

Notes On Expiation, Forgiveness, And Implacability

In the matter of the post-2012 writings of David Myatt, ⁽¹⁾ in which he described his rejection of National Socialism, of all types of extremism, and expounded his weltanschauung of *pathei-mathos* ⁽²⁾ with its virtues of compassion, empathy, and honour, there are only two logical approaches. Either (i) they are, as his former political opponents believe, Myatt "lying through his teeth", ⁽³⁾ a deception, and that he is still an extremist, a neo-nazi; or (ii) they are as Myatt writes expiative ⁽⁴⁾ and express what he has slowly learned from his own *pathei-mathos*: from his three decades as a neo-nazi activist and ideologue, from his decade as a Muslim, from the deaths of two loved ones, and from a scholarly study in their original language of Ancient Greek, Hellenistic, and Christian literature including Aeschylus, Sophocles, Aristotle, Cicero, the *Corpus Hermeticum*, the Christian Gospels and The Fathers Of The Church such as Tertullian, Augustine and Maximus of Constantinople whose writings are included in the collections, edited by Migne, titled *Patrologia Graeca* and *Patrologia Latina*, also known under the title *Patrologiae Cursus Completus*. ⁽⁵⁾

In regard to the belief of his former political opponents the question they have to answer is where is their evidence, their proof? For the civilized rule is that the burden of proof is on those who accuse.

Reasonable doubt: is there any other reasonable explanation for those writings other than the accusation they are lies, a deception? Yes, that they are expiative and born of *pathei-mathos*, in support of which they are consistent over a period of some ten years and detailed both in autobiographical terms, in terms of the scholarly, poetic and other references and quotations, and particularly in terms of the philosophy expressed by means of their ontology, ethics, and epistemology.

Evidential facts: are there any evidential facts that make their accusation substantially more probable to be true rather than false? No. One such evidential fact would be a forensically verified recorded or written confession by Myatt under Police caution in which he admitted they were a deception and that he was still a neo-nazi. No such confession exists.

His accusers have provided no evidence, no proof, and It is therefore reasonable to conclude that the accusation, by whomsoever made and whatever their status, is false. Which logically leads to the questions (i) of why was the accusation not only made but propagated by the accuser(s) for nearly a decade via modern mass media, and (ii) of why no academic or journalist questioned the accusation and asked for or sought evidence for and against it?

Implacability And Peer Pressure

The most obvious and logical answer as to why the accusation was made is the implacability of Myatt's political opponents born as this is from a belief in, an adherence to, an ideology with its uncompassionate axiom of "never forget, never forgive."

A secondary answer is that it is their nature, their character, to be unforgiving and to believe they do not require evidence because they already knew, or felt, that a person was guilty as many of those who, for example, did regarding the accused in the witch-trials such as in Salem and in Scotland, with such verbal evidence as was given in such trials imaginary, emotionally or religiously biased, vindictive, hateful, or prejudiced as in being in those cases misogynistic.

The logical answer as to why the accusation has been assiduously propagated by the accuser(s) is in the second answer: because it is in their nature, their character to do so.

The logical answer to why the accusation has never been rationally investigated or challenged by others is two fold. First, the fallacies of appeal to authority and of *ad populum*. The appeal to authority is when a person, journalists and academics included, accepts what someone else says or writes because they accept or believe that those making or repeating the accusation are some sort of 'authority' on the matter; the fallacy of *ad populum* is when they, including many journalists and academics, believe that because so many others believe or accept the accusation as true it must be true.

Second, it has not been investigated because of 'peer pressure'. In this case, the 'peer pressure' is the current Establishments of the West and their shared *zeitgeist* which Establishments, as evident in the repetition of the accusation against Myatt by politicians, by the mass media and in 'reports' by government and corporate sponsored policy groups, accept the accusation as true. For the careers, the livelihood of most journalists and academics depends on not crossing certain boundaries. In the case of the witch-trials the boundaries were set by the Church and its believers; now the often unacknowledged boundaries are set by current Establishments, by the mass media and by government and corporate sponsored policy groups.

Forgiveness

Forgiveness is one of the virtues of the religion of Christianity. Of religions in general Myatt wrote:

"In fifty years of diverse peregrinations - which included forty years of practical involvement with various religions and spiritual ways, practical involvement with extremisms both political and religious, and some seven years of intense interior reflexion occasioned by a personal tragedy - I have come to appreciate and to admire what the various religions and the diverse spiritual ways have given to us over some three thousand years.

