

## Some Questions For DWM, 2017

Introductory Note: The following answers are replies to some of the questions submitted by two individuals through various third parties in 2017, which questions have been edited for publication, and are not in the order in which they were submitted.

DWM  
2017

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° In your article entitled *One viator among so many*, you say:

"My hubriatic error in those extremist decades was essentially two-fold: (i) to aspire to bring-into-being some-thing that would not and could not, in centennial terms (let alone in millennial or cosmic terms) endure; and (ii) to use violence and incite hatred, intolerance, and killing, in order to try and presence that causal some-thing..."

Throughout your extremist decades, did you ever have certain moments of doubts where you inwardly felt that something was wrong about the abstractions you were cherishing at the time? Some sort of powerful, inward interventions that could be compared to the dream P. Cornelius Scipio has about Africanus in the beautiful writing of Cicero?

Until the late 1990's the only doubts I had were those connected with strategy and tactics and my own role in establishing a new society based on National-Socialist principles. Thus even when I ceased to be politically active - such as during my time in a monastery in the 1970's, during periods as a vagabond, and during the first few years of my first marriage - I remained a National-Socialist and never once doubted that National-Socialism was something other than good, noble, and necessary just as I never doubted that the story of the Shoah was other than a fabrication.

The doubts which did arise in the late 1990's were engendered by personal experiences, such as many trips to Egypt, working long hours outdoors on a farm, my arrest in early 1998 by Police officers from Scotland Yard followed by regular visits to Charing Cross Police station, interviews there, as part of my bail conditions; and several conversations with a Special Branch officer seconded to the city near where I was then living.

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° Considering the very active, diverse and even sometimes mystical life you've had, would it be right to assume that the Numinous Way/Philosophy of Pathei-Mathos is in some way the culmination of your being?

All that 'philosophy' seems to be to me now is a rather wordy and a rather egoistic, vainful, attempt to present what I (rightly or wrongly) believed I had learned about myself and the world as a result of various experiences. Which

is why I in my solitude (and as a retiree) now concentrate on and have for a few years concentrated on translating tractates of the Corpus Hermeticum and the Gospel of John, living each day as it passes and unconcerned about what my being - and my relation to Being - is now or may be or perhaps should be. It was either translation, or returning to life as a vagabond which is something I might yet do.

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◦ In your article entitled *A Vagabond in Exile from the Gods*, you say:

"For me, there is a knowing of how limited and fallible my knowledge and understanding are, combined with an intangible intimation of some-thing possibly existing which is so abstruse that any and all attempts - at least by me - to meld it into words, and thus form and confine it into some idea or ideas, would miss or distort its essence. An intimation of what terms such as 'acausal' and 'numinous' (and even θεός/θεοί) do little to describe, hinting as such terms do of externalities - of an 'out there' - whereas this some-thing is an intrinsic part of us, connecting us to all life, human, terran, and otherwise, and thus reveals our φύσις - our relation to beings and Being - behind the appearance that is our conception of our separate self. An intimation thus of our brief causality of mortal life being only one momentary microcosmic presencing of that-which we it seems have a faculty to apprehend, and a that-which which lives-on both before and after our brief moment of apprehended causal life."

You talk often about the fallibility of language in this text and many others such as *Perhaps words are the problem* and *The Love that needs no Words*. Such writings remind me of what Wittgenstein has once said: "Most human problems originate from us attempting to say the unsayable" [...]

Why do you believe human beings have this tendency to feel separate from everything instead of unified and why do you believe there is such an insisted importance for us as a species to manufacture abstractions? Also, you sometimes make use of the word 'categories' when it comes to language which tells me you studied Nelson Goodman and his theory of world making through language. Am I right in such assumption and if so, may I ask you what you thought of his research on language.

No, I have not studied the work of the person you mention with my use of the term 'categories' most probably deriving - if it derives from anything - from a study of various works by Plato and Aristotle and in particular the ἰδέα/εἶδος of Plato and Aristotle's criticisms of it.

In respect of human beings having "a tendency to feel separate from everything" all I sought to express was my own fallible intimation of - not a belief in - our apparent human tendency toward ipseity and toward the manufacture of abstractions in an attempt to understand ourselves, others, and the external world. Which intimation of mine is not original, not new, with the genesis of my intimation my forty or so years as a practical and violent extremist, as a propagandist, an ideologue, and a "theoretician of terror".

