have made enough mistakes in my own life to know my fallibility, as my views have evolved, matured, as a result of my experiences, my pathei-mathos. So all I have is my own perspective, my own uncertainty of knowing."

So we should understand that he sees all his post-2010 writings - from his 'numinous way' to his later 'philosophy of pathei-mathos' to his recent *Classical*

Paganism And The Christian Ethos - as inconclusive, fallible, subject to change. Which is why he revised essays of his such as *The Uncertitude of Knowing*, writing in its third iteration, that

"in respect of National-Socialism I have, I believe, acquired a more balanced view, having recently spoken to many people who suffered because of the policies of NS Germany, and which balanced view is far away from the extremism, and thus the National-Socialism and the violent Jihad of those seeking to establish a Muslim Khilafah, that I once so fanatically supported and propagated."

While many will doubtless find such changes annoying or as confirmation of some existing prejudice regarding Myatt, to us the changes express the reality of the world-view he developed post-2006, aptly described by Myatt as based on pathei mathos, on the learning that can arise from adversity and personal experience. Which is why we have included his explanatory essay *The Development of The Numinous Way* as an appendix together with three (2010-2012) essays by Myatt which we discuss, and the article *One Man Above Time: David Myatt, Reichsfolk, Esoteric Hitlerism, and Savitri Devi* which provides some necessary background. Which inclusions should make this text useful for those desirous of understanding Myatt's evolution of his world-view between 2010 and 2012, his post-2011 criticism of National Socialism in particular, and his rejection of extremism in general. It should also aid scholarly research into the life of David Myatt and of how and why he developed his philosophy of pathei mathos. Like all those included articles and essays, our text is covered by a liberal Creative Commons license.

As will be evident, Myatt's central concerns now are empathy and pathei mathos, claiming as he does that they form part of the foundations of wisdom:

"For wisdom, it seems to me, is simply a personal appreciation of the numinous, of innocence, of balance, of εὐταξία, of enantiodromia, and the personal knowing, the understanding, that empathy and pathei-mathos provide." {2}

JR Wright & R Parker
Summer 2018
v. 1.06

{1} His philosophy of pathei-mathos is outlined in compilations of his such as (i) *One Vagabond In Exile From The Gods*, (ii) *Religion, Empathy, and Pathei-Mathos*, and (iii) *The Numinous Way of Pathei-Mathos*. It is described in detail in the 2016 book by JR Wright & R Parker titled *The Mystic Philosophy Of David Myatt* (ISBN-13: 978-1523930135) a second updated (2018) edition of which is available (as of July 2018) from <https://davidmyatt.wordpress.com/2018/03/09/david-myatt-opera-omnia/>

{2} *The Numinous Way of Pathei-Mathos*. 2013. ISBN 978-1484096642.

Part One

David Myatt And The Uncertainty Of Knowing

In an article titled *Three O'clock One English Morning* published in 2010 {1}, David Myatt nostalgically evoked the land of England:

"What, therefore, shall I personally miss the most as my own mortal life now moves toward its fated ending? It is the rural England that I love, where I feel most at home, where I know I belong, and where I have lived and worked for many many years of my adult life - the rural England of small villages, hamlets, and farms, far from cities and main roads, that still (but only just) exists today in parts of Shropshire, Herefordshire, Yorkshire, Somerset and elsewhere. The rural England of small fields, hedgerows, trees of Oak, where - over centuries - a certain natural balance has been achieved such that Nature still lives and thrives there where human beings can still feel, know, the natural rhythm of life through the seasons, and where they are connected to the land, the landscape, because they have dwelt, lived, worked there year after year, season after season, and thus know in a personal, direct, way every field, every hedge, every tree, every pond, every stream, around them within a day of walking.

This is the rural England where change is slow, and often or mostly undesired and where a certain old, more traditional, attitude to life and living still exists, and which attitude is one of preferring the direct slow experience of what is around, what is natural, what is of Nature, to the artificial modern world of cities and towns and fast transportation and vapid so-called "entertainment" of others."

This evocation followed a discussion of Hitler, National Socialism, and the State, with his conclusions - "arising from four decades of practical experience and from much reflexion" - being:

"that the future lies in numinously pursuing two things. First, the numinous goal of new clans and tribes, and which new clans and tribes could be either (1) evolutionary manifestations of (derived from) the natural already existing folks found in and evolved by Nature (and which thus possess ancestral living traditions), or (2) honourably and thus ethically, entirely new folks (not based upon any particular ethnicity nor upon any belief in such ethnicity) and which new folks we ourselves found and establish by dwelling in a certain local area, and which begin as our own extended family, or that of ours and also of a few trusted friends who feel as we do. Second, in

changing ourselves as individuals, within, by a striving to live in balance, in rural harmony, with Nature and by a striving to uphold the most important because numinous principle of personal honour."

A year later Myatt extended his analysis in a three-part essay of some 16,000 words titled *The Uncertainty Of Knowing* and in which essay he sought to answer particular ethical, historical and philosophical questions, starting from the contentious - indeed, heretical - premise that

"while National-Socialist Germany did manage to move toward creating the beginnings of a new type of society which was more noble and more numinous than those of its contemporary States (which exposes the reality of those States), it was inherently flawed, and transient, due to the use of abstractions, {2} such as race, State, abstract laws enforced by threat of imprisonment, that of a supra-personal and somewhat arrogant destiny, and of war as a means of trying to resolve conflicts and implement that destiny. Hence, it was an unstable amalgam, a curious mixture, of ἀρετή and ὕβρις, as for example were many Greek heroes of myth, literature and legend, such as mighty Agamemnon, that son of Atreus: which possibly explains why NS Germany continues to fascinate and enthrall certain people, and why as a way of living it engaged so many good, honourable, and indeed cultured, Germans, with many of these admiring it even after its defeat."

One of the questions he sought to answer concerned whether causing some suffering in the present - through, for example political or judicial means - in the hope of alleviating greater suffering in the present and future was or could be justified. Yet as often in his works he did not approach the matter as someone in academia would by discussing what various academics - such as historians or philosophers - had published on the matter before deriving and stating the conclusions of his own research. Instead, as he admitted in the essay, he writes about his own πάθει μάθος and of those things that he has personal, a practical, knowledge and experience of:

"What I written in the past few years derives from my own diverse personal experiences, from my reflexion upon such experiences; from my pathei-mathos, from my experience of diverse ways of life, diverse religions, and by my interaction with individuals of good intentions and with individuals of bad intentions."

Thus when he writes about NS Germany "creating the beginnings of a new type of society which was more noble and more numinous than those of its contemporary States" it is based not only on his own research but more importantly on what various people who knew Hitler or who lived in or who fought for NS Germany told him {3} and which people he believed because he judged them to be honourable individuals.

Iterations Of Uncertitude

The initial version of *The Uncertitude Of Knowing* is both somewhat ambiguous and finely balanced. There is praise of NS Germany and Hitler - as in the quotation above and as there is in his *Three O'clock One English Morning* - together with praise of Catholicism, with Myatt writing that

"Catholicism contributed significantly to the development of Western culture - for example, by the scholarly attitude that developed in the monasteries and led to the foundation of places of learning such as Oxford; and in the monastic contribution to medieval and pre-medieval life, which included care of the sick and dying....

What is important here is that by so presencing the numen, by so manifesting a cultural ethos, a civilized attitude where manners, certain standards of personal behaviour, were expected - and having a living tradition to maintain these over centuries - Catholicism, by its unique society, provided a reminder of balance, of Δίκη, {4} and thus of that personal humility that is not only essential to civilized behaviour but which is the prehension of wisdom. That is, it expressed and gave a necessary intimation of the divine beyond our mortal and often dishonourable lives. For without such an expression, without such an intimation, without such a reminder, we so often descend down to be barbarians, again."

Yet, as Myatt applies the criteria of his 'numinous way' he has no choice but to criticize NS Germany:

"For The Numinous Way, National-Socialist Germany is judged in respect of the use of particular causal forms and causal abstractions - the forms of State and Nation, and the abstraction of race [...] The use of the abstraction of race (or any abstraction) - codified by abstract laws - to judge others, and interfere in and with their lives, personal and/or professional, is contrary to both empathy and honour."

This initial version or iteration therefore reads as if the author is still a little reluctant to let go of beliefs he has held for over forty years, even though he admits that:

"I do not support these particular causal forms or Ways [National Socialism and Islam] - only understand them, or more correctly, I have only sought to understand them in the context of honour and its presencing. Support implies some-thing I have, as a result on my πάθει μάθος, abandoned - directed activity, belonging-to, and organizations, in the causal [...] My view, my perspective, now, is that of the compassionate way of The Philosophy of The Numen - not of

the National-Socialism of Reichsfolk, and not of the Way of Ahlus Sunnah wal-Jammah."

Less than a year later, Myatt published his substantially revised third and last iteration {5} in which not only is there no ambiguity about either NS Germany or Hitler, but also a philosophically important understanding of the Third Reich:

"Hitler's Germany was an intuitive attempt, by a tyrannos and his followers, to transfer a traditional collective way of living to a modern State and nation, using ideations, abstractions, such as Blut und Boden and asserting that the individual should be - must be - subservient to the 'collective will' of the nation as embodied by der Führer and his appointed representatives. Thus, for National-Socialism, honour meant - was redefined to be - something beyond the individual instinct for disliking rotten deeds and disliking those rotten individuals who did such rotten deeds. Similarly, justice was redefined to mean 'what served the interests of Blut und Boden' rather than being a balanced personal judgement deriving from personal honour, pathei-mathos, and an understanding of the error of ὕβρις.

