

## Time As Emanation of Being

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### Preface

What I have described as 'the theory of the acausal' was first dreamt up by me in 1972 during 'a holiday at Her Majesty's pleasure' to wile away the many hours spent, in Armley jail, sowing mailbags in the then mandatory daylight OCA [Observation, Classification, Allocation] sessions, having spent previous evenings - while 'banged up' in a 'peter' with two other cons - reading Jung's *Mysterium Coniunctionis* and his *Psychology and Alchemy*.

During those long days - and sometimes longer nights - I gradually refined this theory, postulating an 'acausal universe' wherein existed 'acausal energy', with living beings as a connexion, a nexion, between our causal phenomenal universe and that acausal universe, and with such acausal energy being what animated ordinary physical matter and thus imparting to such matter the quality we humans observed, and described, as life. On my release from prison in 1973 I wrote the first draft of my *Emanations of Urania - Notes Toward A Heuristic Representation of Cliology* in which I attempted to describe the theory in an axiomatic way and extend it to explain the metamorphosis of cultures and civilizations as described by Spengler and Toynbee. Despite my intention to revise that first draft, various activities and commitments prevented me from doing so, so it was that typewritten draft which I photocopied and circulated to a few friends the following year just before I left all those various activities and commitments behind to live, for a while, as a 'Gentleman of the Road'. Now, some forty years later, there is even more of that youthful 1970's document that I would revise and much I would delete, given how over the decades my apprehension of the acausal has evolved, a newer apprehension evident especially in my fairly recent essay *Time and The Separation of Otherness*.

It was during another such 'holiday at Her Majesty's pleasure' (1975-1976) - while in another jail and working as the prison library 'red band' - that I devised 'the star game' in order to try and express, by means of alchemical symbolism, not only the basic acausal theory but also what I then considered were some of its applications (for example, in respect of Jungian individuation).

Perhaps unsurprisingly, my revised version of this acausal theory was incorporated into my much later 'numinous way' (2002-2011) and then into that refinement of that 'numinous way' that I have, post-2012, termed my philosophy of pathei-mathos. Indeed, the notion of acausality is central to my philosophy of pathei-mathos, derived as that philosophy is from my own pathei-mathos and thus from the rather late development of my own faculty of empathy. For the faculty of empathy provides us with an intuition - a knowing - concerning such acausality, and which acausal knowing is the foundation - the ground - of the numinous. And it is such a personal, vivifying, appreciation of the numinous which predisposes us, as individuals, toward the personal virtues of compassion, humility, and honour. For empathy not only uncovers the a-causal nature of Being, but also uncovers our φύσις as human beings: for we are but emanations of Being, and thus affective (that is, a-causal) connexions to all other living beings, sentient and otherwise, terran and otherwise. Thus, of the two wyrdful threads which run through my outré life, one is this apprehension of the acausal (the other being my apprehension, appreciation, and understanding, of the

muliebral).

This compilation - which I have, perhaps somewhat pretentiously, entitled *Time As Emanation of Being* - comprises some essays of mine in which I have attempted to explain (not always in a satisfactory manner) my theory of acausality. Thus, it may be useful to those few who are not only interested in that theory of acausality but also interested in my philosophy of pathei-mathos.

David Myatt  
2013

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## 1. Time and The Separation of Otherness - Part One

### Causal Time and Living Beings

In the philosophy of pathei-mathos, Time is considered to be an expression of the φύσις of beings [1], and thus, for living beings, is a variable emanation of ψυχή, differing from being to being and representing how a living being can change or may change or has changed, which such change being a-causal [2].

Thus, Time - as conventionally understood and as measured/represented by a terran-calendar with durations marked hours, days, weeks, and years - is regarded as an abstraction [3], and an abstraction which attempts to interpret living beings as functions of or as limited to a linear cause-and-effect described by separated moments progressing from a past to a present and thence to some future 'time'. Such conventional measured causal time may therefore be said to contribute to the concealment of the nature of living beings.

This conventional idea of time can be conveniently described as linear or causal-time, and considered as aptly represented by the term duration, a term which is a better translation of the Greek χρόνος than the English word 'time', as for example in Oedipus Tyrannus vv. 73-75:

καί μ' ἤμαρ ἤδη ξυμμετρούμενον χρόνω  
λυπεῖ τί πράσσει: τοῦ γὰρ εἰκότος πέρα  
ἄπεστι πλείω τοῦ καθήκοντος χρόνου

But I have already measured the duration  
And am concerned: for where is he? He is longer than expected  
For his absence is, in duration, greater than is necessary.

