Preface

This compilation conveniently gathers together articles published in late 2017 and early 2018 all but one of which discuss or which review some of David Myatt's recent books and essays. The articles draw attention to or explain various aspects of Mr Myatt's philosophy and metaphysical writings such as his usage of terms such as "the numinous" and the "new pagan metaphysics" which he has proposed.

The one exception is the article titled Decoding The Life Of Myatt which provides an overview of Mr Myatt's controversial life.

As the authoress of one of the articles included here notes, "there is a cultural revolution in the truths embedded in the book Regarding Western Paganism And Hermeticism and in the [Myattian] texts referenced therein. But whether such truths can replace the prevalent and mistaken belief that Christianity is somehow the embodiment of Western culture remains to be seen."

As noted in another article also included here, recent works by Myatt provide "an intellectual basis for a new, an enlightened, paganism firmly rooted in an understanding of our debt to Greco-Roman, pagan, culture."

TWS Nexion
June 2018 ev
The Numinous, Ancestral Culture, And Myatt's Philosophy

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

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

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

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

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

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

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

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

R.S & K.S
January 2018

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A New Pagan Metaphysics

In November of 2017 David Myatt published his book Classical Paganism And The Christian Ethos in which he described his view of the difference between Christianity and the paganism of Ancient Greece and Rome and set out to, in his words, develope that "paganism in a metaphysical way, beyond the deities of classical mythos."

This was followed a month later by his Tu Es Diaboli Ianua and in which iconoclastic work he provided his answers to particular metaphysical questions such as whether Christianity really is a suitable presencing of the numinous. If it is not, "then what non-Christian alternatives - such as a paganus metaphysics - exist, and what is the foundation of such an alternative."

While these books are not expositions of his philosophy they not only provide interesting and relevant insights into Christianity and classical paganism but also illuminate particular aspects of his own philosophy. For instance, in Tu Es Diaboli Ianua he writes that "the numinous is primarily a manifestation of the muliebral," and that revealed religions such as Christianity, Islam, and Judaism primarily manifest a presencing of the masculous. In Classical Paganism And The Christian Ethos he writes that "the quintessence of such a weltanschauung, of the paganus ethos, is that ethics are presenced in and by particular living individuals, not in some written text whether philosophical or otherwise, not by some proposed schemata, and not in some revelation from some deity."
In both books he makes use of the Greek term καλὸς κἀγαθός stating, in *Classical Paganism And The Christian Ethos*, that this

"means those who conduct themselves in a gentlemanly or lady-like manner and who thus manifest – because of their innate physis or through pathei-mathos or through a certain type of education or learning – nobility of character."

In *Tu Es Diaboli Ianua* he writes that

"καλὸς κἀγαθός is an awareness and acceptance of one's civic duties and responsibilities undertaken not because of any personal benefit (omni utilitate) that may result or be expected, and not because an omnipotent deity has, via some written texts, commanded it and will punish a refusal, but because it is the noble, the honourable – the gentlemanly, the lady-like, the human – thing to do [...]

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

Which in my view neatly sums up his philosophy of pathei-mathos, particularly given his statement that the numinous is primarily a manifestation of the muliebral, and that

"a muliebral presencing is or would be manifest [in] muliebral virtues, such as empathy, sensitivity, gentleness, compassion; and in the perception that personal love should triumph over and above adherence to abstractions. Considered exoterically – not interiorly, not esoterically – a muliebral presencing is manifest in a personal, varied, worship and devotion; in a personal weltanschauung and not in a religion; has no hierarchy; no creed, no article or articles of faith; and no texts whether written or aural."

As he notes in his short essay *From Mythoi To Empathy* {1}, "the faculty of empathy is the transition from mythoi and anthropomorphic deities (theos and theoi) to an appreciation of the numinous sans denotatum and sans religion."

He thus outlines a new 'pagan' metaphysics, or rather provides an understandable description of his own weltanschauung, which is

"of we human beings having a connexion to other living beings, a connexion to the cosmos beyond, and a connexion to the source of our existence, the source of the cosmos, and the source – the origin, the genesis – of all living beings. Which source we cannot correctly describe in words, by any denotata, or define as some male 'god', or even as a collection of deities whether male or female, but which we
can apprehend through the emanations of Being: through what is living, what is born, what unfolds in a natural manner, what is ordered and harmonious, what changes, and what physically - in its own species of Time - dies.