Thus have I sensed that our world is, and has been, a better place because of them and that we, as a sentient species, are en masse better because of them. Thus it is that I personally - even though I have developed my own non-religious weltanschauung - have a great respect for religions such as Christianity, Islam, Judaism, Hinduism, Sikhism; for spiritual ways such as Buddhism, Taoism [...]

One of the greatest gifts such religions and spiritual ways offer seems to me to be the gift of humility: the insight that we human beings are fallible and transient, and that there is some-thing 'out there' which is numinous, sacred, more vast and more powerful than us whether we call this some-thing God, or Allah, or θεός or Nature, or δίκη or Wyrð, or Karma or ψυχή or simply the acausal. The insight that to disregard this some-thing, to disrespect what-is numinous, is unwise - ὕβρις - and perpetuates suffering or is the genesis of new suffering and which new suffering may well continue long after we, who brought it into being and who gave it life, are dead." (6)

Of Catholicism:

"Why does someone who has developed a somewhat paganus weltanschauung - the mystical individualistic numinous way of pathei-mathos - now defend a supra-personal organization such as the Roman Catholic Church? Because I from personal experience appreciate that for all its many faults - recent and otherwise - and despite my disagreement regarding some of its teachings it still on balance does, at least in my fallible opinion, presence - as it has for centuries presented - aspects of the numinous and which presencing has over centuries, again in my fallible opinion, had a beneficial affect on many human beings." (7)

In his 2013 *Understanding and Rejecting Extremism*:

"I have - fully knowing my past hubris, the suffering I have caused, and aware of my manifold errors and mistakes over four decades - a great respect for other religions and spiritual ways, and aware as I am how they each in their own manner, express, have expressed, or are intimations of, the numinous. For instance, I have come to appreciate, more and more over the past few years, the numinosity of the sacred music of the Christian Church (especially Catholicism), from before Gregorian chant to composers such as Byrd, Dowland, Lassus, to Palestrina, to Phillippe de Monte, and beyond." (8)

In his 2017 *The Way Of Jesus of Nazareth* he provides his understanding of the Gospel of John:

"What emerges from my own translation - that is, from my particular 'interpretation of meaning' of the Gospel According To John - is rather reminiscent of what individuals such as Julian of Norwich, George Fox, and William Penn wrote and said about Jesus and the spiritual way that the Gospels in particular revealed. This is the way of humility, of forgiveness, of love, of a personal appreciation of the divine, of the numinous; and a spiritual, interior, way somewhat different from supra-personal moralistic interpretations." (9)

Considering the failure of Myatt's accusers to comment on such writings, and their failure to produce any evidence whatsoever for their accusations about his post-2012 writings, it is logical to conclude that they not only consider such writings about Christianity and forgiveness as part of the deception they accuse him of, but also that they do not believe in the virtue of forgiveness, or if they do then they are ideologically, politically, and thus cunningly selective about those few they believe such forgiveness applies to.

Changing The Narrative

Given the influence of current Western Establishments, the power of the mass media with its concerns for profits and adherence to the zeitgeist of those Establishments, and given the proliferation of national and international government, corporate and commercially sponsored policy groups - vulgarly and misleadingly termed 'think-tanks' - there is little prospect of changing the popular perception of Myatt manufactured by his political opponents, propagated by governments, policy groups and the mass media and accepted by journalists and academics.

In a 2022 interview Myatt was asked about the problem:

[Y]our many vociferous politically motivated opponents have not accepted that you have rejected extremism with many still considering you a neo-nazi. Does that bother you?

DM: No. For judging by their deeds and words they live in a different world from the one I now inhabit or rather that I now perceive. My perceivation is a very local and personal one; of my locality, of Nature and its local emanations; of my relatives and friends and my interactions with and concern for them. That other world beyond - or should that be those other worlds beyond - this local personal world no longer concern me given my plenitude of past mistakes, my past hubriatic suffering-causing interference, and my recently discovered Uncertitude Of Knowing.