Such causal-time is the time of sciences such as physics and astronomy, with the universe, for instance, considered to be an entity 'expanding' as such expansion is measured by fixed linear points termed past, present, and future. Similarly, space itself is construed as a causal, dimensional, space-time manifold [4]. Thus and conventionally, to understand matter/energy is to 'know' (to observe or to theorize) how causal entities - such as elementary particles, or physical objects such as planets and stars - move and change and relate to each other (and other matter/energy in terms of composition and interactions) in this posited space-time manifold. There is thus a sense of physical order; a hierarchy of sub-atomic » atomic » 'classical mechanics' » gravitational » cosmological, with events occurring in the causal sequence past-present-future, and with interactions described in terms of certain fundamental physical forces, be such descriptions based on 'string theory', quantum theory [5], relativity theory, classical mechanics, or some theory which attempts to unify current descriptions of the aforementioned causal hierarchy.

This causal time is a quantity; a measurement of the observed or the assumed/posited/predicted movement of 'things' according to a given and a fixed pre-determined scale, and which measurement and fixed scale allows comparisons to be made regarding the movement or 'change' in position of 'things'.

While this understanding of time, and of space, has provided a useful understanding of the external world

and aided the construction of machines and the development of a modern technology - and thus enabled humans to set foot on the Moon and send spacecraft to photograph the planets in our solar system - it is nonetheless limited in respect of revealing and understanding the φύσις of beings and thus the relation between living beings.

### **The Error of Causality As Applied to Living Beings**

The understanding of Time as a manifestation of the φύσις of beings is derived from the acausal knowing that empathy provides [6]; and a knowing that allows us to make a philosophical distinction, in respect of Time, between an observed or posited movement and 'a change'; with the former - movement - applicable to observed or posited physical things and the latter - change - to living beings. For example 'change' describes how a tree - a living organism - grows and which change includes, but is not limited to, the measured movement (in causal time and causal space) of its branches and its trunk as measured in fixed units such as girth and height and the position and size of branches in relation to other branches and nearby objects. Such change - of a living being - is an effluvium, a fluxion [7].

That is, living beings possess or manifest a type of Time - a species of change, manifest as a fluxion - that is different from the movement (the time) of things and thus different from the time used in sciences such as physics.

Furthermore, there is not only a distinction between a living being and a thing, but also the distinction regarding the assumed separation of beings. As a finite emanation (or presencing) of ψυχή, a living being is not, according to its φύσις, a separate being; as such, it cannot be 'known' - its nature cannot be understood - by external causal observations or by 'measuring'/describing it (in terms of 'space') in relation to other living beings or to 'things' and/or by using such observations/observational-classifications/measurements/descriptions to formulate a theory to characterize a 'type' (or genus or species) that such a living being is regarded as belonging to. For its φύσις is manifest - known - by its acausal relation to other living beings and by the acausal interconnectivity of such beings. Such a knowing is numinous; that is, an awareness of living (and often dependant) connexions and of the unity of Life beyond the finite, mortal, emanation we, as an individual human being, are.

In personal terms, the error of applying causal time, and the perception derived therefrom, to living beings is most evident in causal abstractions, and in what we may refer to as the dialectic of egoism: of ourselves as one distinct, self-interested, human being contrasted with (or needing to be contrasted with) and often opposed to (or needing to be opposed to or seen to be opposed to) other humans. Thus, for millennia we have manufactured causal abstractions and identified with one or more of them, sought to bring them into being; as we have opposed other abstractions and especially those humans who identify with some abstraction or whom we have assigned to some abstraction, such as some group or some faith or some nation or some ethnicity or some ideology regarded as 'inferior' to 'ours' or as 'bad' compared to 'ours'. Similarly, we humans have for millennia often felt compelled to place our own self-interest, our welfare, before that of other humans - and before the welfare of Nature [8] - just as we have been often compelled and often are still compelled to strive, competitively or otherwise, against other humans in order to establish or reaffirm our personal identity, our difference from them (or their 'inferiority' compared to us). Thus has there been, and thus is there, hubris and suffering. Thus has there been, and thus is there, a lack of appreciation of the numinous and a lack of understanding of our φύσις and that of the φύσις of the other living beings (including other humans) who share this planet with us.

In summary, applying causal time to living beings creates and maintains division and divisiveness; while the perception of acausal time brings an appreciation of the numinous and thus a knowing of the inherent unity behind our ordinary understanding of separate living beings.

David Myatt  
November 2012

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### *Notes*

[1] While it is convenient to understand φύσις simply as the 'nature' of a being, the term, as used in the

philosophy of *pathei-mathos*, implies a revealing of not only the true 'nature' of beings but also of the relationship between beings, and between beings and Being.

[2] In respect of the acausal, refer to my texts *Some Notes On The Theory of The Acausal* (2010) and *Toward Understanding the Acausal* (2011).