An awareness of all these connexions is awareness of, and a respect for, the numinous, for these connexions, being acausal, are affective: that is, we are inclined by our physis (whether we apprehend it or not) to have an influence on that which, or those whom, the connexion is to or from. For what we do or do not do, consciously or otherwise, affects or can affect the cosmos and thus the other livings beings which exist in the cosmos, and it is a conscious awareness of connexions and acausal affects, with their causal consequences, which reason, perceiverance, and empathy make us - or can make us - aware of. Which awareness may incline us toward acting, and living, in a noble way, with what is noble known or experienced, discovered, through and because of (i) the personal virtue of honour, evident as honour is in fairness, manners and a balanced demeanour, and (ii) the wordless knowing of empathy, manifest as empathy is in compassion and tolerance.

For Being is also, and importantly, presenced - manifest to us, as mortals possessed of reason, empathy, and perceiverance - through certain types of individuals and thus through the particular ways of living that nurture or encourage such individuals. These types of individuals are those who have empathy and who live and if necessary die by honour and thus who have nobility of character." {2}

Those "certain types of individuals" who presence Being are of course those who manifest καλὸς κἀγαθός, and thus those who, in Myatt's words, manifest chivalry, manners, gentrice romance; and the muliebral virtues, {3} which virtues include "empathy, sensitivity, gentleness, compassion" as well as "the perception that personal love should triumph over and above adherence to abstractions." {4}

JR Wright
2018

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


{3} From Mythoi To Empathy.

A Different Perspective

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

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

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

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

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

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

June Boyle
2018 ev

{1} ISBN 978-1986027809
Western Paganism And Hermeticism:
Myatt And The Renaissance of Western Culture
Rachael Stirling (Editor)
BISAC: Philosophy / Metaphysics

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

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

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

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

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

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

"an awareness and acceptance of one's civic duties and responsibilities undertaken not because of any personal benefit (omni utilitate) that may result or be expected, and not because an omnipotent deity has, via some written texts, commanded it and will punish a refusal, but because it is the noble, the honourable – the gentlemanly, the lady-like, the human – thing to do."

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

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

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

Kerri Scott
March 2018

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A Review of *Tu Es Diaboli Ianua*

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

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

He writes that the essay compliments his book Classical Paganism And The Christian Ethos.

While his answers are somewhat convoluted and decidedly scholarly and thus other-worldly – given the copious quotations in ancient and Hellenic Greek and
his own translations – he raises many interesting issues relevant to the "real world" which most of us inhabit. For he writes that

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

And also that

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

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

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

That said, the essay is not without its problems. One is that given the copious quotations in ancient and Hellenic Greek it is, as with his book Classical Paganism And The Christian Ethos, difficult to classify and difficult to discern who the intended audience is. As we wrote in our review of that book, "many of those interested in Western paganism as a new way of life or as a modern, non-Christian, spirituality may find [this essay] too academic or too boring; while those academically interested in such matters will doubtless turn to other authors given Myatt's experiential Faustian quests, his iconoclasm, his often underserved reputation, and thus his exclusion from academia."

Personally, we think Myatt is simply making publicly available the result of his metaphysical questioning while also, as with his Classical Paganism And The Christian Ethos, intending this new essay for those few Western individuals who, interested in re-discovering their Western pagan heritage, having been looking for the intellectual foundations of that pagan culture.

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

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

R.S & K.S
December, 2017

{1} A copy of Myatt's essay is available here:

A Pleasant Surprise

We have to admit that we were pleasantly surprised by David Myatt's new book which has the Latin title Tu Es Diaboli Ianua, a title which he himself translates as You Are The Nexion Of The Deofel. Is the title a hint?

Perhaps so. But no matter. For his book contains some very illuminating statements relevant to our times. First, that his

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

Second, that

"a muliebral presencing is or would be manifest in a predominance of female deities; or in a dominant female deity; in legends and myths which celebrate muliebral virtues, such as empathy, sensitivity, gentleness, compassion; and in the perception that personal love should triumph over and above adherence to abstractions. Considered exoterically – not interiorly, not esoterically – a muliebral presencing is manifest in a personal, varied, worship and devotion; in a personal weltanschauung and not in a religion; has no hierarchy; no creed, no article or articles of faith; and no texts whether written or aural."

Third, that

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

Fourth, that

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

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

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

A highly recommended book, and Kudos therefore to Myatt.

Three Wyrd Sisters
December 2017 ev.