Does our human history and our personal experience reveal that the physis of we mortals is such that this tendency toward ipseity and the manufacture of abstractions is innate? My fallible intimation was that it does. Is the

tendency that some mortals appear to have to balance ipseity and abstractions with wordless empathy also innate? Perhaps; but I really do not know although my intimation was that the tendency toward the balance that wordless empathy could engender was and is often found more in women than in men. What does - or would or perhaps should - this mean in terms of society and the cessation of suffering? Again, I do not know and have no answers, only more fallible intimations one of which is that even 'empathy' as I construe it, as well as descriptors [1] of mine such as masculous and muliebral, may of themselves be manufactured abstractions. If so, my weltanschauung (which I initially and somewhat hubriatically termed the 'philosophy' of pathei-mathos) is fundamentally flawed. So it is perhaps just as well that I now concern myself with translations.

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° In your article entitled *A Learning From Physis* you say:

"Thus it is that I find, through and because of such a recalling, that what I value now, what I feel and sense is most important, is a direct, personal, mutual love between two human beings - and that such love is far far more important, more real, more human, than any abstraction, than any idealism, than any so-called duty, than any dogma, than any cause, however "idealistic"; more important - far more important - than any ideology, than any and all -isms and -ologies be such -isms and such -ologies understood conventionally as political, or religious or social. For it is the desire to love, to be loved - and the desire to cease to cause suffering - which are important, which should be our priority, and which are the true measure of our own humanity."

[...]

In accordance with your own words, would you say that love has indeed all the metaphysical properties to vanquish abstractions or dilute them and that love provides an authentic 'empathical' mode of wordless communication between two beings?

An interesting question and my fallible intimation - derived from my own experience - is that the intuitive wordless knowing that is empathy is somewhat different from the personal emotion or the deep personal affection that the term 'love' often describes, although empathy can be (again in my experience) the genesis of, and supportive of, such personal love. But the emotion engendered by personal love can also cause suffering both of the person who loves and in regard to the one loved, especially if there is not a mutual, loyal, equality of love.

Empathy - assuming it is a descriptor and not an abstraction - is or seems to me to be somewhat temperate and thus not involving the intense and very personal emotion toward another person that personal love often involves. Rather, it could be considered a different type of 'love' analogous - not identical - to how many people over millennia have described compassion as a kind of 'love' (or as loving-kindness) and how some others, and mystics especially, have described their love for certain religious figures such as Jesus of Nazareth, the Blessed Virgin Mary, and the Prophet Muhammad. For there seems to me in such a 'mystical' love a move away from ipseity, revealed as that moving away is - again, in my experience - by a certain

personal humility.

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° I always felt that the Numinous Way (the philosophy of Pathei-Mathos) was heavily inspired by what is most pure in ancient religious/esoteric texts. Good examples of this are: The Corpus Hermeticum, Somnium Scipionis, The Gospel of John, Oedipus Tyrannus, and Aeschylus - to name only a few. I recall reading in *Myngath* that you became accustomed to certain of these ancestral authors in your youth, and so I was wondering what made you drift toward abstractions anyway and ignore the 'lessons' - as stated in your article entitled "A slowful learning, perhaps"- about hubris which are contained in those ancient texts?

I can remember as a schoolboy in the Far East reading Thucydides (in Greek, with Liddell and Scott's Intermediate Lexicon to hand if required) while sitting in the shade near a beach on which the South China Sea ebbed and flowed. Many days later on the same beach - and interspersed with drinking bottles of a certain carbonated sugar-filled drink and swimming out to and back from where (if my ageing memory is correct) a 'shark net' was strategically placed - the book read was the Iliad, followed days later by the Odyssey, then by Herodotus.

While I did peruse the works of Plato and Aristotle, what I imbibed in those early years from such books of Ancient Hellas was nothing particularly philosophical but instead martial, and I could not but help admire those 'thinking warriors', those 'perspicacious inventive gentlemen' (περιφραδῆς ἀνὴρ as Sophocles described them, cunning in inventive arts who arrive now with dishonour and then with honour, τι τὸ μηχανόεν τέχνας ὑπὲρ ἐλπίδ' ἔχων τοτὲ μὲν κακόν, ἄλλοτ' ἐπ' ἐσθλὸν ἔρπει) nurtured as I was then and had been for years by and in various colonies and outposts of what was still the British Empire. Thus it was natural that when, a short time later, I first learned about the Third Reich and about the loyalty of a soldier such as Otto Ernst Remer and the heroic actions of warriors such as Leon Degrelle I admired such men and intuited that something of the warrior ethos of ancient Hellas and Sparta may have manifested itself in our modern world.