Or, as Heidegger attempted to express it in some controversial writings - for instance regarding the Volksgemeinschaft and by quoting from a Greek tragedy attributed to Aeschylus - National-Socialism was considered by its adherents to be a modern means to engender a will-to-existence for the German volk grounded in the truth and the essence that was that German volk [...]

National-Socialist Germany was inherently flawed, ignoble, and transient, due to the use of abstractions, such as race, State, abstract dishonourable laws enforced by threat of imprisonment and death; due to the notion of a supra-personal and an arrogant destiny; and due to using war as a means of trying to resolve conflicts and implement the hubris that masqueraded as the 'destiny' of the Volk, as the 'destiny' of Hitler, and as the 'destiny' of National-Socialism itself.

There is also the truth, contrary to what Hitler and National-Socialists believed, that the communal way can only and ever live, and thus be the genesis of and nurture the healthy symbiosis necessary between individual and community, when it is local, small, ancestral, and of families, and thus involves a personal knowing of others and a personal love. To try to extend it and - worse - contain and restrain it within an abstract State or nation, is to sever the connexion it is - by virtue of such personal knowing and love - to the numinous, and cause its decline, decay, and extinction. This is ὕβρις, because it upsets, and destroys, the natural balance between local dwelling (soil), individuals, extended family, locality (region and community), personal love, personal knowing, and empathy with Nature, an empathy with

Nature developed through a personal, direct, years-long experience."

In regard to Catholicism it is interesting to note how, in the third iteration of his *Uncertainty*, Myatt has concentrated on 'the numinous', and ends with a slight criticism based on the criteria of his numinous way:

"For over a millennia Catholicism presented something of the numinous - as is evident, for example, in the Latin plainchant of liturgia horarum; in the solemnity of the Latin Tridentine Mass; and in the inspiration Catholicism afforded to composers such as John Dunstable, Dufay, and Josquin Desprez, and artists such as Raphael and Michelangelo. In addition, Catholicism contributed significantly to the development of Western culture - for example, by the scholarly attitude that developed in the monasteries and led to the foundation of places of learning such as Oxford; and in the monastic contribution to medieval and pre-medieval life, which included care of the sick and dying, and which in places such as England led, for instance, to the drainage and cultivation of the Fens and the Somerset levels, and the development of the trade in wool, all of which increased the well-being and prosperity of the local population.

What is important here is that by so presenting the numen, by so manifesting a cultural ethos, a civilized attitude where manners, certain standards of personal behaviour, were expected - and having a living tradition to maintain these over centuries - Catholicism, by its unique society, provided a reminder of balance, of Δίκη, and thus of that personal humility that is not only essential to civilized behaviour but which is the prehension of wisdom. That is, it expressed and gave a necessary intimation of the divine beyond our mortal and often dishonourable lives. For without such an expression, without such an intimation, without such a reminder, we so often descend down to be barbarians, again.

Now, in our times, and to a much lesser extent, Catholicism still does this, for many individuals both in the lands of the West, and elsewhere, even though the reforms of the Second Vatican Council replaced much of the remaining numinosity with modernist abstractions. Thus, Catholicism - especially of the traditionalist variety - is still in my view capable of guiding honourable individuals to do what is honourable, and thus still (again in my view) has the ability to alleviate at least some of the suffering which blights this world.

However, what this Catholicism seems to me to lack is a practical manifestation of personal honour. Honour is not embedded in it - not an essential part of its weltanschauung."

This third iteration was followed, on January 2012, by two essays - *The*

Philosophical and Moral Problems of National-Socialism, and Hitler, National-Socialism, and Politics: A Personal Reappraisal - which presented the results of his further reflections on the matter, with the writing of these two essays being - in Myatt's words {6} - an important part of the process which led to him refining that 'numinous way' into his 'philosophy of pathei-mathos'. In the second of those essays he wrote:

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."

In other words - and consistent with his methodology of writing from his own experience, from his pathei mathos, from his interactions with people, and reflecting upon such things over a period of many months or more - he arrived at certain conclusions. Which conclusions were quite different from those expressed in earlier writings.

The Criteria Of The Numinous Way

Since, as Myatt admits in these later - 2011 to 2012 - writings about National-

Socialism, his period of reflection was centred around applying the criteria of his then still evolving 'numinous way', it is germane to consider what those criteria are.

As he writes in the third iteration of *Uncertainty*,

"the criteria are empathy and *pathei-mathos*. Which are only and ever personal and direct, in the immediacy of the moment when one is interacting with another human being. And it is this personal, this living, this transient, interaction with other human beings which is important, indeed vital."

He expanded on this in his *Hitler, National-Socialism, and Politics: A Personal Reappraisal*,

"Empathy [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."

Which led him to philosophically, in terms of epistemology, contrast what he termed causal 'abstractions' - denotata, and idealized categories - with the acausal and with the wordless knowing of empathy and *pathei-mathos*. {7} Thus, according to Myatt, the numinous can be apprehended - discovered and known, and is 'presenced' - through empathy and *pathei mathos* while abstractions can result in the opposite, in hubris.

Which explains his criticism of Hitler, for after describing his understanding of National Socialism in the *Collectivism, Nationalism, and Race* section of the essay *Some Philosophical and Moral Problems of National-Socialism*, he 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 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 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." {8}

For Myatt enumerated the foundations of National Socialism as:

- (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.

Considered thus, and given the ethical and philosophical criteria Myatt applied, his criticism of National Socialism and of Hitler is logical, framed as it is by his understanding of ancient Greek culture. Which framing of his criticism in terms of such an ancient Western culture - or rather in terms of the *pathei mathos* of that pagan culture as evident in its mythology and in its literature such as the *Oresteia* and Sophoclean tragedy - brings us to Myatt's most recent iteration, expressed in his *Classical Paganism And The Christian Ethos* in which there emerges, in Myatt's words, a modern "paganus weltanschauung, ancestral to the lands of the West" and which paganism might appear to some to mark a return to his earlier 'folk culture' with its aim of developing new folk communities and which 'folk culture' - as noted in the article *One Man Above Time: David Myatt, Reichsfolk, Esoteric Hitlerism, and Savitri Devi* (qv. Appendix Two) - was "mostly but not always just his 'ethical National Socialism' of Reichsfolk with the term 'folk culture' replacing the term 'national socialism' and with references to Hitler and the Third Reich removed."

o o o o o

Part Two

A Modern Pagan Spirituality

In his book *Classical Paganism And The Christian Ethos* Myatt sets out to "provide an understanding of the numinous" derived from the Greco-Roman paganism, and the philosophy developed around and from a pagan apprehension, that were the foundation of the European Renaissance of the 14th to 17th centuries and which arguably shaped or at least significantly influenced the ethos of the modern West. Myatt contrasts this ancient paganism with Christianity and seeks to express that paganism in a modern philosophical way, replacing anthropomorphic deities - and their interaction with mortals - with an ontology of Being, beings, and φύσις.

To accomplish this Myatt quotes extensively from classical (mostly Greek) authors and from the Corpus Hermeticum providing the Greek text and his own translations, using these quotations as evidence of the ontology, the epistemology, the ethics, and the spirituality of Greco-Roman culture. As evidence of the contrasting Christian ethos he provides quotations from the Gospel of John, again providing the Greek text and his own translation.

Having quoted from Homer's *Odyssey* - which he describes as "redolent of the classical pagan ethos" - he contrasts the classical pagan ethos with Christianity:

"in the paganus weltanschauung, there is an engagement with the world; feasting, drinking, enjoyment, combined not only with an awareness of the divine, of the gods, and thus of how the gods involve themselves with mortals, but also an appreciation of τὸ καλόν (the beautiful), of such things as manners, and how and why disrespectful ones should be personally punished by those they have disrespected or by their kin. In Christianity, there is a spiritual, and sometimes a literal, disengagement from the world, born from a belief in the possibility of attaining life everlasting; and a certain reliance on 'sacred' texts, studied and searched for guidance and for answers."

The thesis that he develops is that the pagan world-view is "one which posits that our being, and thence our physis, are a presencing of Being and an eikon, a microcosm, of the acausality and causality which constitutes the cosmos," and 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," whereas in Christianity there is reliance on written texts - with the consequent different interpretations of such texts - and a necessary belief that such texts, being the Word of God, enshrine wisdom.

In a significant passage he writes:

"The classical appreciation of πάθει μάθος - described in the Agamemnon of Aeschylus - related the understanding that patheimathos has a numinous (a divine) authority; which is that wisdom and understanding arises or can arise from one's own personal experience, from formative experiences that involve some hardship, some grief, some personal suffering. In contrast, in the Christian ethos numinous authority derives from God, can be found in Scripture, and learned from those in positions of authority within the Christian Church or from those who are believed to possess an understanding of the will of God."

The particular individuals who presence pagan ethics - and who are therefore living examples for others to follow - are those who possess καλὸς κάγαθός, which according to Myatt

"means those who conduct themselves in a gentlemanly or lady-like manner and who thus manifest - because of their innate physis or through patheimathos or through a certain type of education or learning - nobility of character. Which Greek phrase expresses the ethics, the high personal standards, of the ancient paganus weltanschauung we have been discussing, and which standards naturally resulted in two things. First, in only a minority of individuals in a particular πόλις or civitas - community, tribe, clan, or society - manifesting such standards in their daily lives, with such a minority often forming a natural, and ruling, aristocracy. Second, that it was often a person who lived (and was prepared to die) by such high standards who, because of their character or based on a reputation established through valourous and noble deeds, became or was chosen as the leader or the chieftain of some community, tribe, clan, or society."

