

## Editorial Preface

As an aid to scholarly research into the life of David Myatt and his philosophy of pathei-mathos, we reproduce here two essays from January 2012 - published in that year; and, along with many other essays from that period, since dismissed by him {1} - in which he describes how and why he finally came to reject his decades long belief in and support of National Socialism and Adolf Hitler.

The ethical and philosophical criteria he used in his personal reappraisal were those of the 'numinous way' which he had developed in the proceeding years as a consequence of his own pathei mathos (learning from personal adversity and suffering) and of him studying what he described as the thousands of years old 'human culture of pathei-mathos' with especial reference to the culture and philosophy of Ancient Greece.

Central to his 'numinous way' were the faculty of empathy, pathei mathos, and the virtues of personal honour and compassion, with the writing of these two essays being - in Myatt's words {2} - an important part of the process which led to him refining that 'numinous way' into his 'philosophy of pathei-mathos', writing that

"I now consider that most of my writings, my pontifications, concerning 'the numinous way' - written haphazardly between 2002 and Spring 2012 - are unhelpful; or of little account; or irrelevant; or hubriatic; or detract from or obscure the basic simplicity of my weltanschauung." {3}

As well as the two essays concerning Hitler and National Socialism revealing much about Myatt's thought at the time, and thus expressing and explaining his rejection of politics and of political and religious extremism in general, they also reveal a detailed - non-polemical and non-propagandistic - understanding of National Socialism, evident as that understanding is in the *Collectivism, Nationalism, and Race* section of the essay *Some Philosophical and Moral Problems of National-Socialism*. Which understanding of National Socialism by Myatt is unsurprising given that he has been described as "England's principal proponent of contemporary neo-Nazi ideology." {3}

Given such a revealing, the two essays may usefully aid not only research into the life and thought of Myatt but also scholarly research into National Socialism and Hitler.

It should be noted that many of the items concerning his 'numinous way' that Myatt references in the two essays are no longer available, having been replaced by his later (2012-2016) expositions of his philosophy of pathei-mathos - such as his compilations *One Vagabond In Exile From The Gods, Religion, Empathy, and Pathei-Mathos*, and *The Numinous Way of Pathei-Mathos* - with his philosophy described in detail in the book *The Mystic Philosophy Of David Myatt* {4}.

JR Wright & R Parker  
Fall 2017

{1} In his 2012 essay *The Development Of The Numinous Way*, Myatt writes:

"Given that the essence of The Numinous Way is individual empathy, an individual understanding, the development of an individual judgement, and the living of an ethical way of life where there is an appreciation of the numinous, the more I reflected upon this 'numinous way' between 2011 and Spring 2012, the more I not only realized my mistakes, but also that it was necessary to remove, to excise, the detritus that had accumulated around the basic insights and the personal pathei-mathos that inspired me to develop that 'numinous way'. Mistakes and detritus because for some time, during the development of that 'numinous way', I was still in thrall to some abstractions, still thinking in terms of categories and opposites, and still fond of pontificating and generalizing, especially about The State. I therefore began to re-express, in a more philosophical manner, the personal, the individual, the ontological, the ethical and spiritual nature, of The Numinous Way, and thus emphasized the virtues of humility, love, and of wu-wei - of balance, of tolerance, of non-interference, of individual interior (spiritual) reformation, of non-striving, of admitting one's own uncertainty of understanding and of knowing. The year-long (2011-2012) process of refinement, correction, and reflexion resulted in me re-naming what remained of my 'numinous way' the philosophy of pathei-mathos."

The essay is available at <https://davidmyatt.wordpress.com/rejecting-extremism/development-of-the-numinous-way> [Accessed October 2017] with Myatt explaining that it is "based on - and summarizes and/or quotes from - several replies sent to various correspondents during April of this year, 2012."

{2} Letter to JRW, dated August 2013.

{3} *The Development Of The Numinous Way*, 2012.