Furthermore, it is useful to make a distinction, in terminology, between living beings/existents and non-living beings/existents. Thus, a 'thing' is used to describe matter or objects (natural or constructed) which do not possess the quality termed life, and which life is possessed by organisms. Currently, we observe or assume life by the following seven attributes: a living organism respire; it moves or can move without any external force being applied as cause of such movement; it grows or changes; it excretes waste; it is sensitive to, or aware of, its environment; it can reproduce itself, and it can nourish itself.

ψυχή is 'Life qua being', with our own being (as a human) understood as a mortal emanation of ψυχή. Thus ψυχή is what 'animates' us and what gives us our φύσις, as human beings. ψυχή is also how we can begin to apprehend Being and how we relate to Being.

[3] An abstraction is defined, in the philosophy of *pathei-mathos*, as:

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

All abstractions involve a causal perception, based as they are on the presumption of a linear cause-and-effect (and/or a dialectic) and on a posited or an assumed category or classification which differs in some way from some other assumed or posited categories/classifications, past, present or future. When applied to or used to describe/classify/distinguish/motivate living beings, abstractions involve a causal separation-of-otherness; and when worth/value/identity (and exclusion/inclusion) is or are assigned to such a causal separation-of-otherness then there is or there arises hubris." *Vocabulary of The Philosophy of Pathei-Mathos* (2012)

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

Given that a part of such ascription/denoting is an assumption or assumptions of worth/value/difference and of inclusion/exclusion, the separation-of-otherness is the genesis of hubris; causes and perpetuates conflict and suffering; and is a path away from *ἀρμονίη, δίκη*, and thus from wisdom.

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

[4] Current exotic theories - such as 'string theory' (including M-theory) - are still based on an ideation of space-time that involves a causal-only time (time as a measurable and a separate quantity).

'String' theories posit not only transformations of a non-zero 'string' or strings in a causal space-time instead of a 'zero-dimensional point' (or points) as in a classical three-dimensional Lorentz transformation or a four-dimensional Riemannian space, but also in possible manifolds whose dimensions are  $> 4$  (as in a Hilbert space). Also, while they do not describe space-time as a Riemannian manifold (as general relativity does), such theories posit manifolds or structures - such as H-flux and topological 'branes' - which, and whose changes, are described by or come to be described by mathematical equations which involve a causal time - a measured or measurable movement - in relation to other properties (such as extension/space), be those other properties mathematical (as in a topology) or physical (as in a metric, Riemannian or otherwise). Thus, in perturbation theory and in order to consider possible experimental results of the theory, a space-time is posited consisting of a four-dimensional extended Minkowski space combined with a compact Riemannian manifold; and as in M-theory where an 11-dimensional Minkowski space has been assumed with the extra

seven dimensions being 'compactified' or compactable.

All such theories are currently 'exotic' because they have not yet [as of 2012] led to any unique predictions that could be experimentally verified.

[5] Like 'string theory' and cosmological theories (such as general relativity) quantum mechanics is based on a posited causal space-time. Therefore, a quantum theory cannot be used to describe the *φύσις* of living beings or acausality.

[6] In respect of acausal knowing, see 'The Nature and Knowledge of Empathy' in *The Way of Pathei Mathos: A Philosophical Compendium*.

[7] The use of the term *fluxion* dates from the sixteenth century (ce) with the term describing a change that occurs naturally and also one that arises from or because of itself (an effluvium). A description used by John Davies in his 1616 (ce) work *Mirum in Modum*: "If the fluxion of this instant Now Effect not That, noight wil that Time doth know."

As used here, fluxion describes how a particular living being not only changes/develops/manifests (that is, in an acausal manner) but also the fact of its (acausal) relation to other living beings and to Being.

[8] Nature is here understood as 'the creative force' that is the genesis of, and which maintains the balance of, the life which inhabits the Earth, and which life includes ourselves. This 'creative force' (or manifestation/presencing of *ψυχή*) can be and often has been understood as a particular type of living being, as 'Nature' personified.

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## 2. Some Notes On The Theory of The Acausal

In respect of the theory of the acausal, <sup>[1]</sup> the terms acausality and acausal refer to 'acausal space and acausal time'. That is, and in the context of this theory, both terms refer to a posited continuum different from the causal continuum of observed phenomena; which causal continuum has been described in terms of a four-dimensional space-time; and knowledge of and understanding about which causal continuum can be obtained by means of sciences such as physics, astronomy, and chemistry.

Essentially, therefore, acausality - as part of such a formal theory - is an axiom, a logical assumption, not a belief. This axiom about the nature of the cosmos is one that derives not from the five Aristotelian essentials that determine the scientific method, but from the intuition of empathy <sup>[2]</sup> and from deductions relating to observations of living beings.