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

"such a modern paganus weltanschauung may also be a means to reconnect those in the lands of the West, and those in Western émigré lands and former colonies of the West, with their ancestral ethos, for them to thus become, or return to being, a living, dwelling, part – a connexion between the past and the future – of what is still a living, and evolving, culture. Perhaps the future of that culture depends on whether sufficient individuals can live by the high personal standards of such a modern paganus weltanschauung."
However, when Myatt issued the first draft of the complete book in early November 2017 some individuals were disappointed since the promised 'modern paganus weltanschauung' seemed to be just a watered-down version of his mystical philosophy of pathei mathos. Myatt, as is his wont, then over several weeks revised this draft many times culminating on November 9th 2017 in a printed version – a so-called 'second edition' – together with an updated 'gratis open access' pdf version containing the same text and which he made available on his internet blog. {1}{2}

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

As the blurb for the book states, it is

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

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

"the quintessence of such a weltanschauung, of the paganus ethos, is that ethics are presenced in and by particular living individuals, not in some written text whether philosophical or otherwise, not by some proposed schemata, and not in some revelation from some deity. Which paganus ethics, when evolved - combined with the paganus mysticism evident in the Corpus Hermeticum and the cultural pathei-mathos of the past two millennia presenced through the insight of empathy - leads us to a modern paganus weltanschauung."

He concludes his study by writing that

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

[This] awareness of all these connexions is awareness of, and a respect for, the numinous, for these connexions, being acausal, are affective: that is, we are inclined by our physis (whether we apprehend it or not) to have an influence on that which, or those
whom, the connexion is to or from. For what we do or do not do, consciously or otherwise, affects or can affect the cosmos and thus the other living beings which exist in the cosmos, and it is a conscious awareness of connexions and acausal affects, with their causal consequences, which reason, perceiverance, and empathy make us – or can make us – aware of. Which awareness may incline us toward acting, and living, in a noble way, with what is noble known or experienced, discovered, through and because of (i) the personal virtue of honour, evident as honour is in fairness, manners and a balanced demeanour, and (ii) the wordless knowing of empathy, manifest as empathy is in compassion and tolerance."

For the crux of his argument is that Western paganism differs fundamentally from – and is better than – a revealed religion such as Christianity because in that paganism ethics are "presenced in and by particular living individuals, not in some written text whether philosophical or otherwise, not by some proposed schemata, and not in some revelation from some deity," in contrast to Christianity whose ethics can be discovered by having to interpret "the word of God" as found in the texts of the Old and New Testaments. He adds that "a reliance on written texts, as in Christianity, may well be a mistake."

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

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

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

R.S & K.S
November, 2017

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

{1} In our view Myatt is to be commended for making public his revisions of his texts. As someone recently wrote:

"The extracts and subsequent revised extracts from his texts and translations that Myatt has published on his blog over the years provide an interesting insight into the creative process. A process which many authors and academics for some reason seem to want to keep secret. Perhaps some of them want to try and hide their mistakes or how their thoughts and opinions change or evolve as a result of further research, or more inspiration, or more thought."

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

{3} This 'culture of pathei mathos' is one of the central themes of Myatt's philosophy of pathei-mathos. See his essay Education and the Culture of Pathei-Mathos, included in his 2014 book One Vagabond In Exile From The Gods. The essay is also available here: https://regardingdavidmyatt.wordpress.com/2017/11/10/education-and-the-culture-of-pathei-mathos-2/

Decoding The Life Of Myatt

One of the most common assumptions made about David Myatt – often made and repeated by anonymous persons by means of the internet – is that he has flitted from one cause to another, from one extreme (neo-nazi) to another extreme (radical Islam) and from one religion to another (Catholicism, Buddhism, Islam, Paganism) to end up founding "his own religion", The Numinous Way.

That those making and repeating such an assumption are ill-informed and/or ignorant, with the assumption itself being prejudicial, is obvious if one studies the life of Myatt in detail.

The first relevant fact is that Myatt was a dedicated National Socialist activist and ideologue for thirty years (1968-1998). That is, for the major part of his adult life, and for a period most probably longer than many of his 'anonymous internet detractors' have been alive. This three decade long period of his life led to him being described as "England's principal proponent of contemporary neo-Nazi ideology and theoretician of revolution." {1}

The second relevant fact is that Myatt was a proponent of radical Islam – of Jihad – for ten years (1998-2008) during which decade he spent at least half of it
in a campaign to form an alliance between National Socialists and Jihadists \{2\} so that they could fight what he regarded as their common enemy: Zionists and the Zionist entity that currently occupies Palestine. His campaign led to him being described as "emblematic of the modern syncretism of radical ideologies" \{3\} and as an "example of the axis between right-wing extremists and Islamists." \{2\} \{4\} At a NATO conference in 2005 it was stated that Myatt, as a Muslim, had called on "all enemies of the Zionists to embrace the Jihad" against Jews and the United States \{5\}.