In brief, I - in my arrant presumptive youthfulness - glossed over the deeper philosophical meanings, especially concerning hubris.

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° In *Myngath*, your poems and your letters, you share with us the terrible ordeal which you had to go through twice in your life; the loss of your companion. Would you say that Pathei-Mathos is sometimes the only antidote that can shatter abstractions and awaken once more what is truly important in life?

All I know is that it was a personal trauma that forced me to confront myself for who and what I was. In the hours following the tragic death of a loved one in 2006 I was so starkly reminded of the tragic death of another loved one some thirteen years before and how I felt in the hours, the days, after her death in 1993. I on that day in May in 2006 knew - starkly, gravely, bitterly, beyond words - that I had learned nothing meaningful in the intervening

thirteen years. It was as if in those intervening years - when I pontificated, when I sallied hatefully violently forth on behalf of one abstraction after another and incited hatred, violence, and terrorism, and caused others to suffer and die - I had sullied, demeaned, the life, the suffering, the love, the death, of a woman (Sue) who had never harmed anyone in her whole life and who had loved me in a simple, genuine, unaffected, loyal way. I just intuitively understood that they - those two woman who died too young - were far better human beings than I was or could ever hope to be.

According to my limited knowledge and experience, pathei-mathos has over millennia and recently changed some others in a positive way (where by positive I mean toward being honourable and empathic), but as to whether it can change sufficient people to bring an end to or significantly reduce the suffering we humans continue to inflict upon each other, via abstractions, egoism, and otherwise, I do not know.

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° You talk often of space colonization and science-fiction and how such an idea was what fuelled certain of your abstractions when you were an impetuous young man. Reflecting on your youth and considering what you wrote in your article entitled *Education and Pathei-Mathos*, do you believe that it would be more sensible for us as a species to settle our disputes here and now and then seek to expand our presence on other planets?

I do rather vaguely recall pontificating a few years ago about whether we as a species should, given what I surmised was our suffering-causing physis, inflict ourselves on territories beyond Earth, and whether such an adventure might be the maturing experience we as a species require.

But it is all, at least on my part, speculation, founded on certain assumptions and intimations, which assumptions and intimations, given that they are mine, might well be - and probably are - wrong.

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° If you could go back through time and talk to the younger version of yourself, what would you say to this daring and impetuous young man?

As a young man and as a young boy I was arrogant and rebellious, and adverse to taking advice. So perhaps whatever I would say to that young man - or that boy - he would either not understand or not appreciate. As I wrote to a correspondent in 2012 regarding encountering some young men who had political affiliations and views similar to the ones I had and held decades ago:

"Would I, some forty years ago, have listened to some old man pontificating about his experiences, his life, his learning? I doubt it. For I then, as they now, had that certainty-of-knowing, that arrogance, that is one of the foundations of extremism, of whatever kind." [2]

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° I know that you studied many different religious avenues throughout your life and immersed yourself in different cultures. Would you say that religion as a whole is an attempt at cosmic unity but is unfortunately tainted by the same problems when it comes to language and denotatum which creates a continual separation between a group and another which then cause conflicts and sufferings?

I feel that all I can - and should - do is to try to answer such a question based on my own personal experience. Which is that all mainstream religions seem to me to try and express a similar central insight regarding our mortal nature and our relation to the Cosmos and to Being, however Being is described, denoted. However, they also seem to manifest or to develop over centuries, and in varying degrees, the duality inherent in our physis - the duality of sometimes alleviating suffering and sometimes of causing suffering, directly or indirectly - and that partly because of how a particular religion is or comes to be interpreted (or misinterpreted) by we fallible mortals. Sometimes, for instance, people with good intentions, through their intervention or interference, cause or contribute to suffering.

In addition, their central insight is overwhelmingly embodied in words, in denotatum, often written down in some book or in some compilations as is the case for example with Christianity, Islam, Hinduism, and Buddhism. And words are subject to interpretation and misinterpretation, especially when translated from one language to another. Even when there is an extant aural tradition, as in Taoism and certain Buddhist traditions, by its nature the tradition has to be expressed through the medium of words which may or may not, depending on the teacher or master, convey something of its essence and which may or may not be a distortion, over centuries, of the original essence.

