

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.

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{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.

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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.