They, those opponents, in comparison seem to have that Certitude Of Knowing that I for many decades had, breeding as it did and does prejudice, intolerance, hatred, and discouraging as it did and does empathy, forgiveness, and a personal Uncertitude Of Knowing. (10)

Yet human nature being what it is and has been for millennia, with decades sometimes centuries of strife, repression, intolerance and censorship followed by brief periods of enlightenment where honour and reason burst forth again, there is the possibility that Myatt will be rehabilitated even given that currently the majority of people support or are indifferent to a status quo where no evidence for accusations is required in the 'special cases' manufactured by

Establishments who have managed to convince most of the populace that 'falsehood is truth' and 'dishonour is honour' as occurs every time they designate a group, or some nation, or some person or some belief or cause, as evil and the enemy of the freedom they constantly announce their Establishments uphold. Relevant examples in recent times being the rendition and torture of suspects and their detention in Guantánamo; the invasions of Iraq and Afghanistan; the killing without due process of law of individuals by military drones, and the current proxy war against Russia designated by Western Establishments as the new 'evil Empire' controlled by a new 'evil tyrant' and which Establishments have gone so far as to indite the new 'evil tyrant' for 'war crimes' while their own illegalities, such as invasions and extra-judicial killings, are ignored.

That it took centuries for the Salem, the Scottish and other witch-trials to be rationally perceived for what they were is a relevant historical example of how long such rehabilitation may take.

Conclusion

A suitable summation:

Is to not judge others without a personal knowing of them, to not commit fallacies such as *a dicto secundum quid ad dictum simpliciter*, and to allow for personal expiation, perhaps to presence the numinous in at least one small and quite individual way? Personally, I am inclined to believe it is.

Pietatis fons immense, ἐλέησον,
Noxas omnes nostras pelle, ἐλέησον.

Those words were written by David Myatt in 2018, ⁽⁷⁾ include an ancient doxology, and place certain accusations, and the individuals who make them, who believe them and propagate them, into the necessary perspective, human, divine, and otherwise.

JR Wright
2023

(1) Most of these writings are listed at <https://davidmyatt.wordpress.com/2018/03/09/david-myatt-opera-omnia/>

(2) The Ancient Greek term πάθει μάθος in this context means a personal "learning from adversity and experience". Of *pathei-mathos*, Myatt writes that an:

"intimation of wisdom - and perhaps one of the most significant - is *pathei-mathos*, with Aeschylus writing, in his *Agamemnon*, that the Immortal, Zeus, guiding mortals to reason, provided we mortals with a new law, which law replaces previous ones, and which new law - this new guidance laid down for mortals - is *pathei-mathos*. That is, that for we human beings, *pathei-mathos* possesses a numinous, a living, authority; that the wisdom, the understanding, that arises from one's own personal experience, from formative experiences that involve some hardship, some grief, some personal suffering, is often or could be more valuable to us (more alive, more meaningful) than any doctrine, than any religious faith, than any words one might hear from someone else or read in some book." <https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf>

(3) The expression was used by a British antifascist - honoured in 2016 by the British Establishment with the award of an MBE - and repeated by him in an interview with Canadian journalist Justin Ling that was published in March 2022.

(4) One of the subjects of David Myatt's post-2012 writings is expiation; of finding some means by which the mistakes of his past, of his forty or so years of political and religious extremism, may be offset or recompensed. In his 2013 text *Religion, Empathy, and Pathei-Mathos: Spirituality, Humility, and A Learning From Grief* - <https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf> - he devotes a chapter to expiation and his concerns, from which chapter this is an extract:

"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. For, in the person of empathy, of compassion, of honour, a knowledge and understanding of dishonour done, of the suffering one has caused - perhaps before one became such a person of compassion, honour, and empathy - is almost invariably the genesis of strong personal feelings such as remorse, grief, and sorrow [...]

One of the many benefits of an organized theistic religion, such as Christianity or Islam or Judaism, is that mechanisms of personal expiation exist whereby such feelings can be placed in context and expiated by appeals to the supreme deity. In Judaism, there is *Teshuvah* culminating in *Yom Kippur*, the day of expiation/reconciliation. In Catholicism, there is the sacrament of confession and penance. In Islam, there is personal *dua* to, and reliance on, Allah *Ar-Rahman, Ar-Raheem, As-Salaam*.

Even pagan religions and ways had mechanisms of personal expiation for wrong deeds done, often in the form of propitiation; the offering of a sacrifice, perhaps, or compensation by the giving or the leaving of a valuable gift or votive offering at some numinous - some sacred and venerated - place or site [...]