The third relevant fact – derived from the previous two – is that Myatt thus spent forty years of his life (1968-2008) actively campaigning against "the same enemy", namely Jews and Zionists; that is, against what neo-nazis and others have termed ZOG, the Zionist Occupation Government.

Spending forty years of one's life actively engaged in fighting the same enemy is most certainly not "flitting from one cause to another, from one extreme to another."

Which decades-long dedication to a particular cause led to one academic writing that

"Even more astonishing than this transition [from neo-nazi to Muslim], is that it seems both his Nazism and Islamism are merely instruments for the ONA's [Order of Nine Angles] underlying sinister esoteric plots." \{6\}

Which brings us to consideration of Myatt's possible motives; of what his five decades of peregrinations – from 1968 to 2018 – were all about.

**The Peregrinations Of Mr Myatt**

Myatt's admittedly strange life has led to speculation about his intent, with one academic – reviewing the book in which the "underlying sinister esoteric plots" quotation occurs – describing Myatt as an "extremely violent, intelligent, dark, and complex individual." \{7\}

Over the past ten years the speculation has ranged from (i) the aforementioned "instruments for the ONA's underlying sinister esoteric plots," to suggestions that (ii) he is a government agent provocateur, to (iii) him being on a life-long personal Faustian quest perhaps in hope of discovering 'truth', to (iv) him as a youthful fanatic who slowly, gradually, over decades learns from his experiences – political, religious, and personal – and thus changing, evolving, as a person.

In the "sinister esoteric plots" interpretation he is "Anton Long", founder of the Occult group the Order of Nine Angles, with his role being "paramount to the whole creation and existence of the ONA" \{8\} and with his life being regarded by many involved in the Occult sub-culture that is the ONA/O9A \{9\} as a documented example of the ONA's Seven Fold Way \{10\}. Thus, "Myatt's
life-long devotion to various extreme ideologies has been part of a sinister game that is at the heart of the ONA." {11}

In regard to the "government agent provocateur" interpretation, as Canadian author and satirist Jeff Wells wrote:

"Is Myatt an agent provocateur, a shit-disturber who can't settle upon a radical philosophy, something more, or something less? It's difficult to assess motive, but consider that he has been arrested numerous times for such things as writing and disseminating "practical terrorist guides" [and] on suspicion of conspiracy to murder. These cases have always been dropped due to "lack of evidence." Does he enjoy protection? The record is suggestive that he does. And if it appears so, then we should ask the next question: Why?

Myatt may seem to have flitted from one politico-religious philosophy to another, but there is a terrible thread of continuity and rigour through his life and writings that suggests he is much more than a disingenuous provocateur. Naziism and Islamism have served, in turn, as modalities of disruption for what remains at core an occult working to sow general chaos and division - the necessary passage of "Helter Skelter" to break down the Old Order, before the founding of the New.

So again: whose interests are served by there being a David Myatt? Is he is own man - or men - or does he belong to someone else? Or is it something else - an intelligence service perhaps." {12}

As one proponent of this interpretation suggested, the O9A

"may well have been created by a state asset as a means of gathering intelligence and recruiting suitable individuals to undertake acts of subversion, extremism, and terrorism, under the pretext of occult training." {13}

In the "Faustian quest" interpretation, Myatt - according to one academic, undertook

"a global odyssey which took him on extended stays in the Middle East and East Asia, accompanied by studies of religions ranging from Christianity to Islam in the Western tradition and Taoism and Buddhism in the Eastern path. In the course of this Siddhartha-like search for truth, Myatt sampled the life of the monastery in both its Christian and Buddhist forms." {14}

In the "youthful fanatic who slowly over decades changes" interpretation, Myatt was an arrogant idealist who selfishly placed some cause before family and loved ones but whose varied experiences over decades gradually changed him,
with there being no "Siddhartha-like search for truth" and no "underlying sinister esoteric plots". Instead, as he wrote in his autobiography Myngath,

"As often in my life, it seemed as if the Fates revealed to me the direction in which I should go. Thus, and yet again, there was a certain period of drifting, by me, until a particular course of life seemed obvious, even to me." {15}

Conclusion

The fact that Myatt's life – as currently documented – is open to various interpretations is interesting, with it being for us to decide which interpretation to accept based on what level of knowledge of Myatt's life and works we possess, on what aspect or aspects of his life and works we concentrate on, and – perhaps most important of all – on whether or not we already have a prejudicial opinion of the man.