The latter point about life is crucial to understanding both why the axiom has been made and what it may logically imply. That is, a theory is proposed about the nature of known life - about why and how a living being differs from a non-living being. Currently, science cannot explain what makes ordinary matter - the stuff of physics and chemistry - alive, and why for instance a living being, a biological entity, does not obey one of Newton's laws nor the axiom of entropy (the second law of thermodynamics).

A living being, for example, can change - grow and move - without any external physical (Newtonian) force being applied to it. In short, living beings do not behave in the same way as ordinary physical matter does, be such matter a star, a galaxy, a rock, or a chemical element interacting with another chemical element.

The acausal theory thus proposes that living beings possess what is termed acausal energy - that it is this acausal energy which in some way animates, or which presences in, a biological cell to make that cell behave in a different way than when that cell is dead. That it is such acausal energy - emanating from, or having its genesis in, a posited acausal continuum - which gives to ordinary physical matter the attribute we term life, and which thus enables a living organism (in contradistinction to ordinary matter) to, and for example, reproduce itself, be sensitive to, or aware of, its environment, and move without any external (Newtonian) force being applied to it.

Therefore what it is important to remember is that acausality is only a theory based on certain axioms, and that this theory is posited to explain certain things which are currently unexplainable by other rational theories. The things explained by the theory - which the theory attempts to explain in a logical way - are the nature of living beings, and the nature of empathy (of *sympatheia* with other living beings).

The theory posits an acausal realm (continuum) as the source of the energy that animates living beings; that this energy differs from the energy observed by sciences such as physics and chemistry; and that all currently known living beings are nexions - regions - where the theorized acausal intersects with, is connected to, or intrudes into, the observed physical (causal) universe known and described by sciences such as physics.

The theory also posits that this acausal realm is a-causal in nature and that it (and thus the acausal energy said to originate there) cannot be described in terms of three spatial dimensions and one dimension of linear time<sup>[3]</sup>, and thus its geometry cannot be described in terms of the current mathematical equations used to describe such a four-dimensional 'space-time' continuum (such as the tensorial equations that, for instance, describe the geometry of a Riemannian space-time).

It is therefore posited that the acausal may be described or could be described by an acausal Space of  $n$  acausal dimensions, and an acausal, un-linear, Time of  $n$  dimensions, where  $n$  is currently unknown but is greater than three and less than or equal to infinity. Currently there are no mathematical equations that are capable of re-presenting such a type of un-linear, non-spatial,  $n$ -dimensional space.

Were someone to develop such mathematical equations to describe such an acausal geometry it should be possible to explain acausal energy - i.e. acausal waves and their propagation in both the causal and the acausal, in the way that Maxwell's equations describe the propagation of causal energy/waves in four-dimensional physical space-time.

It is posited that to develop such mathematical equations requires a new type of mathematics since current geometric representations (two, three, and four dimensional) use a differential - the calculus (tensorial, matricial, Euclidean, or otherwise) - of linear (causal) time<sup>[4]</sup>.

As for the nature of the acausal dimensions, they are currently undefined except as extensions to current mathematical concepts: as non-linear and non-spatial in Euclidean terms. That is, acausal space-time could be conceptualized as a new type of mathematical space, and not as a geometric space such as a Euclidean space of three measurable dimensions or a four dimensional space-time manifold as described by certain physical and cosmological theories (such as general relativity).<sup>[5]</sup>

Thus the new type of mathematics required would describe the new type of (acausal) geometry of this new type of mathematical space possibly having an infinite number of 'dimensions', and which geometry does not involve a linear, physically measurable, 'time' but rather something akin to a 'time' that is both topological<sup>[6]</sup> and variable (non-linear) in its simultaneity.<sup>[7]</sup>

To return to acausal energy. If this postulated - and presenced - acausal energy exists, then it should be capable of being detected and such energy measured, and the theory of acausality suggests that it might be possible - even using current scientific means - to detect acausal charges (defined as manifestations of acausal energy in the causal) - by microscopically observing the behaviour of a living cell and its components (such as the nucleus) under certain conditions such as observed physical/chemical/biological changes when placed in the presence of other acausal charges (living cells and their collocations).

The theory also suggests that another way might be to construct some new type of experimental apparatus which can detect acausal charge directly, and makes a comparison with how electrical charges were first discovered, measured, and then machines developed to produce and control their propagation, as in Faraday's experiments in producing electric currents. Thus such acausal energy might be harnessed in a manner similar to electrical energy.

However, the theory also makes it clear that there are currently no experimental observations to verify the existence of such acausal charges, such acausal energy, so that the whole theory of acausality remains an interesting but speculative theory.

### Notes

[1] The theory of the acausal was very tentatively outlined in previous essays such as my 1990's text *The Physics of Acausal Energy*, subsequently revised in 2002.