Such personal examples of pagan ethics contrast with the ideal of Christian ethics, which is the example of the life of Jesus of Nazareth as depicted in the Gospels with such an ancient depiction dependant on expositions derived from exegesis.

The Iteration Of Pathei-Mathos

Having described the classical pagan ethos in terms of ethics and ontology,

Myatt proceeds to evolve it by combining it with "the pagan mysticism evident in the Corpus Hermeticum and the cultural pathos of the past two millennia presented through the insight of empathy," briefly explaining that the

"human culture of pathos is evident in Studia Humanitatis and may be defined as the accumulated pathos 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." {9}

He then describes this 'modern paganism' as an awareness of ourselves as

"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 denotation, 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."

Writing that such an 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." {10}

What he therefore describes is a personal and somewhat mystical spirituality which

"with its virtues of personal honour and empathy combined with a respect for the numinous - is quite different from Christianity and other revealed religions, and certainly does, in its noble simplicity and practicality, seem to be more human in physis, more balanced, and could well be more productive of a healthy personal ψυχή, than Christianity and other revealed religions."

It is clear from what Myatt writes that he understands this pagan spirituality as relevant to the peoples of the West since it can in his view reconnect them, and thus their psyche, to the Greco-Roman ethos and to the ethos of the Renaissance and thus to their ancestral pagan culture and its archetypes, a culture which the religion of Christianity supplanted and which pagan

archetypes - such as Odysseus, the Moirai, the shapeshifting Pallas Athena, Aion, and the anados of the Corpus Hermeticum - were replaced by stories about long-departed Hebrews.

Is there anything in such a Western pagan spirituality which links to or which is redolent of Myatt's old 'folk culture' world-view - with its goal of creating new clans and tribes and its political pontifications about 'Homo Hubris' and 'The State' - or with National Socialism, or with anything political be such described as right wing or as left wing? {11} Since there are no abstractions in such a pagan spirituality - only empathy, *pathei mathos*, individuals presencing *καλὸς κἀγαθός*, and virtues such as compassion and tolerance - the answer is no; there are no such links, no such redolency.

Yet this is not to say that such a modern pagan spirituality as Myatt describes cannot be applied and further developed, in a manner consistent with compassion, tolerance, and personal honour, to encompass a family, or a few or many families, living in a rural environment and in such a manner that hubris is naturally avoided; an empathic, wordless, awareness of our connexion to other living beings and to the cosmos beyond is cultivated, with a new type of pagan living, relevant to the peoples of the West, thus naturally evolving over generations.

o o o o o

Notes

{1} The essay is included as an Appendix.

{2} Since the term 'abstraction' frequently occurs in Myatt's post 2011 writings, it might be helpful to provide Myatt's explanation of the term.

"An abstraction is a manufactured generalization, a hypothesis, a posited thing, an assumption or assumptions about, an extrapolation of or from some-thing, or some assumed or extrapolated ideal 'form' of some-thing. Sometimes, abstractions are generalization based on some sample(s), or on some median (average) value or sets of values, observed, sampled, or assumed." *Glossary of The Philosophy of Pathei-Mathos*, in his text *Religion, Empathy, and Pathei-Mathos*.

In his essay *From Aeschylus To The Numinous Way: The Numinous Authority of πάθει μάθος*, he describes it as "the implementation, the practical application, of ὕβρις. An abstraction has its genesis in denotata, in naming 'a thing' which is considered to be separate, distinct, and representative of, or belonging to, some ideal 'form' or to some category of such named 'things'."

In more recent and philosophical writings - for example his essay *Personal Reflexions On Some Metaphysical Questions* - he remarks that it is akin to Plato's *ἰδέα/εἶδος*.

{3} Although Myatt in his voluminous National Socialist writings spread over thirty years only directly names one person - Major-General Otto Ernst Remer - it is possible, given the type and multiplicity of references to them, that among the others were Waffen SS General Leon Degrelle, Hans Ulrich Rudel, Savitri Devi, and relatives of Amin al-Husseini.

{4} In his writings concerning his 'philosophy of pathei mathos' as well as in comments on his various translations of Ancient Greek literature, Myatt explains what he often idiosyncratically means by terms such as Δίκη, εὐταξία, and σωφρονεῖν.

In regard to Δίκη, for example, he explains that:

"in the philosophy of pathei-mathos, the term Δίκη - spelt thus in a modern way with a capital Δ - is sometimes used to intimate a new, a particular and numinous, philosophical principle, and differentiate Δίκη from the more general δίκη. As a numinous principle, or axiom, Δίκη thus suggests what lies beyond and what was the genesis of δίκη personified as the goddess, Judgement - the goddess of natural balance, of the ancestral way and ancestral customs."

In a note titled *Concerning σωφρονεῖν*, he writes:

"The verb σωφρονεῖν - present, infinitive, active, of σωφρονέω - could be assimilated into English as sophronein (in preference to σωφροσύνη as sophrosyne) with the meaning of "balanced - thoughtful - reasoning" suggesting thus the wisdom that is avoidance of hubris; an avoidance whose genesis is in understanding that excess in whatever endeavour or in personal feelings upsets the natural and necessary balance (the harmony) that is δίκη, Fairness, judgement, ancestral custom. As an assimilated term, there is no inflexion.

Sophronein in preference to sophrosyne given that the former is distinctive while the latter is not only awkward but also has acquired an English meaning - "soundness of mind, moderation" - which rather distorts the meaning of the original Greek given the moral and philosophical imputations of the English words 'soundness', 'mind', and 'moderation'."

{5} This third edition is, as of July 2018, available at <https://regardingdavidmyatt.files.wordpress.com/2015/06/dwm-uncertitude.pdf>

{6} Letter to JRW, dated August 2013.

{7} He expressed this philosophically in his 2013 essay *The Way Of Pathei-Mathos - A Précis*. In terms of epistemology

"[There is] the primacy of pathei-mathos: of a personal pathei-mathos

being one of the primary means whereby we can come to know the true φύσις (physis) of Being, of beings, and of our own being; a knowing beyond 'abstractions', beyond the concealment implicit in manufactured opposites, by ipseity (the separation-of-otherness), and by denotatum. Adding the 'acausal knowing' revealed by the (muliebral) faculty of empathy to the conventional, and causal (and somewhat masculous), knowing of science and logical philosophical speculation, with the proviso that what such 'acausal knowing' reveals is (i) of φύσις, the relation between beings, and between beings and Being, and thus of 'the separation-of-otherness', and (ii) the personal and numinous nature of such knowing in the immediacy-of-the-moment."

His philosophy of *pathei mathos*, evolved from his earlier 'numinous way', is discussed in detail in JR Wright & R Parker, *The Mystic Philosophy Of David Myatt*. 2016. . A Gratis Open Access (pdf) version of the book is available on Myatt's weblog at <https://davidmyatt.wordpress.com/2017/10/30/david-myatt-collected-works/> [Accessed November 2017] and which web-page provides links to Gratis Open Access versions of Myatt's own works and translations.

{8} In a footnote Myatt places the phrase in context, providing the Greek text and his own translation:

τίς οὖν ἀνάγκης ἐστὶν οἰακοστρόφος.
Μοῖραι τρίμορφοι μνήμονές τ' Ἐριώδες

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

Aeschylus (attributed), *Prometheus Bound*, 515-6

In presenting this particular quotation Myatt is drawing the attention of his readers to his previous remark that "it was this [National Socialist] 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." For the verse that Heidegger quoted - τέχνη δ' ἀνάγκης ἀσθενεστέρα μακρῶ, which Myatt translates as "How so very feeble Craft is before Compulsion!" - is the line that precedes the above two lines of *Prometheus Bound*.

Myatt thus expresses in his intellectual way the irony, the tragedy: the binding of the *volk* by the *führerprinzip* (to the leadership of Adolf Hitler) led to Hitler in his hubris steering the German people toward and into immense suffering and caused millions of deaths. But unbeknown to him and his followers, the Three Fates (Moirai) - far more powerful than any mortal, than any tyrant - were the ones who would steer Hitler and his followers into the path of the Furies, ever-heedful as the Furies were of those who commit hubris.

{9} His brief explanation regarding the culture of pathei mathos - and the lack of an explanation of how and why cultural pathei-mathos is "presenced through the insight of empathy" - indicates that Myatt assumes the reader is already familiar with his rather complex philosophy of pathei mathos where such matters are described in detail.

For those unfamiliar with that philosophy, it is explained in the previously mentioned book *The Mystic Philosophy Of David Myatt* by Wright and Parker.

{10} Given the importance Myatt attaches to the virtue of personal honour it is important to understand how he now understands the term in his philosophy of pathei mathos and thus in relation to his book *Classical Paganism And The Christian Ethos*.

In his book *The Numinous Way Of Pathei-Mathos* he states that "as used by The Way of Pathei-Mathos, honour means an instinct for and an adherence to what is fair, dignified, and valourous. An honourable person is thus someone of manners, fairness, natural dignity, and valour."

Elaborating on this in *The Numinous Balance of Honour* section of the aforementioned book, he expresses an aspect of pagan ethos:

"The personal virtue of honour, and the cultivation of wu-wei, are - together - a practical, a living, manifestation of our understanding and appreciation of the numinous; of how to live, to behave, as empathy intimates we can or should in order to avoid committing the folly, the error, of ὕβρις, in order not to cause suffering, and in order to re-present, to acquire, ἀρμονίη.

For personal honour is essentially a presencing, a grounding, of ψυχή - of Life, of our φύσις - occurring when the insight (the knowing) of a developed empathy inclines us toward a compassion that is, of necessity, balanced by σωφρονεῖν and in accord with δίκη.