{4} Michael, George. *The New Media and the Rise of Exhortatory Terrorism*. Strategic Studies Quarterly (United States Air Force), Volume 7 Issue 1, Spring 2013.

{5} JR Wright & R Parker, *The Mystic Philosophy Of David Myatt*. 2016. ISBN-13: 978-1523930135.

A Gratis Open Access (pdf) version of the book is available on Myatt's weblog at <https://davidmyatt.wordpress.com/2017/10/30/david-myatt-collected-works/> [Accessed October 2017] and which web-page provides links to Gratis Open Access versions of Myatt's own works.

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## Hitler, National-Socialism, and Politics - A Personal Reappraisal

### Introduction - A Moral Perspective

Almost exactly a year ago, I perhaps somewhat presumptuously, temerarily, penned a rather long essay entitled *The Uncertitude of Knowing* [1] in reply to questions asked of me in relation to National-Socialism, Hitler, and my philosophy of The Numinous Way; and which essay itself was an attempt to elucidate another essay, the year before that, concerning Reichsfolk and a Muslim Khilafah. As I wrote at the beginning of my reply in *The Uncertitude of Knowing*,

"There are interesting, important and rather complex philosophical and ethical issues here, that require detailed, serious, and above all, rational, consideration. To explain, in a satisfactory manner, these issues and offer satisfactory answers would perhaps require a philosophical treatise of length equal to a book, and I have to admit that I currently possess no desire to write such a book, partly because I am aware that I may not have all or even many of the answers required, and that such answers as I do have, or some of them, might be erroneous and that therefore may need to be amended. Therefore, all I can do here is try in a rather unsatisfactory way to summarize such answers, such views, of mine."

In *The Uncertitude*, the title itself reflecting my concern and approach, I continued to emphasize that my replies were tentative and I - as a result of *πάθει μάθος*, of acknowledging my *ὑβρις* of decades - open to correction and to further learning.

Over the past year I have continued to study, research, and reflect upon these 'complex philosophical and ethical issues' and have had cause, as I anticipated, to amend my conclusions, especially those in respect of National-Socialism, Hitler, and Reichsfolk, some of which new conclusions I have briefly mentioned in my essay, published this month, *Some Philosophical and Moral Problems of National-Socialism*, and which new conclusions led me to withdraw *The Uncertitude of Knowing*.

This further study and research, perhaps wyrdfully, included getting to know people who shared their personal and familial experiences of National-Socialist Germany with me, with these experiences being of those who were the subject of the *Nürnberger Gesetze* and who thus traumatically endured the consequences of those laws and the prejudice and hatred they codified. These direct experiences of the personal and moral effects of National-Socialism were those of individuals that I, through a personal knowing of them, considered to be honourable and which personal experiences thus served to place into perspective, into a moral - a numinous - perspective, the accounts given to me, decades earlier, of some German National-Socialists I had met who fought for and gave their loyalty to Adolf Hitler and which accounts had been formative of what became my decades-long dedication to the cause of National-Socialism, a dedication broken only by my personal experiences of Islam and by the *πάθει μάθος* that was the genesis of my philosophy of The Numinous Way.

As I mentioned in *The Uncertitude of Knowing*:

"All I know - all I say and write - derives from my own diverse personal experiences and my reflexion upon such experiences; from my experience of diverse ways of life, diverse religions, and by my interaction with individuals..."

Suffice therefore to say that my new encounter and interaction with particular people, my reflexion on those experiences, and my further study and research, has led me to a new personal learning, and to a better understanding of both the ethics of The Numinous Way and of the personal, the moral, implications of those ethics.

However, it is to be expected that some people will not like - nor others understand - where this new learning and my thinking have led me and may be leading me. But as TS Eliot beautifully expressed it in his poem *Little Gidding*:

And what you thought you came for  
Is only a shell, a husk of meaning  
From which the purpose breaks only when it is fulfilled  
If at all. Either you had no purpose  
Or the purpose is beyond the end you figured  
And is altered in fulfilment.