[2] By empathy here is meant the natural (though often undeveloped and little used) human faculty which reveals (dis-covers) a type of individual (personal) knowing - a perception - distinct from the knowing posited by both conventional philosophy and experimental science. One type of this empathic knowing is a sympathy, *συμπάθεια*, with other living beings.

Empathy supplements our perception of *Phainómenon*, and thus adds to the five Aristotelian essentials of conventional philosophy and experimental science.

The perception which empathy provides [ *συν-πάθος* ] is primarily an intuition of acausality: of the acausal reality underlying the causal division of beings, existents, into separate, causal-separated, objects and the subject-object relationship which is or has been assumed by means of the process of causal ideation to exist between such causally-separate beings. Expressed more conventionally, empathy provides - or can provide - a personal intuition of the connectedness of Life and the connexions which bind all living beings by virtue of such beings having the attribute of life.

This intuition of acausality, which empathy provides, is a wordless apprehension (a knowing) of beings and Being which does not depend on denoting or naming (and thus does not depend on abstractions) and the theory of acausality is a formal attempt to explain this apprehension and this distinct type of knowing.

[3] The term dimension is used here to refer to an aspect, or component, or quality, or arrangement, or an attribute of, a theorized/mathematical form (or space), and/or of an object/entity posited or observed.

One example of a mathematical form is an Euclidean space (geometry) described by three attributes - measurable dimensions - at right angles to each other. Another example is a four-dimensional manifold as used in the theory of general relativity, and one of which dimensions is a measurable (linear) 'time'. One example of a mathematical space is a Hilbert space of infinite (unmeasurable) dimensions.

Thus the term dimension includes but is not limited to something measurable by physical means.

[4] It should by now be apparent that much of the terminology currently used in an attempt to describe and develop the theory of acausality - and to describe the perception and knowing of empathy on which the theory is based - is inadequate, and that many of the terms which are used need defining and explaining, and even then are open to misinterpretation often as a result of a failure by the author to adequately define and explain them.

However, until a non-verbal - a mathematical - description of the theory is formally developed, such terminology will have to suffice.

[5] Refer to footnote 3 for what the term 'dimension' signifies.

[6] Acausal time conceptualized as a transformation described by a topological space. Another alternative is to conceptualize acausal time as topologically variant.

[7] The term simultaneity is used here to express a quality of acausal time; that is, that the  $n$ -functions (where  $n$  is  $> 3$  but  $\leq \infty$ ) which describe this type of time occur throughout the geometry described by the  $n$ -functions (dimensions) of acausal space. Or expressed somewhat differently, that not only is acausal time a simultaneous and non-simultaneous function of acausal space - and vice versa - but also that, in living beings, causal space-time is a function (simultaneous or otherwise) of acausal space-time (and vice versa).

### 3. Understanding The Acausal

In essence, what I have termed the acausal is not a generalization – a concept – deriving from a collocation of assumed, imagined, or causally observed Phainómenon, but instead that wordless knowing which empathy reveals and which a personal *πάθει μάθος* often inclines us toward. That is, the acausal is a direct and personal (individual) revealing of beings and Being which does not depend on denoting or naming.

What is so revealed is the acausal nature of some beings, and the connexion which exists between living beings. This particular revealing may be termed acausal-knowing, as distinct from the causal-knowing that results from observing Phainómenon.

Hitherto, beings and Being have been approached, understood, by means of our known physical senses – by Phainómenon – and by what has been posited on the basis of Phainómenon, which has often meant the manufacture of categories and abstract forms which beings are assigned to on the basis of some feature that has been outwardly observed or which has been assumed to be possessed by some beings or collocation of beings.

The new revealing of beings and Being means that our faculty of empathy – or more correctly, a developed faculty of human empathy – should be added to the five Aristotelian essentials, and which now six essentials enable us to come to know both the reality external to ourselves and the reality of ourselves, as individuals. That is, it is the combination of causal-knowing and acausal-knowing that can incline us toward a knowing of Reality and thus which manifests thoughtful-reasoning, a reasoned or balanced judgement [σωφρονεῖν].

Furthermore, when it is said that it is the acausal (or acausal energy) which animates physical matter, imparting to that matter what we observe as life [1], this animation is not some cause-and-effect (or even some assumed acausal effect) but rather the state of such matter being alive – that is, of there being a living-being (a biological organism) as distinct from a non-living being (ordinary physical matter). Furthermore, Life [ψυχή] does not exist as some causal form or abstraction *sans* beings, but is rather what we perceive as the nature of those beings which are observed to be alive, and which nature (or character) only empathy currently reveals to us.