This balancing of compassion - of the need not to cause suffering - by σωφρονεῖν and δίκη is perhaps most obvious on that particular occasion when it may be judged necessary to cause suffering to another human being. That is, in honourable self-defence. For it is natural - part of our reasoned, fair, just, human nature - to defend ourselves when attacked and (in the immediacy of the personal moment) to valorously, with chivalry, act in defence of someone close-by who is unfairly attacked or dishonourably threatened or is being bullied by others, and to thus employ, if our personal judgement of the circumstances deem it necessary, lethal force.

This use of force is, importantly, crucially, restricted - by the individual nature of our judgement, and by the individual nature of our authority - to such personal situations of immediate self-defence

and of valorous defence of others, and cannot be extended beyond that, for to so extend it, or attempt to extend it beyond the immediacy of the personal moment of an existing physical threat, is an arrogant presumption - an act of ὕβρις - which negates the fair, the human, presumption of innocence of those we do not personally know, we have no empathic knowledge of, and who present no direct, immediate, personal, threat to us or to others nearby us.

Such personal self-defence and such valorous defence of another in a personal situation are in effect a means to restore the natural balance which the unfair, the dishonourable, behaviour of others upsets. That is, such defence fairly, justly, and naturally in the immediacy of the moment corrects their error of ὕβρις resulting from their bad (their rotten) φύσις; a rotten character evident in their lack of the virtue, the skill, of σωφρονεῖν. For had they possessed that virtue, and if their character was not bad, they would not have undertaken such a dishonourable attack."

{11} In Part Three of his *Questions of Good, Evil, Honour, and God*, Myatt defines politics as:

- (i) The theory and practice of governance, with governance itself founded on two fundamental assumptions; that of some minority - a government (elected or unelected), some military authority, some oligarchy, some ruling elite, some tyrannos, or some leader - having or assuming authority (and thus power and influence) over others, and with that authority being exercised over a specific geographic area or territory;
- (ii) The activities of those individuals or groups whose aim or whose intent is to obtain and exercise some authority or some control over - or to influence - a society or sections of a society by means which are organized and directed toward changing/reforming that society or sections of a society, either in accordance with a particular ideology or not.

In the same work he writes that the term "society is understood here, as elsewhere in my philosophy of pathei-mathos, as a collection of individuals who live in a particular area and who are subject to the same laws (or customs) - whether written or aural - and the same institutions of authority, however that authority has been obtained and is manifest."

Appendix One

Three O'clock One English Morning

Editorial Note: This essay by Myatt is included because of its autobiographical details of his life and beliefs as a neo-nazi, and because it was written before he applied the ethics and insights of his 'numinous way' to National Socialism and to the life of Adolf Hitler; and which application was to lead to him writing his critical essays *The Philosophical and Moral Problems of National-Socialism*, and *Hitler, National-Socialism, and Politics: A Personal Reappraisal*, both of which essays are included below. As he was later to write in his essay *The Development of The Numinous Way*:

"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 pathemathos 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."

o o o o o

It is three o'clock one morning of an English Winter, and outside it is dark, and somewhat cold, with cloud to cover the stars of night and a slight breeze to rustle the fallen leaves that, somewhat dried by recent daytime snow-melting Sun, have been wind-gathered to rest where two parts of one garden fence meet and are met.

Inside, the soft candlelight that pleases as I sit, typing this, at my desk on which the decanter of fine vintage Port rests, still half-full, and music by Mozart gently suffuses the room, brought forth from grooves in vinyl by a modern marvel of sound reproduction. There is, alas, here in this modern dwelling no fire of logs to warm, as in that farmhouse, abode for many happy years until quite recently... Instead, only the warmth of such rememberings as often keep this old man happy in these, the twilight years of his, of my, life.

Much to recall; and much to remain silent about, untransmitted by words such as this - to be brought forth, and some of which have been brought forth, only aurally to trusted friends of long-standing who may or who may not, according to their own judgement, recount such matters for and to others, by whatever

means, but only after I myself am dead. Thus, there are some things I will not comment about, here, by written means such as this.

So, to try and answer at least some of your questions, although trying to abridge four decades of experiences into one concise reply will of necessity mean some terse and perhaps unsatisfactory explanations.

In Respect of Adolf Hitler

As I wrote some years ago while living that Way of Life known as Al-Islam:

I have never, in my heart and mind, renounced my belief in Adolf Hitler as a good man, an honourable man, who - believing in God - strove to create a just and noble society, and who was destroyed by the ignoble machinations of those opposed to what is good and who have spread dishonourable lies about him, his followers and his Cause. Thus it is that I find I cannot denounce this noble man and those who fought and died for the cause he upheld, as I cannot and will not denounce those who today honourably (and I stress honourably) continue the struggle in his name and who respect the Way of Life which is Al-Islam... Thus it is that I continued for several years... with Reichsfolk - an honourable organization striving to presence something of the Numen I believe was manifest in National-Socialist Germany and in and through the life of Adolf Hitler.

Furthermore, the National-Socialism of Reichsfolk was the ethical, non-racist, National-Socialism I had developed in the late nineteen nineties; a Way of Life which sought to respect the difference and diversity of Nature, and which sought the development of separate, free, ethnic nations, with their own culture and identity, with these nations co-operating together, with no one race believing they were somehow superior to, or better than, any other race, but with each striving to achieve their differing Destinies, with there being no hatred of other races but instead a respect, deriving from honour.

This non-racist National-Socialism was developed for two main reasons. First, because I considered that the notion of racial superiority was untenable because it was fundamentally dishonourable; that is, unethical. Second, because I realized that the old type of National-Socialism led to unethical conflict, and that modern warfare was itself unethical.

In Respect of National-Socialism

For some thirty years, from the late nineteen sixties to the late nineteen nineties (CE), I actively strove by various means, political and otherwise, to propagate National-Socialism with the overt aim of creating, in my own homeland, another NS State, on lines similar to that of NS Germany. Indeed, one might with truth say that this singular aim was the main, the most important, aim of my life.

For the first ten or so of those years I naively and idealistically believed that this goal was attainable by conventional political means, given good leadership and a correct explanation of what I then understood National-Socialism to be - a noble cause, based on the values of honour, of loyalty to comrades, and duty to one's folk. I never saw or even imagined myself as some leader; instead, and knowing the importance of leadership, I sought to find someone to whom I could pledge my loyalty and who, unlike me, possessed the charisma, the virtues, of a genuine revolutionary NS leader. Indeed, it was something of a friendly jest among certain members of Column 88 that I was "a Himmler in search of his Adolf Hitler".

Never finding such a leader - but always, during those decades, hoping that such a person would emerge - I floundered about, doing the best I could to propagate NS politically; and also trying keep the spirit, the ethos, of NS alive, as Colin Jordan had done and did do, until his death, although in a much better way than I ever did. For I was often reckless and impatient, and perhaps too fanatical at times. Not to mention occasionally arrogant, disdainful as I was on such occasions of advice from people such as CJ - who, for instance, considered that my plan for recruiting and using ruffians (as with the short-lived NDFM) was not only foolhardy but not really in keeping with the ethos of NS.

After those first ten years, while much personal experience was gained, little if anything political had been achieved, and not only not by me. No one else, no other NS (or even nationalist) organization, had achieved anything significant either, despite much commitment and effort by hundreds of supporters. Indeed, what I termed The Magian System seemed to be stronger, more tyrannical.

Thus, for most of the next two decades I occupied myself with other tactics, other than overt political ones. Trying to use covert means, and seeking to explain, codify, refine, and possibly evolve National-Socialism itself. However, toward the end of these two decades I did briefly return to active, overt, politics - forming and leading the NSM, but more to try and continue the work begun by a loyal and dedicated comrade than because I had changed my view of myself as a leader. For I hoped, even then, that this new organization might attract someone of the right calibre to lead it. But neither these covert tactics, nor this new political organization, worked, leading me, over of period of many years, to certain conclusions, and among which conclusions are and were the following.

- 1) The first conclusion was that NS - or something based upon or evolved from it - could only ever become a significant political force if there arose a leader of sufficient nobility to lead a new movement. For such a leader would be the movement - just as Adolf Hitler was both the NSDAP and NS Germany. That is, political programmes, slogans, propaganda, activities, ideology, meetings, marches, were all fundamentally irrelevant - if there was no such leader to inspire, to lead, to give one's loyalty to, and who embodied the essence of the NS ethos, just as Adolf Hitler embodied the essence of German National-

Socialism. Without such a unifying, charismatic, figure, all movements, organizations, groups, whatever the initial idealism and enthusiasm of their members, descended, sooner or later into squabbling factions, just as dishonourable behaviour and lack of loyalty became rife. Even some limited electoral success, as the BNP and other European nationalist movements have shown, does not prevent this process, so that such organizations soon devolve to be at best minor political parties, perhaps with some political representation, but without any realistic hope of being elected to power, despite their constant rhetoric to the contrary. Thus they become a minor irritant to The System, but no real threat to it.

2) The second, perhaps more disturbing, conclusion was that we ourselves are a significant part of the problem. That it is not just a question of simply changing the political system, but of changing ourselves, as individuals, in a fundamental way.

Thus, and for example, perhaps a majority of those of European ethnic descent were no longer Aryan in nature. Instead, they de-evolved to become what I termed Homo Hubris, and it was this new sub-species of the genus Homo which has become the often willing and the easily manipulated hordes who had sided with the Magian and so defeated NS Germany. Not only that, but it was these new White hordes who kept the whole Magian System going, by their obedience to its ethos, and by their love of, and even now need for, the abstractions and materialism of The System.