Of those religions which have methods which transcend words - such as the Christian contemplative (mystic) tradition, the Satori of Zen Buddhism, and the Dhikr of the Sufi - they by their nature represent only a minority of believers, with what is wordless revealed, to the individual, through those methods is often, in my experience, wordfully conveyed - or is attempted to be conveyed - by the individual to experienced others so that the insight, the revealing, can be confirmed.

All of which led me to conclude that while mainstream religions seem on balance over centuries to have been and continue to be forces for good - striving as they do to place mortals into a Cosmic perspective - I personally no longer find them a satisfactory answer to the question of suffering or providefull of a satisfactory understanding of our mortal physis and thus of what may be required for us to consciously change ourselves for the better.

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° In your articles, you often quote T.S Eliot beautiful segment:

We shall not cease from exploration  
And the end of all our exploring  
Will be to arrive where we started  
And know the place for the first time.

Would you say this segment is extremely representative of what the Greek word *Ἀνοδος* means and would you say it is also very appropriate to describe the synthesis of your life when reflecting on your extremist past?

Those poetic words of TS Eliot certainly do, for me, express something of what I have discovered about myself after some forty years of diverse peregrinations. Which peregrinations do seem in retrospect to have similarities to what the term *ἄνοδος* describes and denotes in certain Hellenistic metaphysical traditions and in the Poemandres tractate of the Corpus Hermeticum even though my peregrinations were unplanned, the mostly wilful but sometimes unwilful journeyings and explorations of an arrant, selfish and arrogant, individual who certainly does not believe or assume that he, after decades, has achieved some sort of a 'synthesis'.

Instead, my supposition is of still being flawed, of still learning; of still striving - and so often failing - each day to live as I feel I should, as an honourable, compassionate, tolerant, person wordlessly aware of and appreciative of the numinous.

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° [...] Like most people, I went through certain saddening experiences in my life and was deeply hurt at some point or another. What would you say can cure this feeling of separation, of fear and of defensiveness that most people seem to harbor after going through *Pathei-Mathos* - ultimately losing touch with who they authentically are? If your answer is correlative with the values found in the Numinous Way as you seem to suggest (love, compassion, tolerance, non-interference, humility), how then do you bear your reclusive expiation?

Naturally, I would suggest the tentative answers expressed by my *weltanschauung*: the answers of compassion, empathy, tolerance, humility, a personal and loyal and shared love, and of personal honour.

My somewhat eremitic way of life is a natural, a necessary, consequence of my past. Of knowing my past mistakes, the suffering caused, and how selfish and hubriatic I was for so many decades. As I wrote, in 2012, to the aforementioned correspondent,

"I simply do not trust myself anymore not to cause suffering, not to make even more mistakes, not to show poor judgement again [...] I am not - by being reclusive - retreating from the world, just seeking not to inflict my error-prone self on the world, on others. An error-prone self, a person, I admit I now do not like very much. Which is why there is also no longer any desire, not even any secret

desire, to share my life, in however small or complete a way, with anyone or even with others be they friends old or new."

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° In several of your articles including in Myngath, you talk about the importance of φύσις and the species of time. Also, you talk about how you have an appreciation for rural communities and how these communities sometimes have a wordless appreciation of the cosmos and share an aural tradition which originated decades if not centuries ago [...]

Would you say that such a perspective is slowly being lost because of our modern way of living and that this lack of contact with the wordless, with nature, will cause more abstractions and thus, more suffering? If so, do you believe that such a rural way of living facilitates a journeying (both as an individual person and as a collectivity) toward Wu-Wei and a restoration of δίκη?

My fallible intimation - which yet again is nothing original or new - is that such a wordless perception of the Cosmos, and especially of Nature, is indeed being slowly lost for a variety of reasons. One reason seems to be an increasing dependence on technology and machines over and above crafts and work which require both a certain skill and the use of one's hands and hand-held tools, which crafts and work involve a certain careful, and slow, and often a toiling way of working. Another reason is a lack of direct, personal, and rural contact with Nature over the Seasons of many years, which rural closeness - through a working-there or a dwelling-there for years - reveals the natural rhythms of Nature and the Cosmos beyond, one of which rhythms is the process of balance, manifest as this sometimes is in good seasons, in bad seasons, and in birth, living, work, and death. Another reason is that for so many in the modern West there is no longer an ancestral culture of which one is a living, dwelling, part - a connexion between the past and the future and a connexion with a rural place of dwelling - and which culture preserves the slowly learned wisdom of the past, manifest as that often is in aurally and personally learning what is right, what is wrong, and thus how one should behave in order to maintain the natural balance of life. Instead there are external influences, changeable, and changing, manufactured and disposable, often material and egoistical and hubriatic in ethos and increasingly being rapidly relayed through various types of readily accessible media.