#### Acausal Postulations

The nature of living-beings that empathy reveals is of acausal connexions between all living-beings, sentient and otherwise, and this leads us to the understanding that our own self-identity, our separateness and independence and even our assumed uniqueness in causal Time and causal Space, are causal presumptions. That is, a product of Phainómenon, of only causal-knowing. Since such causal-knowing is incomplete, lacking as it does acausal-knowing, it is thus not a sound basis to use in the matter of making ethical judgements.

Acausal-knowing leads us to some postulations regarding the acausal. One of these is that the acausal differs from the causal by reason of being a continuum of acausal Space and acausal Time, in contrast to the causal geometrical Space and linear causal Time of the causal continuum of Phainómenon. This in turn leads to the postulation of acausal energy, which is assumed to be 'that-which' might be a possibly observable attribute of a living-being having the hitherto causally-observed attributes of life. This then leads to the postulation of such acausal energy having certain attributes [2], of some or all of these attributes possibly being observable by the development of observational/experimental techniques perhaps partly based on acausal energy, and of such acausal energy therefore being manifest or capable of being manifest, as energy *sans* beings, in the causal continuum.

However, while these may seem reasonable assumptions about the nature of the acausal, about acausal Phainómenon, they are still only assumptions, and thus may not necessarily re-present that nature, accurately or otherwise. Indeed, such postulations concerning the nature of the acausal might merely replicate the error of imposing assumed causal forms upon that-which, being acausal, is formless.

For all that the acausal-knowing which empathy currently reveals to us is: (1) of a personal knowing of other living-beings and of ourselves in the immediacy-of-the-causal moment, and of (2) how the acausal itself is not some 'essence' behind or beyond the causal and beyond causal forms, since such an 'essence' is but itself a



postulated ideation.

Or, expressed somewhat differently, our acausal-knowing is simply a revealing of the matrix of nexions which are living-beings, and thus of -

" The Cosmic Perspective - that is, [an] acceptance of ourselves as but one fragile fallible microcosmic nexion only temporarily presented on one planet orbiting one star in one Galaxy in a Cosmos of billions of Galaxies. This is the essence of *wu-wei* - a knowing, a feeling, of Being; a knowing, a feeling, of The Numen, the acausal Unity, the Cosmos itself; and a knowing, a feeling, once described in that ancient wisdom termed Tao, and yet which even then, as now, could not and cannot be described by or contained within that one, or any, particular term." [3]

David Myatt  
2011

### Notes

[1] Currently, we observe or assume life by the following seven attributes: a living organism respire; it moves; it grows or changes; it excretes waste; it is sensitive to, or aware of, its environment; it can reproduce itself, and it can nourish itself.

[2] Some of the attributes of acausal energy, expressed in terms of acausal mass (analogous to causal mass/energy) might be the following:

- (1) An acausal object, or mass, can change without any external force acting upon it - that is, the change is implicit *in* that acausal matter, by virtue of its inherent acausal charge.
- (2) The rate of change of an acausal object, or mass, is proportional to its acausal charge.
- (3) The change of an acausal object can continue until all its acausal charge has been dissipated.
- (4) Acausal charge is always conserved.
- (5) An acausal object, or mass, is acted upon by all other acausal matter in the cosmos.
- (6) Each acausal object in the cosmos attracts or repels every other acausal object in the physical cosmos with a magnitude which is proportional to the product of the acausal charges of those objects, and inversely proportional to the distance between them as measured in causal space.

[3] The quotation is from my essay *In Pursuit of Wisdom* (2011).

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## **The Star Game History and Theory**

### **History**

The Star Game was developed in 1975 while I was in prison, and was inspired by my reading, in the Autumn of 1974, of all of the works of Jung I could then obtain and the twelve volumes of Toynbee's *A Study of History*. My intention in respect of developing the game was to develop a practical representation of my earlier theory of cliology, outlined in the 1974 typewritten text *Emanations of Urania - Notes Toward A Heuristic Representation of Cliology* [1] and which theory I had developed during a previous 'holiday at Her Majesty's pleasure' (1972-1973) inspired as I had been during that holiday by reading Jung's *Mysterium Coniunctionis* and his *Psychology and Alchemy*.

My idea was to find a common and an abstract/symbolical means - possibly mathematical or employing symbolic logic [2] - to represent the transformations, the processes, which I felt were common to, or which underlay, (a) the various personality types described by Jung, (b) the Jungian process of individuation, (c) the development and the stages of civilizations as described by Toynbee (the organic nature of civilizations), (d) the bifurcation of causal/acausal, and (e) what I at the time called 'the flux of  $\phi$  (acausal) and  $\lambda$  (causal) via causal time' and thus how:

1.21  $\phi \cap \lambda$  is a re-presentation of the principle of life.

1.212  $\phi \cup \lambda$  is a re-presentation of the principle of consciousness within life.