In a personal way - through a practical striving for covert action over many years - I discovered just how difficult it is to find people (freedom fighters) ready and willing to do practical deeds and possibly sacrifice themselves "for the Cause". Partly because this Cause - supposedly our shared Cause - did not live in them: they merely agreed (instinctively or consciously) with some aspects of its outward tenets. That is, it was more akin to some fleeting, easily discarded interest, or some passion which they could and often would forget when some other passion came along to enchant or ensnare them. For our Cause was not for them a Way of Life, a numinous and living faith, but rather just one type of politics among many.

Furthermore, while perhaps a few individuals might be inspired to action - or a few other individuals might do some deeds, elsewhere - such few actions, such few deeds, did not and never would affect The System in any significant way, and certainly would not break it, simply because a majority still supported it, actively or passively, and certainly did not support "us", our Cause.

One therefore discovered for one's self the truth of the truism that practical resistance to tyranny - to an occupying power - only works if one has support, significant support and sympathizers, from one's own people, from those so occupied because they resent such occupation and its tyranny. The hard reality was that a majority of our people did not even feel they were living under some

alien tyranny, and that a significant percentage even embraced the ideas and the ways of the occupiers and their collaborators (the hubriati) so much so for so many decades that The System had ceased to be something which "they" (some alien interlopers) imposed upon "us" but instead had become a hybrid system, partly "theirs" but also now "ours", although always under the influence and ultimate control of "them" and of those who benefited from such a system, such as the hubriati. In a simplistic sense, "we" - our folk, or a majority of them - had been changed, from within; or been bred and educated by The State to accept and endorse, or at least be fairly passive parts of, The System.

One therefore began to consider working to undermine The System not from within, but from without - by aiding those freedom fighters who for various reasons also wanted the demise of the Magian and their own oppressive systems, and who thus not only desired to live in their own lands in their own way, but who also had a Cause that many were ready to die for.

Then, after about a decade or so of such experience it became obvious that even this approach was also not working, and would most probably also not ultimately succeed. (a) It was not working partly for similar reasons it has not worked for "us" (although our efforts were on a far smaller scale, over less periods of time) - that is, because these external allies were also a minority among their own kind, with many many others of their kind actively supporting and even collaborating with "the enemy", and even desiring to manufacture a type of Magian system in their own lands. Thus, they were as lost to their kind, as a majority of our people were lost to their own innate ethos and the potential latent within us. (b) It would probably not ultimately succeed because to do so it needed internal dissent in the heartlands of the West, which was not forthcoming. Indeed, while some dissent existed, it was an annoyance to The System rather than a threat, with perhaps a majority believing the propaganda levelled at those freedom fighters, and actively or passively supporting the policies of their governments aimed at disrupting and destroying those freedom fighters in other lands.

3) The third conclusion was that each and every European homeland was no longer European by ethnicity, given the large-scale and continuing immigration of many decades, and that - short of implausible practical civil wars and a significant change in exterior lands - there was no practical way to make them wholly European again, and thus build a new folkish State. Implausible, because as mentioned above, a majority of even each and every European folk would find such a practical, civil war, solution unacceptable now and in the foreseeable future; and because one small homeland alone could not take such steps to expel whole communities while Magian power and the Magian ethos held sway in other lands, for the lone small homeland would soon find itself subject to punitive sanctions and, ultimately, invasion and thence "regime-change".

4) The fourth conclusion was that, in essence, The State itself - as concept, as

idea, as ideal – was ultimately incompatible with the numinous essence behind what Adolf Hitler had intuitively presenced, manifested, as National-Socialism in Germany. That is, that The State could no longer be made numinous, or manifest the numen, as it had begun to do in NS Germany, and that NS Germany was only an intimation, a beginning, a pointer toward a deeper truth; a truth revealed in part by the defeat of NS Germany by the White Hordes incited and led-on by the Magian.

This is the truth of our natural and necessary tribal nature, and of the nature of honour itself. The truth of Numinous Law (the law of personal honour) and the truth of how the clan, with a living, numinous, tradition, is and always will be immune to the Magian, and the dishonourable, un-numinous, abstractions that the Magian and their hubriati have manufactured, and which abstractions stifle our potential, disconnect us from the numen, and profane and undermine Nature and thus the living folk communities which are and which have been natural manifestations of Nature.

5) My fifth, last, later, and possibly most significant if contentious, conclusion was that the very notion – the idea – of there existing, or of desiring to move toward the ideal of, some pure race was an abstraction, and as such was un-numinous and thus unethical; contrary to honour itself, and which honour I had concluded was a practical expression of the essence of personal empathy. That is, that both race itself and the concept of an ethnic folk were – just like the concepts of the nation and The State – causal, immoral, abstractions; and that what was needed were new clans, new tribes, not based on any abstractions, any ideology.

In Respect of the Future

Given these conclusions – arising from four decades of practical experience and from much reflexion – it is my view that the future lies in numinously pursuing two things. First, the numinous goal of new clans and tribes, and which new clans and tribes could be either (1) evolutionary manifestations of (derived from) the natural already existing folks found in and evolved by Nature (and which thus possess ancestral living traditions), or (2) honourably and thus ethically, entirely new folks (not based upon any particular ethnicity nor upon any belief in such ethnicity) and which new folks we ourselves found and establish by dwelling in a certain local area, and which begin as our own extended family, or that of ours and also of a few trusted friends who feel as we do. Second, in changing ourselves as individuals, within, by a striving to live in balance, in rural harmony, with Nature and by a striving to uphold the most important because numinous principle of personal honour.

There is thus, in either of these two possible ways, no involvement with practical politics, nor any desire to seek revolutionary change, by whatever means or tactics. In truth, there is no ideology, and no politics at all – only a living of life in a certain way. A rejection of The System by withdrawing from it, and letting it decay and fall as it is destined to decay and fall, as all such causal

un-numinous systems decay and fall, given time.

The former - that is, (1) above, the first possible way - is, for example, the old still rather immoral way of Reichsfolk, and of kindred groups, and immoral because still tied to abstractions such as that of an ethnic folk; and the latter - (2) above, the second possible way - is the ethical, human, way proposed by my own Philosophy of The Numen where what matters is a personal compassion, personal empathy, and personal honour. And it is the latter - the compassionate way of The Philosophy of The Numen - that represents my views, now; views, perspectives, obtained by the *pathei-mathos* of my past forty years. My experiences, my reflexion upon those experiences, have therefore changed me, as a person, and taken me far beyond, far away from, National-Socialism and even from what I termed, over a decade ago, the ethical NS of Reichsfolk.

In The Philosophy of The Numen, there is a return to a more human personal scale of things; to slowly growing, through the generations, the foundations for new communities. An evolution toward a new type of human being, a new human species, and a new type of culture. For these, we do not need some revolution, some ephemeral State, some ephemeral political type of power; some ephemeral military force. Instead, we only need to presence, to manifest, within us the numinous itself, beyond ever changing causal abstractions.

There is thus the perspective of decades, of centuries - born as this perspective of ours is from the wisdom of our experience; from a concentration on the important and the numinous as against the unimportant and the profane.

In Conclusion

Now, the decanter only a quarter full, and Dawn not long in duration away, it is time for a full English breakfast to ready me for the tasks of another daylight day, again.

But before then, perhaps I should, and in conclusion, quote some words of mine, recently written, which at least for me seem to capture the essence of my life and the understanding I believe I have garnished from such strange livings as have been mine:

What, therefore, shall I personally miss the most as my own mortal life now moves toward its fated ending? It is the rural England that I love, where I feel most at home, where I know I belong, and where I have lived and worked for many many years of my adult life - the rural England of small villages, hamlets, and farms, far from cities and main roads, that still (but only just) exists today in parts of Shropshire, Herefordshire, Yorkshire, Somerset and elsewhere. The rural England of small fields, hedgerows, trees of Oak, where - over centuries - a certain natural balance has been achieved such that Nature still lives and thrives there where human beings can still feel, know, the natural rhythm of life through the seasons, and where they are connected to

the land, the landscape, because they have dwelt, lived, worked there year after year, season after season, and thus know in a personal, direct, way every field, every hedge, every tree, every pond, every stream, around them within a day of walking.

This is the rural England where change is slow, and often or mostly undesired and where a certain old, more traditional, attitude to life and living still exists, and which attitude is one of preferring the direct slow experience of what is around, what is natural, what is of Nature, to the artificial modern world of cities and towns and fast transportation and vapid so-called "entertainment" of others.

That is what I shall miss the most, what I love and have treasured - beyond women loved, progeny sown, true friends known:

The joy of slowly walking in fields tended with care through the hard work of hands; the joy of hearing again the first Cuckoo of Spring; of seeing the Swallows return to nest, there where they have nested for so many years. The joy of sitting in some idle moment in warm Sun of an late English Spring or Summer to watch the life on, around, within, a pond, hearing thus the songful, calling birds in hedge, bush, tree, the sounds of flies and bees as they dart and fly around.

The joy of walking through meadow fields in late Spring when wild flowers in their profusion mingle with the variety of grasses that time over many decades have sown, changed, grown. The joy of hearing the Skylark rising and singing again as the cold often bleak darkness of Winter has given way at last to Spring.

The simple delight of - having toiled hours on foot through deep snow and a colding wind - of sitting before a warm fire of wood in that place called home where one's love has waited to greet one with a kiss.

The joy of seeing the first wild Primrose emerge in early Spring, and waiting, watching, for the Hawthorn buds to burst and bloom. The soft smell of scented blossoms from that old Cherry tree. The sound of hearing the bells of the local village Church, calling the believers to their Sunday duty. The simple pleasure of sitting after a week of work with a loved one in the warm Summer quietness of the garden of an English Inn, feeling rather sleepy having just imbibed a pint or two of ale as liquid lunch.