### Ethical Consequences

Empathy - as outlined in various essays including *Introduction to The Philosophy of The Numen* and *The Natural Balance of Honour* - is the basis for the ethics of The Numinous Way, with compassion and a personal honour being

how we can, personally as individuals, be ethical in accord with the knowing, the understanding, the insight, that empathy reveals. This empathic revealing is of our affective and effecting connexion to other life, including human beings.

The immediacy of empathy in the living moment means a living-in, a dwelling-in, the moment, inclining us toward to wu-wei and,

"to being compassionate and honourable human beings, concerned only with our own affairs, that of our family, and that of our immediate locality where we dwell, work, and have-our-being." *Some Philosophical and Moral Problems of National-Socialism*

There therefore cannot be, as mentioned in *A Brief Numinous View of Religion, Politics, and The State*, any desire for involvement with politics, since

"the goals, objectives and aims of politics are, by their very nature, based on human-manufactured divisions and categories deriving from a causal separation of beings: that is, which involve denoting individuals on the basis of some principle of inclusion/exclusion, and which principle of inclusion/exclusion (of separation of human beings) is immoral because un-numinous."

What is thus important, moral, numinous, are individuals who - feeling, knowing, suffering and its causes - live and who act with personal compassion and personal honour, with the boundary, the horizon, of such acts being, by the nature of empathy, of the nexion they are, and only and ever of the personal, immediate, local kind. In practical terms, there are and cannot be any supra-personal causes, agendas, aims, goals, for such things take us toward abstractions and beyond the bounds of empathy and of how The Numen is or becomes presented in and through the personal experiencing of, an interaction with, other living beings: human, of Nature, of the Cosmos; and a personal experiencing which is direct, unfettered, undistorted, by any abstraction, by any prejudice, by any division - conscious or unconscious - into 'us' and 'the separate others'.

A consequence of this is that we can only - without causing more suffering or contributing to suffering - alleviate suffering, try to ameliorate what is wrong, by means of personal, direct, compassionate, honourable, acts when we personally encounter suffering, dishonour. No cause, no movement, whether deemed political, social, or religious - nothing supra-personal involving us surrendering our individual judgement of empathy, our individual authority, and our personal honour - can alleviate suffering or ameliorate what is wrong, dishonourable, for such supra-personal things are among the causes of suffering or contribute to or will contribute to suffering, given our past and current human nature.

Hence the only moral change, the only revolution, that is possible - numinous, good - is that of ourselves; within and personal; and this is a reformation of ourselves and then our living of a moral, of an empathic, compassionate, honourable, life.

This precludes the possibility of such a moral individual supporting some cause, some group, some movement, some person, in the belief that such a cause, group, movement, or 'leader', can 'make a difference' or can or might in some way move us toward some future where there is less suffering.

Thus it is morally wrong - from the perspective of The Numinous Way - to suggest, as for example I previously did in *The Uncertainty of Knowing*, that a group such as Reichsfolk or a way such as Ahlus Sunnah wal-Jammah might be alternatives "capable of guiding honourable individuals to do what is honourable", and thus have "the ability to alleviate at least some of the suffering which blights this world." And wrong not only because such groups, such ways, are based on immoral abstractions - on principles of inclusion/exclusion - but also because their very nature, their very being, as groups and such ways are incompatible with The Numen, and so cannot and do not in any way presence the numinous or express the numinous since such numinosity only lives, dwells, is manifest - in the personal sense - by individuals leading or inclining toward leading an empathic, compassionate, honourable, life.

In brief, it is personal virtues such as *εὐταξία* - and their cultivation by individuals - which are important, required, moral, not some group, some organization, some 'leader', or some political aims and goals.

### **Adolf Hitler and National-Socialism**

For a long time, I regarded Adolf Hitler as a good man, an honourable man, and National-Socialism - especially my 'revised version' of National-Socialism manifest in Reichsfolk - as either an intimation of the numinous or as an expression of what is noble and honourable.