1.22 The unity that is formed by both  $\phi_f$  and  $\lambda_f$  may be re-presentated by

$$B = \{ \epsilon_o^\lambda : \epsilon_o^\lambda = \epsilon_o^\lambda \}$$

$$\phi \cap \lambda \equiv \Lambda = \{ \epsilon_o^\lambda : \epsilon_o^\lambda \neq \epsilon_o^\lambda \}$$

$$\phi \subset B \equiv \bigwedge \epsilon_o^\lambda (\epsilon_o^\lambda \in \phi \rightarrow \epsilon_o^\lambda \in B)$$

The first prototype of the game was constructed in late Spring 1976 and, given my lamentable lack of skill in such practical matters, it was rudimentary, although it did serve to demonstrate the game (to a few friends) and enable it to be played (at least until it fell apart due to my shoddy workmanship). The first satisfactory version was made not by me but by Brother Daniel - a skilled carpenter - in the carpentry workshop of the monastery where, in the late Summer of 1976, I became a monk, and which version was successfully used by me and two other monks in the following months until our monastic duties left us no time to pursue such non-theological pursuits [3].

### The Theory

The basic principle of the game is the principle of living metamorphosis; of how living beings change or can be changed, a principle I encountered in the works of both Jung and Toynbee. In the case of Jung, of individual human beings and their potential to achieve individuation; a process that was, as Jung described, archetypal and could be and had been symbolized in alchemical terms. In the case of Toynbee, the metamorphosis was of cultures and civilizations, and thus of how such cultures and civilizations - and their periodicity - affected or could affect, transform, the lives of individuals, and even whole nations.

Hence my abstract representation for such living change, which formed the basis for how each piece of The Star Game (TSG) would be transformed when it was moved:

In such a symbolic sense  $\phi$  is approached from  $\lambda$  via the sequence  $\beta \rightarrow \alpha$ . (Note: because of  $f^\phi$ ,  $\lambda \in \phi$  for all  $f^\lambda$  )

2.2311 The flux of  $\phi$  and  $\lambda$  via  $f^\lambda$  may be expressed in terms of  $\alpha, \beta, \gamma$  as:

$$\begin{aligned} \alpha(\alpha) \rightarrow \alpha(\beta) \rightarrow \alpha(\gamma) \rightarrow \beta(\alpha) \rightarrow \beta(\beta) \rightarrow \beta(\gamma) \\ \rightarrow \gamma(\alpha) \rightarrow \gamma(\beta) \rightarrow \gamma(\gamma) \end{aligned}$$

2.2312 In terms of  $f^\lambda$  and  $f^\phi$  this re-presentation becomes:

$$\underbrace{\alpha(\alpha) \rightarrow \alpha(\beta)}_{\alpha(\gamma)} \rightarrow \underbrace{\beta(\alpha) \rightarrow \beta(\beta)}_{\beta(\gamma)} \rightarrow \underbrace{\gamma(\alpha) \rightarrow \gamma(\beta)}_{\gamma(\gamma)}$$

where (because of  $f^\phi$ )

$$\alpha(\alpha) \subset \alpha(\gamma); \quad \alpha(\beta) \subset \alpha(\gamma) \quad \text{etc.}$$

and

$$\alpha(\alpha) \subset \alpha(\gamma) \equiv \bigwedge f_0^\lambda [f_0^\lambda \in \alpha(\alpha) \cdot \therefore f_0^\lambda \in \alpha(\gamma)]$$

(for  $\bigwedge f_0^\lambda$  read 'for all  $f_0^\lambda$ ').

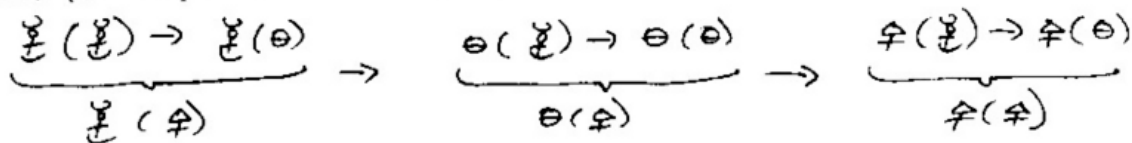
Note:  $\rightarrow$  may be read 'via  $f^\lambda$ ' and ' $\underbrace{\quad}$ ' as 'via  $f^\phi$ '.

Hence also of how a certain combination of pieces - spread across the boards - might represent either an individual (and the metamorphosis of that individual) or a culture/civilization (and the metamorphosis of that culture/civilization). And of the why, and the how, of wyrd; of how until we venture toward and become individuated (in Jungian terms) we are influenced by and sometimes in thrall to archetypes; and of how the imperative, the ethos, of our culture/civilization can also unconsciously influence us; and of how that ethos is also archetypal.