The smell of fresh rain on newly ploughed earth, bringing

life to seeds, crops, newly sown. The mist of an early Autumn morning rising slowly over field and hedge while Sun begins to warm the still chilly air. The very feel of the fine tilth one has made by rotaring the ground ready for planting in the Spring, knowing that soon will come the warmth of Sun, the life of rain, to give profuse living to what shall be grown - and knowing, feeling, that such growth, such fecundity, is but a gift, to be treasured not profaned...

These are the joys, some of the very simple, the very *English*, things I treasure; that I have loved the most, and whose memories I shall seek to keep flowing within me as my own life slowly ebbs away...

David Myatt
2010 CE

(Extracts from a letter to a friendly enquirer)

Appendix Two

One Man Above Time

David Myatt, Reichsfolk, Esoteric Hitlerism, and Savitri Devi

In a 2003 article published in *Das Reich* - the internal bulletin of Reichsfolk {1} distributed at the time to only a few dozen people - Myatt stated that

"In the terms of Savitri Devi, my way of Folk Culture {2} is a philosophy manifesting what is 'above time', while the ethical National-Socialism of Reichsfolk and other groups is 'against time', that is, imbued with both Lightning and Sun: a necessary precursor of that future when the empathy and compassion of the way of Folk Culture is a reality for more than just some small isolated communities of mystics dwelling on planet Earth."

The article coincided with Myatt's plan - a plan described in detail by Professor Michael in his 2006 book *The Enemy of My Enemy* - to bring National Socialists and radical Muslims together so that they could, in practical ways, fight those he regarded as "their common enemy". To wit, Zionists.

In this article - which Myatt himself some months before his apostasy from Islam openly published in 2009 with some minor corrections - he states that the non-racist 'ethical National Socialism' he had developed in the late 1990's was "a numinous option for individuals who are so inclined to engage the Magian" and that

"the ethical National-Socialism of Reichsfolk [is] the required and necessary prelude to the emergence, some time in the still distant future, of a numinous way of life for the majority of human beings expressed as that is by the rather mystical way of Folk Culture."

It seems particularly relevant that Myatt then, in 2003, described his 'way of folk culture' in reference to the term 'above time', a term first used by esoteric Hitlerist Savitri Devi in the 1950's.

To place this in perspective, I shall quote at length what was the gist of his argument:

"I see no ultimate contradiction between the way of Folk Culture and National-Socialism, or between those and the Muslim quest for a new Khilafah. For the operative word here is ultimate: that is, in the Cosmic scheme of things, although there is perhaps the illusion of contradiction, the illusion of causal forms. Yet there is a numinous (acausal) presencing - or rather, numinous presencings, in causal Space and causal Time; which change or which can change - by a process of numinous symbiosis and over long durations of causal Time - the life-forms living in the causal.

I regard such ethical National-Socialism, and the emergence of a Khilafah in Muslim lands, as a possible prelude - indeed, as possibly the required and necessary prelude - to the emergence, some time in the still distant future, of a numinous way of life for the majority of human beings, as expressed by my mystical way of Folk Culture.

That is, this Folk Culture is currently not a practicable alternative, for a majority of human beings who live in oppressive, Magian-dominated societies, or who live in poverty, or for whom day to day practical survival is more important than some mystical philosophy propounded by some relatively affluent Gnostic living in the relative comfort and stability of the West.

In essence, the way of Folk Culture is both of now, and of our human future - the preferred ethical choice, now, for those who resonate with it - while ethical NS and a Muslim Khilafah are the necessary and numinous choice of those who honourably resonate with them due to their current conditions, their culture, and their personality.

That is, there is and should be a free choice; and a choice which devolves around the reality that exists now on planet Earth, and the reality of human beings, as they are now - not as I or some other mystic might prefer human beings to be and not as I or some other mystic would like the Earth to be: replete with empathic, honourable, compassionate, human beings. Our current reality, sadly, is of a world

increasingly dominated by the sly profane Magian and their un-numinous causal abstractions which include both usury and the tyranny of an abstract law which is anathema to all noble human beings possessed of an instinct for honour, for fair-play.

There is, and should be, a mutual respect and tolerance between those who have opted to follow the way of Folk Culture and those who have - for whatever practical or personal reason - opted for the more temporal (against-Time) way of ethical National-Socialism, in the lands of the West and elsewhere, or the way of the Khilafah, in the lands of the Muslims. Just as there was, for example, a respect by Adolf Hitler for the Wandervogel, those German youths who followed a different way. Indeed, many years ago I remember being shown a photograph - by a decorated German soldier who had pledged his loyalty to Adolf Hitler and who bravely fought for NS Germany - of Hitler warmly greeting some Wandervogel at Berchtesgaden.

My vision is of Aeons; of centuries, of millennia, and thus in a sense is quite pragmatic: of the means required to bring-into-being new ways of numinous living for human beings, on this planet Earth, and of the means required to enable us to leave this Earth and so grow to maturity among the star-systems of our, and of other, Galaxies.

Viewed in such an Aeonic - such a Cosmic - perspective both ethical National-Socialism and a Muslim Khilafah are or could be means to such numinous futures. Steps along the way, and, for now, a practical means, in causal Time and causal Space, of replacing the current material profanity of the Magian ethos with something numinous. For if this replacement does not occur, within the next century or two, then our prospects, as human beings, are in my view decidedly unfavourable, for the world-wide triumph of the Magian, and of the Magian ethos, will mean a rapid descent into abject tyranny and then a return to primitive barbarism - with a suffering which will far surpass all the horrid suffering human beings endured during the past thousand years."

Savitri Devi and The Lightning and The Sun

It appears that in the Das Reich article Myatt is linking his apolitical mystical 'way of Folk Culture' philosophy with the esoteric National Socialist tradition that Savitri Devi helped to create by her seminal work *The Lightning and The Sun*, first published in Calcutta in 1958.

Since Myatt writes that his way of Folk Culture is a philosophy 'above Time' and that his ethical National Socialism is 'against Time', it is pertinent to quote some relevant passages from Chapter 3 of the aforementioned book by Savitri

Devi:

"But there are also men 'outside Time' or rather 'above Time'; men who live, here and now, in eternity; who (directly at least) have no part to play in the downward rush of history towards disintegration and death, but who behold it from above - as one beholds, from a strong and safe bridge, the irresistible rush of a waterfall into the abyss - and who have repudiated the law of violence which is the law of Time.....

But the salvation which the men 'above Time' offer the world is always that which consists in breaking the time-bondage. It is never that which would find its expression in collective life on earth in accordance with Golden Age ideals. It is the salvation of the individual soul, never that of organised society.....

Men 'outside Time' or 'above Time,' at the most saviours of souls, have, more often than not, disciples who are definitely men 'against Time.'

No organisation can live 'outside Time' - 'above Time' - and hope to bring men back, one day, to the knowledge of the eternal, values. That, all men 'above Time' have realised. In order to establish, or even to try to establish, here and now, a better order, in accordance with Truth everlasting, one has to live, outwardly at least, like those who are still 'in Time'; like them, one has to be violent, merciless, destructive - but for different ends.

Knowing this, the real men 'above Time' are the first ones to understand and to appreciate the wholehearted efforts of their disciples 'against Time,' however awful these might appear to ordinary people.... The fallen world can never understand them."

Importantly, these quotes from Savitri Devi do indeed appear to place Myatt, and his work, into a particular perspective, that of National Socialism - for his way of Folk Culture philosophy, with its emphasis on empathy, compassion and the cessation of suffering, is certainly, judging by what Devi writes, 'above Time' while his ethical National-Socialism, his Reichsfolk group, his influence on many contemporary National Socialists, from Russia, to Finland, to Serbia, to America - and even his then support for a new Muslim Khilafah in Muslim lands - does seem to be, as Devi expresses it in a quote above, a man 'above Time' understanding and appreciating "the wholehearted efforts of their disciples against Time, however awful these might appear to ordinary people." Myatt, certainly, expresses such an understanding and appreciation of those 'against Time', for he wrote that:

"Viewed in such an Aeonic - such a Cosmic - perspective both ethical National-Socialism and a Muslim Khilafah are....steps along the way, and, for now, a practical means, in causal Time and causal Space, of replacing the current material profanity of the Magian ethos with something numinous."

As Devi also, perhaps poignantly, writes of the men 'above Time' - the fallen world can never understand them. Which possibly explains why Myatt is so mis-understood, and so maligned, even by many individuals who deign to describe themselves as 'National Socialists' but who seem to fail to apply the ethic of honor which Myatt has placed at the heart of his Reichsfolk National Socialism.

Toward The Cosmic Reich

Myatt's essay is also noticeable for the theme of Galactic colonization which runs through it, as well as for Myatt's emphasis on the long-term nature of his work - that is, what he calls his Aeonic vision and perspective.

Hence, he views his own mystical Folk Culture philosophy as the way of only a few enlightened individuals, at least until the ones 'against Time' represented by those promulgating his ethical National Socialism and by those Muslims violently seeking to create a new Muslim Khilafah - have replaced "the current material profanity of the Magian ethos with something numinous."

Myatt's Cosmic vision is of, "the means required to bring-into-being new ways of numinous living for human beings, on this planet Earth, and of the means required to enable us to leave this Earth and so grow to maturity among the star-systems of our, and of other, Galaxies."

Which rather neatly returns him to much earlier, 1980's, National Socialist works of his where he wrote and spoke about a Galactic Imperium and a Cosmic Reich.

