

Some Questions For DWM, 2022



In the *Numinous Expiation* chapter of your *Religion, Empathy, and Pathei-Mathos* [1] you wrote that

"One of the many problems regarding my own past which troubles me - and has troubled me for a while - is how can a person make reparation for suffering caused, inflicted, and/or dishonourable deeds done,"

and that you did not "know the answer to the question how to so numinously make reparation, propitiation."

Since that was written twenty years ago are you still troubled and have your views changed in regard to personally not seeking propitiation through a religion such as Christianity?

Yes, I am still troubled, burdened, by my extremist past and the suffering I caused by believing in, agitating for and propagandizing on behalf of the ideology of National Socialism and a particular interpretation of Islam.

For me, the source of such a burden is two-fold: how can I, and perhaps others, not cause suffering; and for me at least there is not and probably never can be any expiation, any reparation made.

The only answer I have now, as then, is an attempt to live in "a certain gentle, quiet, way so as not to intentionally cause suffering, so as not to upset the natural balance of Life."

Have I succeeded? I cannot presume to answer.

Which brings me to my next question. Some of your former political opponents do not believe what one socialist called your "change of heart". [2]

Hence they claim you are still a neo-nazi; that what you write and have written since 2010 such as your autobiography should be treated with suspicion and not taken seriously; that unless you come out in public to attend some sort of 'media circus' and directly answer their questions, they will never believe you; and that you are so concerned about your reputation that you continually search 'social media' sites and anonymously try to not only engage with them but try to cover-up your past.

How do you react to such claims?

φημί ἐγώ, Μαθεῖν θέλω τὰ ὄντα καὶ νοῆσαι τὴν τούτων φύσιν καὶ γνῶναι τὸν θεόν· [3]

Such a seeking to apprehend such things is what now and for the past twenty or so years has occupied me.

As for trying to cover-up my past almost everything I wrote during my neo-nazi decades and my decade as a Muslim is archived somewhere. In the case of my neo-nazi decades by what used to be called 'Special Branch' as I learned following my arrest by them in 1998, and also archived on the 'world-wide web'. In the case of my decade as a Muslim an archive of my Muslim writings also exists on the 'world-wide web'. [4]

Therefore, any attempt by me or by anyone to 'cover-up' my past would be pointless. In addition, I have no desire whatsoever to do so since what exists documents my mistakes, failings, extremism, and arrogance which I want those who may be interested to know, and which acknowledgment of my past by me led to that 'change of heart'. One person has used such archives to document my extremism and the weltanschauung I developed after my rejection of that extremism. [5]

As for what they or others claim or believe about me now and the past, it is their burden howsoever brought-into-being, howsoever nurtured and howsoever it might be described by them or by others. Occupied by the aforementioned seeking, I am now too near death, too wearied by my own hubris and acknowledgment of it, too saddened by how so much suffering is still caused despite our human culture of pathei-mathos, to be concerned about what others claim or believe about me let alone try to change anyone's beliefs or attitudes by engaging with them in whatever way.

In a compilation published in 2019 containing some earlier essays of yours about race and extremism and which compilation complemented your 2013 book *Understanding and Rejecting Extremism* [6] you wrote:

"the personal fault of extremists seems to be that of being unable and/or unwilling to view, to consider, the good that exists in people, in society, and/or of ignoring the potential for good, or change toward the good, which is within people, within society, within what-is. To prefer the dream in their head to reality; and/or to prefer the struggle, the strife, the conflict, to stability and peace; and/or to need or to desire repeated stimulation/excitement. One cause of such things could, in my view - from my experience - be the inability or the unwillingness of a person, an extremist, to develop and use their own individual judgement, as well as the inability or the unwillingness to take individual, moral, responsibility for their actions and for the effects those actions personally have upon people." [7]

Is that and what follows about 'the good of society' and about what you term The Uncertainty of Knowing a reasonable summary of your understanding of extremism and of your past, and are you dismayed that such personal reflections are ignored?

That essay and my *Understanding and Rejecting Extremism* are indeed a reasonable summary, and which understanding was the genesis of my weltanschauung of pathei-mathos.

But as I wrote in *Understanding and Rejecting Extremism*,

"My conclusions regarding extremism resulted from some years of moral, personal, and philosophical questioning and reflexion; a questioning whose genesis was a personal tragedy in 2006, and which questioning led me a few years later to reject all forms of extremism and develop my own weltanschauung - the philosophy of pathei-mathos - based on the virtues of empathy, compassion, and humility.

I make no claim concerning the originality, or concerning the correctness or the value or the importance of my conclusions about extremism. They are just my personal, and fallible, conclusions which - given my extremist past - may interest, or be of some use to, some people; and, being such personal conclusions, they are neither presented in an academic way nor are comparisons made with the work and the conclusions (academic or otherwise) of others about extremism."

Similarly, my weltanschauung is just my weltanschauung; representing my attempt to apprehend the physis of human beings; to understand the causes of suffering and how suffering can be alleviated; and understand the nature of the numinous and what it means and meant, and thus whether the numinous is embodied in theos, however understood, or in human virtues such as compassion, empathy and honour which thus might obviate the need for a belief in something supra-personal be that theos or some -ism or some -ology.