Apart from a few years lived in two cities and a few years lived in towns, I have spent my childhood and adult life in rural areas, from Africa to the Far East, to the rural Shires of England. Some of my happiest memories are working with my hands, outdoors, on farms and as a gardener. So perhaps I have acquired a certain bias, perhaps even a prejudice against modern urbanized living.

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° Heraclitus once said that: "Man is most nearly himself when he achieves the seriousness of

a child at play." I enjoyed your translation of Heraclitus as I did enjoy all your other translations and I wanted to know what do you think of this quote at the point you are at in your life presently?

Since I cannot find anything resembling that quotation in the Greek texts that I have of the extant fragments attributed to Heraclitus, I am unable to comment on it in relation to Heraclitus.

The nearest I can find is fragment 52, with the text from *Fragmente der Vorsokratiker*, edited H. Diels, published in Berlin in 1903:

αἰὼν παῖς ἔστι παίζων πεσσεύων· παιδὸς ἢ βασιληΐη

With my translation (or rather interpretation of meaning) being,

"For Aion, we are a game, pieces moved on some board: since, in this world of ours, we are but children."

Where I take the sense of βασιλῆος metaphorically and poetically - not literally - and thus as referring to the 'dominion', the 'kingdom' we believe we mortals (in our hubris) 'royally inhabit' rather than literally meaning some sort of "royal or kingly power". A conventional translation - which in my opinion and like many translations of the fragments ignores the poetry and the humour found in the sayings attributed to Heraclitus - is, "Eternity is a child playing draughts, the kingly power is a child's."

In respect of this fragment, some of my insights are a poor echo of that particular ancient apprehension.

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° In your essay *On Minutiae And The Art Of Revision* you wrote that "as someone with a rather paganus weltanschauung, brought-into-being by πάθει μάθος, but respectful still of other manifestations of the numinous, I strive to understand that Gospel [of John] in the cultural milieu of the ancient Roman Empire."

Would I be right in thinking that your philosophy of pathei-mathos is pagan in the Western tradition since you have written that your weltanschauung is the philosophy of pathei-mathos?

In many ways that philosophy does reflect the paganus tradition of the Greco-Roman world as described, for example, by the following paraphrase of Cicero which I included in the Introduction of my translation of tractate XII of the Corpus Hermeticum. Ancient European paganism, in its essence, involved:

an apprehension of the complete unity (a cosmic order, κόσμος, mundus) beyond the apparent parts of that unity, together with the perceiviation that we mortals - albeit a mere and fallible part of

the unity - have been gifted with our existence so that we may perceive and understand this unity, and, having so perceived, may ourselves seek to be whole, and thus become as balanced (perfectus), as harmonious, as the unity itself. [3]

However, the pagan tradition of my weltanschauung is also mystical and contemplative in the sense that there is a wordless appreciation of the numinous and an apprehension, through the wordless knowing of empathy, of Being and beings with this apprehension being personal, for by means of empathy my assumption is that we can:

"understand both φύσις and Πόλεμος, and thus apprehend Being as Being, and the nature of beings - and in particular the nature of our being, as mortals. For empathy reveals to us the acausality of Being and thus how the process of abstraction, involving as it does an imposition of causality and separation upon beings (and the ideation implicit in opposites and dialectic), is a covering-up of Being." [4]

Furthermore, "the apparent parts of the unity" are expressed by descriptors such as masculous and muliebral, with that unity - The One, μονάς - not designated by terms such as theos (God, god) or theoi (gods) but rather metaphysically, as Being and the emanations/effluvia of Being such as ourselves, Nature, and the Cosmos itself.

◦ Would I be right in thinking that your philosophy - or weltanschauung as you prefer to call it - is indebted to hermeticism as described in the ancient Hermetica and if so is that why you have translated many of those texts?