It seems to me especially relevant that Myatt, in the Das Reich article, writes that, "in the Cosmic scheme of things", there is no contradiction between his compassionate ethereal Folk Culture and National Socialism, nor between these and the Muslim quest for a new Khilafah. For, as he admits, he was being pragmatic - considering such things, as one might expect someone 'above Time' to do, with an almost cosmic detachment.

In particular, this cosmic detachment - which seems to so enrage Myatt's enemies - places Myatt's decade long support for violent Jihad into the correct perspective. For he is, and has been, in the words of Savitri Devi, accepting of those 'against Time' who have "to be violent, merciless, destructive," regarding such Jihad, as Myatt does, as one practical means to defeat his life-long enemy, the euphemistically termed Magian, in preparation for Myatt's New Golden Age

of Galactic exploration and colonization when his mystical Folk Culture, or something similar, will finally enlighten humanity, or at least a significant number of them.

That the nature and relevance of Myatt's support for and tolerance of such diverse violent means has not been understood, except by a few individuals - and is especially misunderstood by many who describe themselves as 'National Socialists' - is surely yet more proof of just how well David Myatt now fits Savitri Devi's label of a man 'above Time'.

Arete and Hubris

In his Das Reich article Myatt described National Socialism as a combination of arête and hubris:

"While National-Socialist Germany did manage to move toward creating the beginnings of a new type of society which was more noble and more numinous than those of its contemporary States (which exposes the reality of those States), it was inherently flawed, and transient, due to the use of abstractions, such as race, State, abstract laws enforced by threat of imprisonment, that of a supra-personal and somewhat arrogant destiny, and of war as a means of trying to resolve conflicts and implement that destiny.

Hence, it was an unstable amalgam, a curious mixture, of ἀρετή and ὕβρις, as for example were many Greek heroes of myth, literature and legend, such as mighty Agamemnon, that son of Atreus: which possibly explains why NS Germany continues to fascinate and enthrall certain people, and why as a way of living it engaged so many good, honourable, and indeed cultured, Germans, with many of these admiring it even after its defeat."

Nearly ten years later he was, however, to write:

"I do not support these particular causal forms or Ways [National Socialism and Islam] - only understand them, or more correctly, I have only sought to understand them in the context of honour and its presencing. Support implies some-thing I have, as a result on my πάθει μάθος, abandoned - directed activity, belonging-to, and organizations, in the causal. That item, that dialogue, which you refer to, was only an attempt to place such forms in their correct perspective. My view, my perspective, now, is that of the compassionate way of The Philosophy of The Numen - not of the National-Socialism of Reichsfolk, and not of the Way of Ahlus Sunnah wal-Jammah."

Nonetheless, despite this later detachment - culminating in his post-2012 'philosophy of pathei-mathos' - Myatt retains a certain influence - and even followers (what Devi call disciples) - both 'in Time' and 'against Time', in National Socialist circles since he expresses a particular type of knowledge that some people find interesting if not fascinating, involving as this knowledge does not only his particular cosmic vision of human evolution, but also a type of millennialism which writers such as Savitri Devi and Julius Evola also tried to express in their own ways.

Except in Myatt's case it is not a theoretical, an academic, knowledge, but a knowledge born from his own rather extraordinary, varied, practical experiences, and, as he writes, his "interior reflexion" upon those often extreme and violent experiences. Which may indeed mark him as not only interesting and misunderstood but also unique, since he has developed his own mystical - 'above Time' - philosophy, that of his ethical Numinous Way, which has taken him far when where he began, as a violent and fanatical neo-nazi thug.

JR Wright
Oxford
February 2011
(Updated November 2015)

{1} The Das Reich bulletin was mentioned in the *Nazi Satanism And The New Aeon* chapter of the book *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*, authored by Nicholas Goodrick-Clarke (page 223 of the edition published by NYU Press in 2003). It was also mentioned - in the section headed *David Wulstan Myatt* - in the earlier book *Encyclopedia of White Power: A Sourcebook on the Radical Racist Right*, edited by Jeffrey Kaplan and published by Rowman & Littlefield in 2000.

{2} Since Myatt uses the term Folk Culture in the article some explanation of its meaning may be required. Folk Culture - sometimes described by Myatt as the 'way' or the 'numinous way' of Folk Culture - was initially formulated between 1997 and 1999, and which early formulation was mainly a combination (a) of his idealistic, mystical 1990s National Socialist writings - such as his *The Theology of National-Socialism* and parts of the third (114yf) edition of his *The Religion of National-Socialism* with the term 'folk culture' replacing the term 'national socialism' and with most references to Hitler and the Third Reich removed, and (b) his 'ethical National Socialism' writings circulated by Reichsfolk again with the term 'folk culture' replacing the term 'national socialism' and with most references to Hitler and the Third Reich removed. Folk Culture was based on Myatt's concept of a 'Cosmic Being', of 'the folk' as a living and evolving manifestation of that Being, and of 'the folk' having a Nature-given duty to preserve its distinctiveness.

That he later, post-2006, at first used the term 'numinous way' to describe his

apolitical, compassionate, world-view based on pathei mathos was initially most confusing, which was perhaps one of the reasons he, post-2012, adopted the term 'philosophy of pathei-mathos' instead.

o o o o o

Addendum, 2015: Notes On A Forgery

In 2011 the website of the Aryan Nations faction led by a certain August Kreis - an American subscriber to the Das Reich bulletin - published an article allegedly by Myatt under the title *David Myatt: National-Socialism, The Numinous Way, and a Muslim Khilafah*.

It subsequently, in 2012, was revealed that the Kreis article was a forgery. His forgery - initially widely circulated via the medium of the internet, sometimes under the title *David Myatt: On National-Socialism and a Muslim Khilafah* - contained extensive quotations from Myatt's 2003 Das Reich article as well as from other Das Reich articles between 2003 and 2005 written by Myatt and by others on the subject of neo-nazi and Jihadi cooperation. Kreis had added some paragraphs of his own and substituted the term 'numinous way' for 'folk culture' in an attempt to make it appear contemporaneous since Kreis dated his article 2011 and styled it as a recent "interview" with Myatt.

That several people - myself included - were initially taken in by this forgery is a reminder that vigilance is required in this internet age in respect of authorship, attribution, and content. It subsequently transpired that Kreis himself had a history of fraud, for which crime he spent time in jail, and that he is currently serving 50 years in jail for other non-political and more serious offences.

Appendix Three Concerning The Development Of The Numinous Way

Background

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

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

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

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

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

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

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

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

by others or even by myself.."

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

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

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

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

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

In addition, I always felt myself bound by honour to be loyal to either a cause, an ideology, or to certain individuals and so do the duty I had sworn by oath to do and be loyal to those I had sworn to be loyal to. Hence when doubts about my beliefs arose during my decades as a nazi I always had recourse to honour and so considered myself - even during my time as a monk - as a National-Socialist, albeit, when a monk, as a non-active one for whom there was ultimately no contradiction between the NS ethos and the ethos of a traditional Catholicism, for there was the Reichskonkordat and the agreement Pope Pius XII reached with Hitler.

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

2002-2006

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

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

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

As I wrote at the time:

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

I did not like the answers about myself that this tragedy forced me to find; indeed, I did not like myself and so, for a while, clung onto Islam, onto being

Muslim; onto the way of faith, of God, of ignoring my own answers, my own feelings, my own intuitions. For there was - or so it then seemed - expiation, redemption, hope, and even some personal comfort, there. But this return to such surety just felt wrong, deeply wrong.

2006-2009

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

" ...one uncomfortable truth from which even I with all my sophistry could not contrive to hide from myself, even though I tried, for a while. The truth that I am indebted. That I have a debt of personal honour to both Fran and to Sue, who died - thirteen years apart - leaving me bereft of love, replete with sorrow, and somewhat perplexed. A debt to all those other women who, over four decades, I have hurt in a personal way; a debt to the Cosmos itself for the suffering I have caused and inflicted through the unethical pursuit of abstractions.

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

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

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

2009-2012

Given that the essence of The Numinous Way is individual empathy, an individual understanding, the development of an individual judgement, and the living of an ethical way of life where there is an appreciation of the numinous, the more I reflected upon this 'numinous way' between 2011 and Spring 2012, the more I not only realized my mistakes, but also that it was necessary to remove, to excise, the detritus that had accumulated around the basic insights and the personal pathei-mathos that inspired me to 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 [3]. I therefore began to re-express, in a more philosophical manner, the personal, the individual, the ontological, the ethical and spiritual nature, of The Numinous Way, and thus emphasized the virtues of humility, love, and of wu-wei - of balance, of tolerance, of non-interference, of individual interior (spiritual) reformation, of non-striving, of admitting one's own 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', and which philosophy I attempted to outline in the two texts *Requyle of the Philosophy of Pathei-Mathos* and *Summary of The Philosophy of Pathei-Mathos*, the latter of which was also published under the title *Conspectus of The Philosophy of Pathei-Mathos*.

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

"Given that the concern of the philosophy of pathei-mathos is the individual and their interior, their spiritual, life, and given that (due to the nature of empathy and pathei-mathos) there is respect for individual judgement, the philosophy of pathei-mathos is apolitical, and thus not concerned with such matters as the theory and practice of governance, nor with changing or reforming society by political means [...]

This means that there is no desire and no need to use any confrontational means to directly challenge and confront the authority of existing States since numinous reform and change is personal, individual, non-political, and not organized beyond a limited local level of people personally known. That is, it is of and involves individuals who are personally known to each other working together based on the understanding that it is inner, personal, change - in individuals, of

their nature, their character - that is is the ethical, the numinous, way to solve such personal and social problems as exist and arise. That such inner change of necessity comes before any striving for outer change by whatever means, whether such means be termed or classified as political, social, economic, religious. That the only effective, long-lasting, change and reform is understood as the one that evolves human beings and thus changes what, in them, predisposes them, or inclines them toward, doing or what urges them to do, what is dishonourable, undignified, unfair, and uncompassionate.