Hence how the alchemical symbolism I employed might be used to describe some of Jung's personality types:

2.24  $\alpha$  can be represented by the symbol 'Alchemical Mercury' (☿),  $\beta$  by Alchemical Salt (☉) and  $\gamma$  by Alchemical Sulphur (♁).

2.241 The principle of metamorphosis thus becomes:



2.242 These representations enable conscious understanding and thus integration of the acausal aspects symbolized by such forms.

2.3  $\phi$  manifests to  $\lambda$  via  $\psi$  primarily through the ☿ aspect.

2.31 For a  $\psi$  whose concern is primarily the world of  $\phi$ , then there is an introvert role.

2.312 For a  $\psi$  whose concern is primarily the world of  $\lambda$ , there is an extravert role.

2.32 These roles may be represented thus:

☉(☉)	Extravert Feeling type
☉(☿)	" Intuitive type
☉(♁)	" Thinking
☿(☉)	Introvert Feeling
☿(☿)	" Intuitive
☿(♁)	" Thinking

Hence how the game itself might be used to aid our understanding of ourselves. And hence why I decided on seven boards with nine squares for the simple form of the game: (a) because my intensive and years-long study of alchemy (Arabic and otherwise) during those 1970's years (a study inspired by reading Jung) had revealed to me that there were seven stages (not eight, not nine, and not ten) involved in the alchemical process that led to the discovery of Lapis Philosophicus, and (b) because my study of ancient myths and legends had revealed that nine was a propitious number in terms of both Anglo-Saxon wyrd and the ancient mythology of Greece. Hence, of course, my term *cliology*, my use of the expression *Emanations of Urania*, and my use of the term 'tree of wyrd' to describe the combination of those seven boards of nine squares each and on which boards are placed various combinations of three (hint - Yggdrasil).

#### The Game

Irrespective of all the above, I - and those few I managed to entice to play the game in the 1970's - found it enjoyable, and intellectually stimulating, to play the star game as just a game, either with a desire to win or (more often) for the sheer satisfaction of participating in something outré.

## Versions

There are two versions of TSG - the simple and the advanced, with the simple form developed as a basic introduction to the game proper, given what I assumed at the time of its development would be the initial complexity of learning the advanced form which employs 81 pieces per player over 308 squares, as opposed to the 27 pieces per player over only 126 squares of the simple game.

David Myatt  
1988  
(Revised 2012)

## Notes

[1] This 1974 text consisted of three short sections of numbered statements (à la Wittgenstein's *Tractatus Logico-Philosophicus* which I had read the previous year) with the sections being 1.0 - 1.22 (Introduction, A Cosmic Scheme), 2.0 - 2.4413 and 3.0 - 3.1132 (Concerning Life and Causal Death).

The text was thus a concise and early statement of my theory of causal and acausal, and of the metamorphosis of individuals and of cultures/civilizations by means of acausal energy emanating via a nexion.

Following my release from prison in the Spring of 1976, I (in hindsight, foolishly) added another section, numbered 3.0 - 3.1152131 (with the previous section three - Concerning Life and Causal Death - renamed and renumbered section four) with this new third section being copied from jottings in notebooks I had kept in prison and which jottings I typed out using a different manual typewriter from the one previously used. And this was foolish for two reasons; first because the addition was unnecessary and spoilt the simplicity of the original theory; second, because the new section dealt with and added hubriatic abstractions such as 'the Aryan racial soul' and 'the distortion of the magian', topics which I would foolishly return to some years later when I wrote the neo-nazi pamphlet *Vindex, Destiny of The West*.

Photocopies of this 1976 typewritten text were posted that Spring to a few friends, one of whom was to - in the Summer of 1976 after I had entered the seclusion of the noviciate of a Christian monastery - photocopy it, repackage it with a new title page (which included his pseudonym), and circulate it clandestinely among some of the members of the occult group I made some mention of in Part Two of *Ethos of Extremism*.

The original 1974 typewritten MS of *Emanations* was lost long ago, but a reasonable restored facsimile (in pdf format) has been made (by RS) based on an extant copy of the aforementioned repackaged 1976 photocopy. It should be noted, however, that this restored copy contains a few 1976 emendations and additions which were not part of the original 1974 version. *θεοί* and *Μοῦραι τρίμορφοι μνήμονές τ' Ἐρινύες* permitting I may sometime get around to publishing a new version of the 1974 text.

[2] Hence my use of some symbolic logic - in the 1974 cliology text - to elucidate some of the basic principles of the theory. Hence also my use of the term 'abstraction' in that text (see 1.02 - 1.0221), by which was meant the symbology of such languages as mathematics, symbolic logic, and my own symbolic 'heuristic representation' using alchemical symbols and their transformations.

[3] For all I know, the structure is still in the corner of the monastery workshop where I left it.

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cc David Myatt 2013  
(Third Edition)

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