One of the causes of suffering is of course what is now termed 'extremism' be it personal, of one's character, or ideological or religious or political or social.

As for such writings being ignored, no, I am not dismayed only sadly resigned as an old man to what appears to me to be the current reality of the unchanged perhaps unchangeable physis of some human beings "despite our thousands of

years old human culture of *pathei-mathos*". Yet, and perhaps naively, I still nurture a slight hope that we mortals here on Earth can change in sufficient numbers toward being compassionate, empathic, and honourable and thus reduce the suffering we cause to other beings, human and otherwise.

In a 2017 monograph you wrote about *καλὸς κάγαθός* in a manner which some readers found controversial given you seemed not only to be suggesting some sort of new aristocracy but also some kind of new European style paganism. One striking passage is:

"[W]e are, ontologically, emanations of and presence Being, and are a connexion to the cosmos - to other presencings of Being - through, in terms of epistemology, not only reason (λόγος), perceivance (νοῦς) and wordless-awareness (συμπάθεια, empathy) but also through τὸ ἀγαθόν, τὸ καλόν, and ἀρετὴ, through the beautiful and the well-balanced, the valourous and honourable, and those who possess *arête*, all of which are combined in one Greek phrase: *καλὸς κάγαθός*, which means those who conduct themselves in a gentlemanly or lady-like manner and who thus manifest - because of their innate physis or through *pathei-mathos* or through a certain type of education or learning - nobility of character." [8]

Were you suggesting a new aristocracy and a new pagan religion?

I was suggesting, evidently not very well, that

"the *sophia*, the *sapientia*, of *theos* is presenced not in the 'word of God' (scriptures) but in the personal Greek virtues of τὸ ἀγαθόν, τὸ καλόν, and ἀρετὴ, and in the metaphysical principle denoted by the term αἰών," [9]

and thus that those who conduct themselves in an old-fashioned gentlemanly or lady-like manner manifest an aspect of the numinous that was anciently described as "the *sophia*, the *sapientia*, of *theos*" [10] and that combined with empathy - manifest as empathy is in compassion and tolerance - that this could lead to a new non-theological awareness of, and a respect for, the numinous. One which being personal is non-doctrinal but akin to some ancient pagan *weltanschauungen* that existed for millennia in some Western lands as well as in other places around the world.

I summarized this non-theological awareness as

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

In another monograph I also suggested that

"an aspect of the *paganus*, Greco-Roman, apprehension of the numinous, of *καλὸς κάγαθός*, is a [Ciceronian] awareness and acceptance of one's civic duties and responsibilities undertaken not because of any personal benefit (*omni utilitate*) that may result or be expected, and not because an omnipotent deity has, via some written texts, commanded it and will punish a refusal, but because it is the noble, the honourable - the gentlemanly, the lady-like, the human - thing to do." [11]

What are these civic duties and responsibilities? To a State, or nation, or as in Greece to a πόλις or as in Rome to a Caesar?

This is a subject I really should have written about in that monograph and it was remiss of me not to have done so. My mistaken assumption at the time was that readers would be aware of my previous writings about how my *weltanschauung* dealt with what I termed supra-personal abstractions or 'forms' such as the State and the nation. As in Parts Two, Three and Four of *Religion, Empathy, and Pathei-Mathos*. [1]

In Part Three of that work I wrote that

"[i]n the case of the culture of *pathei-mathos*, it not only provides, as does the modern State, a perspective (and a teleology) unrelated to the judgement of a supreme deity and the promise of an after-life, but also points us toward answers rather different from those provided by proponents of the State, of liberal democracy, and of a jurisprudence concerned with international law and codifying and criminalizing what politicians, and/or some political theory, ideology, dogma, or agenda, deem to be bad.

For what that culture provides is an understanding of how all forms - be they considered political, or codified ideologically or in the form of a dogmatic hierarchical religion - have caused suffering, or do cause suffering sooner or later, because they are judgemental, supra-personal; and that such suffering is unjustified because it is individual human beings and indeed the other life with which we share this planet who and which are important; and that to alleviate and to prevent and remove the causes of suffering is necessary because a manifestation of what is good; that is, a manifestation of reasoned, balanced, compassionate, personal judgement, and of that learning, that knowledge, the insights, that personal experience of conflict, war, disaster, tragedy, havoc, violence, hatred, and pain, have taught and revealed to individuals for some three thousand years."

In Part Four I compared the answers of conventional religions and proponents of The State, writing that

"[i]n respect of the culture of pathei-mathos, I find within it an alternative to these two influential, but in many ways quite similar, ontologies with their powerful entities, their guidance, their punishments and rewards, and the progression of individuals toward some-thing which the powerful entity asserts or promises it can provide.

This alternative is the ontology of us - we human beings - as a transient affective and effective connexion to other living beings, an emanation of the flux of Life, of ψυχή. That is, of the separation-of-otherness - of I and of 'them', the others - being the result of a causal-only perception, and of denotatum: of our propensity to give names to, or to describe by means of terms, that which we observe to be or that which we assume to be is different to and separate from us, whereas, as empathy reveals, 'we' are part of, an aspect, of 'them' since 'they' are also finite, transient, emanations of ψυχή.