Yes, some aspects of some of the tractates of the Corpus Hermeticum have influenced my thinking, just as Aristotle, Aeschylus, Sophocles, Marcus Aurelius, and other classical and Hellenistic Greek and Latin writers have. I first read the Corpus Hermeticum - in the Latin of Marsilii Ficini - when a monk, with the Greek text - by Parthey [5] - being read some months later. When I came to re-read the tractates, sometime around 2011, I decided to begin translating those that interested me since I found existing translations unhelpful and somewhat misleading given their propensity to employ words such as God/god and 'good' and 'evil' and given the underlying assumption that many or most of those tractates were influenced by early Christianity rather than, as I had presumed when I first read them, of early Christianity probably being influenced by the diverse hermetic traditions which existed and flourished during the Hellenistic period.

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◦ Since 2012 when you revised your 'numinous way' into the philosophy of pathei-mathos you have written several essays on diverse philosophical topics which expand on what you have published in books like *The Numinous Way of Pathei-Mathos*. I'm thinking here of new essays like *Perhaps Words Are The Problem* and *A Note On Greek Terms In The Philosophy Of Pathei-Mathos*. Do you intend to write more essays and to explain your philosophy in

greater detail and if so are the new essays going to be published in a new collection?

In the past I have indeed written a lot about many things. But there has been too much writing, too much pontificating, about too many things, and my post-2011 writings are no exception. My only - quite feeble - excuse for the plenitude of such post-2011 writings is that they, through the act of writing and corresponding with others, were partly expiative but mostly aided (or seemed to me to aid) my understanding of myself particularly in relation to my extremist past and the religions I had personal and practical experience of. But in retrospect those post-2011 writings - including *Myngath* and works such as the book *The Numinous Way of Pathei-Mathos* - now just seem so vain.

Thus, as to whether I will write more metaphysical or even more personal essays, I have to be honest and reply with "no" even though I am aware that the 'philosophy' of pathei-mathos, as described in works such as *The Numinous Way of Pathei-Mathos* and scattered in numerous other essays is not expounded as clearly and precisely as it could and perhaps should be. And a "no" to further writings because I have become ever more aware of the consequences of words, of my own fallibility; of the depth of my uncertainty of knowing; of how words - including mine - can and often do obscure the wordless empathic essence; and especially aware of how such essays can be, and in my case seem to have been, manifestations of vanity and occasionally of hubris. Thus, these answers of mine to submitted questions will be the last.

In this respect, receiving and attempting to answer such questions as have been submitted this past year has been most helpful to me, another learning experience, providing a renewed acceptance of such greater solitude as will hopefully prevent me from any further pontifications public and private, with my translations, slowly proceeding as they are, becoming my only occasional vainful presence in the outer world, for such translations are somewhat other-worldly, and neutral at least in respect of opinions about matters which I now accept are beyond my purview, with my much self-vaunted 'diverse experience over decades' no longer seeming to me to be a viable excuse for inflicting my presumptions and intimations on others.

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[1] A descriptor is defined, in *The Numinous Way of Pathei-Mathos*, as

a word, a term, used to describe some-thing which exists and which is personally observed, or is discovered, by means of our senses (including the faculty of empathy). A descriptor differs from an ideation, category, or abstraction, in that a descriptor describes what-is as 'it' is observed, according to its physis (its nature) whereas an abstraction, for example, denotes what is presumed/assumed/idealized, past or present or future. A

descriptor relies on, is derived from, describes, individual knowing and individual judgement; an abstraction relies on something abstract, impersonal, such as some opinion/knowing/judgement of others or some assumptions, theory, or hypothesis made by others.

[2] Extracts from the 2012 letters were published, in 2013, in the book *Understanding and Rejecting Extremism: A Very Strange Peregrination*.

[3] A paraphrase of what Cicero wrote on the subject, which was:

"Neque enim est quicquam aliud praeter mundum quoi nihil absit quodque undique aptum atque perfectum expletumque sit omnibus suis numeris et partibus [...] ipse autem homo ortus est ad mundum contemplandum et imitandum - nullo modo perfectus, sed est quaedam particula perfecti." M. Tullius Cicero, *De Natura Deorum*, Liber Secundus, xiii, xiv, 37

[4] *The Abstraction of Change as Opposites and Dialectic*. Included in *The Numinous Way of Pathei-Mathos*. 2013. ISBN 978-1484096642

[5] G. Parthey. *Poemander*. Berlin. 1854.

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