In practice, this evolution means, in the individual, the cultivation and use of the faculty of empathy, and acquiring the personal virtues of compassion, honour, and love. Which means the inner reformation of individuals, as individuals.

Hence the basis for numinous social change and reform is aiding, helping, assisting individuals in a direct and personal manner, and in practical ways, with such help, assistance, and aid arising because we personally know or are personally concerned about or involved with those individuals or the situations those individuals find themselves in. In brief, being compassionate, empathic, understanding, sensitive, kind, and showing by personal example."

The Philosophy of Pathei-Mathos

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

DWM
24th April 2012
(Revised November 2012)

Notes

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

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

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

Among the abstractions (categories) which needed to be excised from a supposedly abstraction-less and empathic numinous way were 'the clan', and 'culture', and the divisive category 'homo hubris', a divisive category I hubriatically pontificated about in essays such as the 2009 text *Homo Hubris and the Disruption of the Numinous*, based as that text was on an earlier, 2002, essay.

Appendix Four **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* [1] 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 Uncertainty 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 Uncertainty 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 *Nürnberger Gesetze* and their consequences, in his use of *krieg* in pursuit of some supra-personal aim, and in the use of the abstractions of race and nation – reveal a man of compassion, of balanced judgement, of fairness? Someone who feels and understands the error that is 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 presented 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 φαιμι [καὶ ἕτερον] ἀμμέων...

στᾶθι [κᾶντα] φίλος
καὶ τὰν ἐπ' ὄσσοισ' ὀμπέτασον χάριν [2]

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] *Editorial Note, 2017*. A copy of the revised 2011 version of Myatt's *Uncertitude of Knowing* is currently [Fall 2017] available at <https://davidmyatt.files.wordpress.com/2017/11/dwm-uncertitude1.pdf>

This 18-page essay - now quite dated in respect of his 'philosophy of patheimathos' - may be of interest to those researching the life and thought of Myatt since it reveals some of the ethical and philosophical questions he asked himself in the years 2011 and 2012, as well as the reasoning behind some of the answers he then arrived at.

[2] 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 ...

Appendix Five

Some Philosophical and Moral Problems of National-Socialism

Introduction

This essay is a brief analysis of the National-Socialist weltanschauung, as manifested in National-Socialist Germany, and according to the philosophical and ethical criteria of my Numinous Way, and which criteria derive from the principles of empathy, compassion, and personal honour.

Empathy, as understood by my philosophy of The Numen [1], establishes a particular ontology and epistemology; Being, the source of beings, as both causal and acausal, and of an acausal knowing distinct from the causal knowing of conventional philosophy and empirical science [2]. The ethical criteria are manifest in both compassion and honour [3], so that:

"the morality of The Numinous Way is therefore defined by a personal honour, a personal compassion, and the personal virtue of justice. For justice is not some abstract concept, but rather a personal virtue, as *εὐταξία* is a personal virtue. For justice is the personal virtue of fairness; the quality of balance." *War and Violence in the Philosophy of The Numinous Way*

The National-Socialism evident in NS Germany was a way of life centred around concepts such as duty, *kampf*, nation, and race. Thus, the individual was judged by, and expected to judge others by, the criteria of race, with particular races assigned a certain value (high or low), as individuals were judged by how well they adhered to the duty they were expected to do in respect of their nation (their land, their people) and the race they were said to belong to or believed they belonged to. In addition, *kampf* between individuals, races, and nations was considered healthy and necessary, with such struggle revealing the worth of individuals and thus those considered fit to lead and assume positions of authority.

Collectivism, Nationalism, and Race

The National-Socialist way of life was – given such concepts as *kampf*, nation and race – a collective one, with one of the highest virtues being the willingness of individuals, if necessary, to sacrifice their own happiness and welfare, and even their lives, for the good of their people, their land, their race. The necessity of this virtue was explained, in part, by the belief that the German *volk* had an historic mission, a particular destiny, so that – coupled with the ideas of race and *kampf* – the individual was expected to define themselves, to understand themselves, as Germans and as having particular duties and

obligations; in effect, to replace their own self-identity with the collective identity of the *volk*.

In order to establish, maintain, and expand this collectivism, certain measures were regarded as necessary, as morally correct, with such measures including military conscription, laws designed to criminalize certain activities, both political and personal, and harsh punishment of those contravening such laws.

In addition, the *führerprinzip* was applied to most aspects of life, with individuals expected to accept and obey the authority so established, since such authority was considered to manifest the will, the ethos, of the *volk*. Hence the loyalty individuals gave, as an expression of their recognized duty as Germans, was personal; not to 'the State' nor even to 'the nation', and certainly not to some government, but rather to individuals who were regarded as embodying the will, the identity, of the *volk*. In practice, this meant Adolf Hitler and those appointed by him or by his representatives, and it was this collectivism, this binding of the *volk* by the *führerprinzip*, that Heidegger tried to philosophically express in his now controversial remarks regarding the *Volksgemeinschaft* and by quoting some words attributed to Aeschylus [4].

There are thus six elements that, from the philosophical and ethical viewpoint of The Numinous Way, may be said to define the National-Socialism of Adolf Hitler. These are:

- (i) a collective identity and its acceptance;
- (ii) authority and its acceptance manifest in specific individuals and expected obedience to such authority;
- (iii) mandatory enforceable punishment of those contravening or not accepting such authority and the laws made by such authority;
- (iv) the use of particular abstractions (for example nation and race) as a criteria for judgement and for evaluating individual worth;
- (v) the use of particular abstractions as a criteria for identity; and
- (vi) the use and acceptance of a particular abstraction – *kampf* – as an embodiment and expression of human nature.

Contra The National-Socialism of Adolf Hitler

In purely practical terms, the acceptance and use of the principle of *kampf* together with the acceptance of Hitler as embodying the collective will of the *volk*, inevitably led to the military defeat of NS Germany. For all mortals are fallible and military defeat is always inevitable, given time and even if such a defeat has internal, not external, causes. For tyrants and monarchs die, are overthrown, or are killed; Empires flourish for a while – a few centuries perhaps, at most – and then invariably decline and fade away; oligarchies come and go with monotonous regularity, lasting a decade or perhaps somewhat longer; rebellions and revolutions will break out, given sufficient time, and will often succeed given even more time – decades, centuries – and even following repeated and brutal repression.

Thus, philosophically, the general error here by Hitler and his followers was the obvious one of ὕβρις. A lack of understanding, an unknowing, of the natural balance - of δίκη - as well as a lack of empathy, manifest as this unknowing, this lack, was in the arrogant belief of a personal and a volkish 'destiny' combined with a belief in kampf as a natural and necessary expression of human nature. And ὕβρις φυτεύει τύραννον - that is, ὕβρις plants, is the seed of, the τύραννον. Thus, symbolically, we might justifiably say that the Ἐρινύες took their revenge, for Hitler and his followers had forgotten, scorned, or never known the wisdom, the truth, that their fallible mortal lives are subject to, guided by, Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες [5]. Thus their fate was destined, a fate that Sophocles expressed so well in respect of Oedipus, *tyrannus*:

ὦ πάτρας Θήβης ἔνοικοι, λεύσσειτ', Οἰδίπους ὄδε,
ὃς τὰ κλείν' αἰνίγματ' ἤδει καὶ κράτιστος ἦν ἀνὴρ,
οὐ 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 ὕβρις and that only by acceptance of the numinous authority of πάθει μάθος (the new law presented to mortals by immortal Zeus) could the tragic cycle of ἔρις be ended.

A Numinous View of The National-Socialism of Adolf Hitler

Let us now consider the six points enumerated above, in respect of the philosophical and ethical viewpoint of The Numinous Way.

As mentioned in my essay *A Brief Numinous View of Religion, Politics, and The State*:

"The essence of the numinous view - of the ethical way posited by the Philosophy of The Numen - is empathy and thus the acausal (the affective and effecting) connexion we, as individuals, are to all life, sentient and otherwise, with empathy being the foundation of our conscious humanity.

The practical criteria which empathy implies is essentially two-fold: the criteria of the cessation of suffering, and the criteria of the individual, personal, judgement in the immediacy of the moment. For

the Philosophy of The Numen, these two criteria manifest the natural character of rational, conscious, empathic, human beings and thus express the nature of our humanity and of human culture, and which nature is manifest in a practical way in compassion and in personal honour.

Hence these two criteria are used, by The Numinous Way - by the Philosophy of The Numen - to judge our actions, our personal behaviour, and also all the abstractions we manufacture or may manufacture and which thus affect us, as individuals."

(i) A collective identity and its acceptance.

Empathy, as a natural if still under-used and under-developed human faculty, is only and ever individual and of the immediacy of the living moment. [8] It is always personal, individual, and cannot 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.

David Myatt
January 2012 ce
(Revised JD2455956.107)

Acknowledgement:

This essay had its genesis in some questions recently asked of me, by an academic, in regard to my former political involvements and how I now judge National-Socialism and Adolf Hitler given the development, over the past three or so years, of my mystical philosophy of The Numinous Way.

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 ἔστιν 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.

[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.

cc David Myatt, JR Wright & R Parker

Fourth Edition 2018

This work is licensed under the Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International (CC BY-NC-ND 4.0) license and can be freely copied and distributed, under the terms of that license.