There is no abstract 'good' and 'evil' here; no division or cleaving asunder of φύσις (physis). There is only us in harmony, in balance, with our nature, our φύσις, or us not in harmony with our nature as an affecting and effecting, finite, transient, mortal, aspect of Life. If we are harmony - in balance with Life, with other life - we do not cause or contribute to or are not the genesis of suffering: we do not affect Life in a harmful way, and as I have intimated elsewhere love, compassion, humility, empathy, and honour, are a possible means whereby we, in harmony with our φύσις, can avoid harming Life and its emanations, be such life our fellow human beings or the other life with which we share this planet."

I went on to write that this

"alternative ontology, derived from the culture of pathei-mathos, suggests that the answer to the question regarding the meaning of our existence is simply to be that which we are. To be in balance, in harmony, with Life; the balance that is love, compassion, humility, empathy, honour, tolerance, kindness, and wu-wei,"

with wu-wei a Taoist term

"used in my philosophy of pathei-mathos to refer to a personal 'letting-be' - a non-interference - deriving from humility and from a feeling, a knowing, that an essential part of wisdom is cultivation of an interior personal balance and which cultivation requires acceptance that one must work with, or employ, things according to their nature, their φύσις, for to do otherwise is incorrect, and inclines us toward, or is, being excessive - that is, toward the error, the unbalance, that is hubris, an error often manifest in personal arrogance, excessive personal pride, and insolence - that is, a disrespect for the numinous."

All of which implies, with one important exception, non-violence. The exception being the matter of personal honour in the immediacy of the moment when an individual is confronted with someone or some many who are intent on harming or bullying that individual or someone or some others nearby. The person of honour would defend themselves, with force if necessary, as they would when defending those being harmed or bullied.

Your writings about your philosophy have been described as making "inscrutably dense arguments." Is there a work of yours you would recommend for those interested in your philosophy of pathei-mathos? Finally what is your opinion of the book titled *The Mystic Philosophy Of David Myatt*, a third edition of which was published in 2021?

A short introduction is my 2019 essay *Physis and Being* [12] with my 2022 text *Numinosity, Denotata, Empathy, And The Hermetic Tradition* providing a more detailed perspective. [13] The third edition of *The Mystic Philosophy Of David Myatt* [14] is a reasonably comprehensive overview.

David Myatt
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- [1] *Religion, Empathy, and Pathei-Mathos*. 2013. ISBN 9781484097984. Gratis Open Access pdf: <https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf>
- [2] <https://web.archive.org/web/20121214002444/http://hurryupharry.org/2012/12/11/david-myatt-has-a-change-of-heart/>
- [3] Poemandres, 3. "I answered that I seek to learn what is real, to apprehend the physis of beings, and to have knowledge of theos." Myatt, *Corpus Hermeticum: Eight Tractates*, ISBN 9781976452369. Gratis Open Access pdf: <https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf>
- [4] <https://web.archive.org/web/20101111104858/http://www.davidmyatt.info/>
- [5] <https://davidmyatt.wordpress.com/2021/12/11/a-national-socialist-ideologue/>
- [6] *Understanding and Rejecting Extremism*. 2013. ISBN 9781484854266. Gratis Open Access pdf: <https://davidmyatt.files.wordpress.com/2013/05/dwm-rejecting-extremism-v3.pdf>
- [7] *Some Notes on The Politics and Ideology of Hate in Extremism And Reformation*. 2019. Third Edition. ISBN 978-1691707423. Gratis Open Access pdf: <https://davidmyatt.files.wordpress.com/2019/09/reformation-extremism-v3b.pdf>
- [8] *Classical Paganism And The Christian Ethos*. 2017. ISBN 9781979599023. Gratis Open Access pdf: <https://davidmyatt.files.wordpress.com/2018/03/classical-paganism-v2-print.pdf>
- [9] Chapter Three, *Classical Paganism And The Christian Ethos*.
- [10] The MSS of Tractate XI:3, *Corpus Hermeticum*, read:
- Ἡ δὲ τοῦ θεοῦ σοφία τί ἐστὶ;
Τὸ ἀγαθὸν καὶ τὸ καλὸν καὶ εὐδαιμονία καὶ ἡ πᾶσα ἀρετὴ καὶ ὁ αἰὼν.
- But the Sophia of theos is what?
The noble, the beautiful, good fortune, arête, and Aion.
- [11] *Tu Es Diaboli Ianua: Christianity, The Johannine Weltanschauung, And Presencing The Numinous*. 2017. ISBN 9781982010935. Gratis Open Access pdf: <https://davidmyatt.files.wordpress.com/2018/03/tua-es-diaboli-ianua.pdf>
- [12] <https://davidmyatt.wordpress.com/collected-works-2/physis-and-being/>
- [13] <https://davidmyatt.files.wordpress.com/2022/03/dwm-denotata-empathy-v1b.pdf>
- [14] <https://davidmyatt.files.wordpress.com/2021/08/myatt-philosophy-third-edition.pdf>