Now, in respect of Hitler, I ask two questions: (1) 'what is good' and my answer, manifest in The Numinous Way, is that what is good is what is compassionate; what alleviates suffering; what does not cause or contribute to suffering; what manifests love, empathy; and (2) 'what is honourable' and my answer is what is dignified, what manifests self-control, fairness; a balanced judgement.

How then does Hitler fare according to these criteria? Do his actions - manifest for example in the *Nürnberger Gesetze* and their consequences, in his use of *krieg* in pursuit of some supra-personal aim, and in the use of the abstractions of race and nation - reveal a man of compassion, of balanced judgement, of fairness? Someone who feels and understands the error that is *ὑβρις* and is therefore circumspect, in touch with and respectful of the numinous? Who knows the limits of appropriate human behaviour? No.

For example, there is nothing honourable in the *Nürnberger Gesetze* and their consequences; in the personal suffering, the deaths, they caused, in the prejudice and the hatred they engendered and codified. Nothing good in the use of *krieg* in pursuit of some supra-personal aim; in the suffering and the deaths caused. Nothing good or honourable in the demand for obedience and in the manipulation of people's emotions by rhetoric and propaganda;

nothing good or honourable in the punishment of those who were inclined, as is morally right and justified, not to surrender their individual judgement and who thus refused to be obedient in such supra-personal matters, especially in relation to certain 'political' abstractions, such as 'race', nation, and the *führerprinzip*.

As someone once wrote:

"Das war ein Vorspiel nur, dort wo man Bücher verbrennt, verbrennt man auch am Ende Menschen."

In respect of National-Socialism - new or old - I now ask similar questions to the ones asked in respect of Hitler. That is, can The Numen, the good, what is honourable, empathic, compassionate - what is moral - be manifest in, be presented by, such a weltanschauung as National-Socialism? No.

No, for two simple reasons. (1) Because such a weltanschauung has its very being in immoral abstractions, be they termed 'race', nation, volk, ethnicity, folk, or whatever; is defined by the principle of inclusion/exclusion, by the separation and prejudgement of human beings by abstract criteria. (2) Because such a weltanschauung by its very nature is supra-personal, organized, authoritative, dogmatic, and numinosity only lives, dwells, is manifest - in the personal sense - by individuals leading or inclining toward leading an empathic, compassionate, honourable, life where there is no need of any authority, any judgement, any criteria, other than their own, deriving from their empathy and their unique *πάθει μάθος*.

There is thus, based on applying the moral criteria of The Numinous Way, a complete rejection by me of National-Socialism - of whatever kind - and an understanding of Hitler as a flawed individual who caused great suffering and whose actions and policies were dishonourable and immoral.

### Conclusion

The Numinous Way is, and can only ever be, an individual way; a non-political, non-religious, choice of individuals desirous of developing and using empathy and hopeful of leading honourable lives that do not cause or contribute to the suffering of living beings. Lives where one of the greatest virtues - a manifestation of our humanity - is considered to be a loyal and personal love between two human beings, regardless of the perceived or assumed ethnicity, nationality, social status, or 'sexual orientation', of the individuals concerned. As Sappho wrote, over two and half thousand years ago:

μνάσασθαί τινά φαιμι [καὶ ἕτερον] ἀμμέων...

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

As for me, my journey of learning, of self-discovery, of making mistakes, of trying to acknowledge and correct my errors, of interior change via *πάθει μάθος*, does not yet seem to be ended.

David Myatt  
January 30th 2012 ce

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

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

[2] Sappho, Fragments 147/138 [Lobel and Page].

My translation is:

Believe me, in the future someone  
Will remember us ...

Because you love me  
Stand with me face to face  
And unveil the softness in your eyes ...