At present, neither the "sinister esoteric plots" interpretation nor the "government agent provocateur" interpretation are evidentially supported by primary sources relating to the life and writings of Myatt {16}{17}. Instead, they are based on non-evidential assumptions – often concerning Myatt's intent – or, in case of academics and in the matter of the O9A, on fallacious reasoning as for example in the committal by Senholt of the Fallacy of Incomplete Evidence {18} and the committal of the fallacy of Illicit Transference by Massimo Introvigne {19} and by Della E. Campion. {20}

Since there is no scholarly biography of Myatt's life based both on primary sources and on a detailed analyses of his post-2011 writings, his poetry, and his "philosophy of pathei-mathos" {21} the "sinister esoteric plots" interpretation and the "government agent provocateur" interpretation constitute personal opinion and/or serve (i) as examples of a lack of scholarly research, (ii) as examples of the use of forgeries, such as Diablerie and Bealuwes Gast {22}, and (iii) as examples of fallacious reasoning.

My own detailed study of currently accessible primary sources – sources {17} essential to understanding Myatt's life and to placing his extremist decades into perspective – inclines me to favour the "youthful fanatic who slowly over decades changes" interpretation.

For example, Myatt wrote in 2012 that

"what exposed my hubris – what for me broke down that certitude-of-knowing which extremism breeds and re-presents – was not something I did; not something I achieved; not something related to my character, my nature, at all. Instead, it was a gift offered to me by two others – the legacy left by their tragic early dying. That it took not one but two personal tragedies – some thirteen years apart – for me to accept and appreciate the gift of their love, their living, most surely
reveals my failure, the hubris that for so long suffused me, and the strength and depth of my so lamentable extremism." \(\{23\}\)

In a 2012 letter written to a BBC journalist and later included in his book *Understanding and Rejecting Extremism: A Very Strange Peregrination*, \(\{24\}\) – both of which are primary sources – Myatt wrote,

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

In 2014 he wrote,

"In a very personal sense, my philosophy of pathei-mathos is expiative, as are my writings concerning extremism, such as my *Understanding and Rejecting Extremism: A Very Strange Peregrination* published last year. Also expiative is my reclusiveness. But such things – as is only just and fitting – do little to offset the deep sadness felt, except in fleeting moments." \(\{25\}\)

Such are the words, the feelings, of someone who as a result of pathei-mathos has been interiorly changed. Someone who – unusually, having spent forty years as a revolutionary activist, as "a theoretician of terror" \(\{26\}\) who was regarded as a "principal proponent of contemporary neo-Nazi ideology and theoretician of revolution" \{1\} – has moved from extremist to mystic. \{27\}

It is my conclusion that it is only those who have not studied or who are ignorant of currently accessible Myattian primary sources who can maintain that "Myatt flitted from one cause to another" or who can believe fallacious interpretations such as that involving "sinister esoteric plots".

Morena Kapiris
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\(\{2\}\) Michael, George. *The Enemy of My Enemy: The Alarming Convergence of


{12} Jeff Wells, Rigorous Intuition blog, August 2005.


{14} Kaplan, Jeffrey. Encyclopedia of White Power: A Sourcebook on the
Primary sources in regard to Myatt's life would include original documentation relating to his neo-nazi decades (such as criminal proceedings, police interviews), and documentation relating to his decade as a Muslim and his time as a Christian monk.

Primary currently accessible sources regarding both his life and writings include the following post-2011 published works:

- The Numinous Way of Pathei-Mathos.
- Understanding and Rejecting Extremism: A Very Strange Peregrination.
- Religion, Empathy, and Pathei-Mathos.
- Myngath.
- One Vagabond In Exile From The Gods.
- Sarigthersa.
- One Exquisite Silence: Some Autobiographical Poems.
- Such Respectful Wordful Offerings: Selected Essays Of David Myatt.

All the above works, and others, are available as gratis open access (pdf) documents from https://davidmyatt.wordpress.com/2018/03/09/david-myatt-opera-omnia/ [Accessed May 2018].


The thesis regarding Myatt being Anton Long proposed by academic Goodrick-Clark in his 2002 book *Black Sun: Aryan Cults, Esoteric Nazism and the Politics of Identity* is based entirely on his assumption that Myatt wrote *Diablerie*. Goodrick-Clark provided no evidence from primary sources to support his assumption.

That Goodrick-Clark's book has been cited by others – including some academics – as "proof" of Myatt being Anton Long is an example of those others committing the fallacy of Argumentum ad Verecundiam.


{26} *Theoretician of Terror*, Searchlight, July 2000.

{27} J.R. Wright & R. Parker, op.cit.

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