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## Some Philosophical and Moral Problems of National-Socialism

### Introduction

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

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

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

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

### Collectivism, Nationalism, and Race

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

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

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

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

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

### Contra The National-Socialism of Adolf Hitler

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

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

ὦ πάτρας Θήβης ἔνοικοι, λεύσσειτ', Οἰδίπους ὄδε,  
ὃς τὰ κλείν' αἰνίγματ' ἤδει καὶ κράτιστος ἦν ἀνὴρ,  
οὐ τίς οὐ ζήλω πολιτῶν ἦν τύχαις ἐπιβλέπων,  
εἰς ὅσον κλύδωνα δεινῆς συμφορᾶς ἐλήλυθεν.  
ὥστε θνητὸν ὄντα κείνην τὴν τελευταίαν ἰδεῖν  
ἡμέραν ἐπισκοποῦντα μηδέν' ὀλβίζειν, πρὶν αὖ  
τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγεινὸν παθῶν. [6]

In effect, therefore, and in general terms, the National-Socialism of Adolf Hitler was un-wise; based on a misunderstanding of human nature, and he himself shown, despite his remarkable achievement of gaining power, as lacking a reasoned, a well-balanced, judgement [σωφρονεῖν] - since such a balanced judgement would, as Aeschylus

explained in the Oresteia, reveal that πόλεμος [7] always accompanies ὕβρις and that only by acceptance of the numinous authority of πάθει μάθος (the new law presented to mortals by immortal Zeus) could the tragic cycle of ἔρις be ended.

### **A Numinous View of The National-Socialism of Adolf Hitler**

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

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

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

The practical criteria which empathy implies is essentially two-fold: the criteria of the cessation of suffering, and the criteria of the individual, personal, judgement in the immediacy of the moment. For the Philosophy of The Numen, these two criteria manifest the natural character of rational, conscious, empathic, human beings and thus express the nature of our humanity and of human culture, and which nature is manifest in a practical way in compassion and in personal honour.

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

(i) A collective identity and its acceptance.

Empathy, as a natural if still under-used and under-developed human faculty, is only and ever individual and of the immediacy of the living moment. [8] It is always personal, individual, and cannot be abstracted out from an individual living being - that is, it cannot have any causal ideation or be represented by or expressed by someone else.

There is the personal, individual, freedom that the knowing that empathy uniquely presents to the individual, and therefore no need of, no sense of, belonging to other than one's immediate surroundings, and no sense of identity beyond the personally known, for all human beings encountered are encountered and empathically known as they uniquely are: as individuals with their own lives, feelings, hopes, and with their own potential and their own past.

Which in essence means The Numinous Way is the way of individuals, and an individual manner of living to be accepted or rejected according to the individual. Thus such a collective identity - and a desire for and acceptance of such an identity - is contrary to this very individual numinous way.

What matters for The Numinous Way is the individual; their empathy, their honour; their personal judgement. What does not matter are supra-personal manufactured abstractions such as a 'nation'. Consequently, the empathic, honourable, individual only has a duty to themselves, to their immediate kin, and to those personally given a pledge of loyalty: not a duty or obligations to some manufactured collective identity however such identity be expressed.

(ii) Authority and its acceptance manifest in specific individuals and expected obedience to such authority.

As I wrote in *Authority and Legitimacy in the Philosophy of The Numinous Way*:

" For The Numinous Way, it is the exercise of the judgement of the individual - arising from the use of empathy and the guidance that is personal honour - that is paramount, and which expresses our human nature.

That is, it is honour, the understanding that empathy provides, and the judgement of the individual, that are legitimate, moral, numinous, and thence the basis for authority. This means that authority resides in and extends only to individuals - by virtue of their honour, their empathy, and manifest in their own personal judgement, and therefore this always personal individual authority cannot be abstracted out from such personal judgement of individuals. In practical terms, this is a new type of authority - that of the individual whose concern is not power over others but over themselves, and which type of power is manifest in a living by honour, and thence in their self-responsibility and in how they interact with others."

Thus, such non-individual authority, acceptance of and obedience to such authority, is contrary to The Numinous Way.

(iii) Mandatory enforceable punishment of those contravening or not accepting such authority and the laws made by such authority.

Given that, for The Numinous Way, authority and justice are individual and manifest in individual judgement and through personal honour, such mandatory punishment by some abstract authority is quite contrary to The Numinous Way.

(iv) The use of particular abstractions (for example nation and race) as a criteria for judgement and for evaluating individual worth.

According to both empathy and honour, such a judgement of others, such prejudice, on the basis of some abstraction such as perceived race or 'nationality' is immoral [9]. The only moral, honourable, criteria is to judge *individuals* as individuals, sans all abstractions, on the basis of a personal knowing of them extending over a duration of causal Time. To judge *en masse*, without such a direct, personal, extended, personal knowing of each and every individual is

reprehensible.

In addition, it is immoral - unempathic, uncompassionate, dishonourable - to treat people on the basis of their assumed or alleged race or nationality. Thus, the enforced herding of people into 'concentration camps' on the basis of alleged, assumed, race or nationality is quite unjustifiable, inhuman.

(v) The use of particular abstractions as a criteria for identity.

Such abstractions included 'blood' and nationality, so that identity became a matter of individuals being classified - by themselves, others, and by the State - according to certain chosen abstract criteria based on 'race' and heritage. Thus there were distinct notions, distinct levels, of separateness.

Empathy, however, presents us with an acausal-knowing of life, human and otherwise, and this knowing is of ourselves as but one fallible, biologically fragile, mortal, microcosmic nexion, and thus of how our self, our perceived and singular separate self-identity, is appearance and not an expression of the true nature of our being [10], which nature is one of connexions, between living emanations, not one of separations.

Such a revealing of our nature reveals that we should act with empathy and honour in the knowledge that our actions affect others or can affect others, directly, indirectly, emotionally, and acausally. That their joy, their pain, their suffering, their fate is ours by virtue of us as a connexion to them - as a connexion to all life; as one emanation of *ψυχή* [11].

What abstractions do is that they conceal our true empathic, compassionate, honourable nature and, ultimately, sever the connexion we are to *ψυχή*, to The Numen.

As mentioned in *On The Nature of Abstractions*:

"The error of abstractionism - of using existing abstractions and manufacturing other abstractions and using these as the source of ethics, of judgement, and so ascribing a value to them - is the error of *ὑβρις* (hubris). That is, the error of unbalance: of neglecting or being unaware of empathy, and of neglecting or being unaware of or profaning the numinous. In the personal and social sense, *ὑβρις* is revealed in a lack of compassion, a lack of balanced reasoning, and not only ascribing to one's self (or some other abstraction, such as a nation-State) what is assumed to be the perfection of right and of good (or the best current approximation of it) but also acting on that presumption to the detriment, the harm, of others.

This is unethical - as all abstractions are inherently unethical - because what is ethical is determined by empathy, and thus cannot be abstracted out of that direct, immediate, and personal knowing which presences empathy in us, as human beings."

(vi) The use and acceptance of a particular abstraction - *kampf* - as an embodiment and expression of human nature.

As mentioned previously, in the *Contra The National-Socialism of Adolf Hitler* section, *kampf* as principle, as abstraction, is a manifestation of the error of *ὑβρις* and of a lack of empathy.

For empathy, and the cultivation of *σωφρονεῖν*, incline us toward - or should incline us, as individuals, toward - a letting-be; to wu-wei; to a living in the immediacy-of-the-moment. To being compassionate and honourable human beings, concerned only with our own affairs, that of our family, and that of our immediate locality where we dwell, work, and have-our-being.

In addition:

"In The Numinous Way, a distinction is made between war and *combat* in that combat refers to *gewin* - similar to the old Germanic *werra*, as distinct from the modern *krieg*. That is, combat refers to a more personal armed quarrel between much smaller factions (and often between just two adversaries - as in single combat, and trial by combat) when there is, among those fighting, some personal matter at stake or some personal interest involved, with most if not all of those fighting doing so under the leadership of someone they personally know and respect and with the quarrel usually occurring in the locality or localities where the combatants live.

Thus, war is contrary to The Numinous Way - to the Cosmic Ethic - not only because of the impersonal suffering it causes, but also because it is inseparably bound up with individuals having to relinquish their own judgement, with them pursuing some lifeless un-numinous abstraction by violent means, and with the development of supra-personal abstract and thus un-numinous notions of 'justice' and law.

Hence, there is, for The Numinous Way, no such thing as a 'just war' - for war is inherently unjust and un-numinous. What is just and lawful are honourable individuals and their actions, and such combat as such individuals may honourably and personally undertake, and such violence as they may honourably and of necessity employ in pursuit of being fair and ensuring fairness." *War and Violence in the Philosophy of The Numinous Way*

## Conclusion

It should thus be quite clear why The Numinous Way is contrary to and incompatible with the National-Socialism of Adolf Hitler that was manifest in National-Socialist Germany.

David Myatt  
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(Revised JD2455956.107)

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

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Notes

[1] Refer, for example, to *Introduction to The Philosophy of The Numen* and also *The Natural Balance of Honour - Honour, Empathy, and Compassion in the Philosophy of The Numinous Way*, from which this is a quote:

"As used and defined by The Numinous Way, empathy - *ἐμπάθεια* - is a natural human faculty: that is, a noble intuition about another human being or another living being. When empathy is developed and used, as envisaged by The Numinous Way, it is a specific and extended type of *συμπάθεια*. That is, it is a type of and a means to knowing and understanding another human being and/or other living beings - and thus differs in nature from compassion."

[2] See: (i) *An Introduction To The Ontology of Being*; (ii) *Some Notes Concerning Causality, Ethics, and Acausal Knowing*; (iii) *Acausality, Phainómenon, and The Appearance of Causality*.

[3] qv. *The Natural Balance of Honour*.

[4] In his 1933 speech at the University of Freiburg, where he quoted the following verse (v.514) from *Prometheus Bound* [my translation] -

τέχνη δ' ἀνάγκης ἀσθενεστέρα μακρῶ.

How so very feeble Craft is before Compulsion!

[5]

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

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

*Aeschylus* (attributed), *Prometheus Bound*, 515-6 [My translation]

[6]

You natives of Thebes: Observe - here is Oedipus,  
He who understood that famous enigma and was a strong man:  
What clansman did not behold that fortune without envy?  
But what a tide of problems have come over him!  
Therefore, look toward that ending which is for us mortals,  
To observe that particular day - calling no one lucky until,  
Without the pain of injury, they are conveyed beyond life's ending.

*Oedipus Tyrannus*, vv. 1524-1530 [My translation]

[7] In respect of *πόλεμος* see my *The Abstraction of Change as Opposites and Dialectic* where I suggest that as used by Heraclitus it implies neither *kampf* nor conflict, but rather - as a quote from Diogenes Laërtius suggests - what lies behind or beyond *Phainómenon*; that is, non-temporal, non-causal, Being. *πόλεμος* is thus that which is or becomes the genesis of beings from Being, and also that which manifests as *δίκη* and accompanies *ἔρις* because it is the nature of *Πόλεμος* that beings, born because of and by *ἔρις*, can be returned to Being (become bound together - be whole - again) by *enantiodromia*.

[8] Refer, for example, to *Introduction to The Philosophy of The Numen*

[9] See *Empathy and The Immoral Abstraction of Race* and also *On The Nature of Abstractions*.

[10] Refer for example to *Acausality, Phainómenon, and The Appearance of Causality* and also *An Introduction To The Ontology of Being*.

[11] Correctly understood - and as evident by the usage of Homer, Aeschylus, Aristotle, et al - *ψυχή* implies Life *qua* being.