All such religious mechanisms of expiation, whatever the theology and regardless of the motivation of the individual in seeking such expiation, are or can be cathartic; restorative, healing. But if there is no personal

belief in either a supreme deity or in deities, how then to numinously make reparation, propitiation, and thus to not only expiate such feelings as remorse, grief, and sorrow but also and importantly offset the damage one's wrong actions have caused, since by their very nature such suffering-causing actions are ὕβρις and not only result in harm, in people suffering, but also upset the natural balance. In truth, I do not know the answer to the question how to so numinously make reparation, propitiation. I can only conject, surmise."

His answer of how to make reparation was to write about his past, about his regrets, about his decades of extremism, and about how he came to reject such extremism, political and religious; with his philosophy of pathei-mathos part of the expiation required:

"In a very personal sense, my philosophy of pathei-mathos is expiative, as are my writings concerning extremism, such as my *Understanding and Rejecting Extremism*." Some Questions For DWM, March 2014, <https://davidmyatt.files.wordpress.com/2014/12/dwm-2014-questions.pdf> (5)

(5) References to and quotations from those and other classical authors occur in many of Myatt's philosophical works and autobiographical writings such as in his 2012 *Some Philosophical and Moral Problems of National-Socialism* - <https://davidmyatt.wordpress.com/moral-problems-of-national-socialism/> - and his *Numinous Way Of Pathei-Mathos*, <https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf>. There is also his translation of and extensive commentary on tractates of the Corpus Hermeticum, <https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf>

In regard to Christianity and Fathers Of the Church, there are, for example, (i) his translation of and extensive commentary on chapters from the Gospel of John - <https://davidmyatt.files.wordpress.com/2018/03/gospel-john-chapters1-5.pdf> - (ii) his monograph *Tu Es Diaboli Ianua* - <https://davidmyatt.files.wordpress.com/2018/03/tua-es-diaboli-ianua.pdf> - (iii) essays such as *Persecution And War* - <https://davidmyatt.wordpress.com/about/persecution-and-war/> - where he references *De Civitate Dei contra Paganos* and *Contra Faustum Manichaeum*, and his commentary of tractates of the Corpus Hermeticum. Thus in his commentary on verses 14 and 15 of Tractate XI of the Corpus Hermeticum he writes:

14.

enosis. ἕνωσις. A transliteration given that it is a mystical term with a particular meaning and describes something more than is denoted by the ordinary English word 'union'. It was, for example used by Plotinus, by Maximus of Constantinople, and was part of the mystic philosophy attributed to Pseudo-Dionysius, The Areopagite - qv. Migne, Patrologiae Cursus Completus, Series Graeca. vol IV, 396A. 1857 - and denoted, for Plotinus, a desirable ascent (ἄνοδος) and a 'merging with The One', and for both the Areopagite and Maximus of Constantinople a self-less mystical experience of God.

15.

eikon. εἰκὼν. Another mystical term requiring contextual interpretation, cf. Poemandres 31, regarding which I wrote in my commentary: "I have transliterated εἰκὼν as here it does not only mean what the English words 'image' or 'likeness' suggest or imply, but rather it is similar to what Maximus of Constantinople in his *Mystagogia* [Patrologiae Graeca, 91, c.0658] explains.

Which is of we humans, and the cosmos, and Nature, and psyche, as eikons, although according to Maximus it is the Christian church itself (as manifest and embodied in Jesus of Nazareth and the Apostles and their successors and in scripture) which, being the eikon of God, enables we humans to recognize this, recognize God, be in communion with God, return to God, and thus find and fulfil the meaning of our being, our existence."

<https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf>

(6) *Fifty Years Of Diverse Peregrinations in Religion, Empathy, and Pathei-Mathos*, 2013, <https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf>

(7) *In Defence Of The Roman Catholic Church*, 2018, <https://davidmyatt.files.wordpress.com/2019/02/in-defence-rc-1.pdf>

(8) <https://davidmyatt.files.wordpress.com/2022/10/david-myatt-rejecting-extremism.pdf>

(9) <https://davidmyatt.wordpress.com/2017/09/30/the-way-of-jesus-of-nazareth/>

(10) *An Uncertainty Of Knowing, Four Interviews With David Myatt*, 2023, <https://archive.org/download/myatt-four-interviews/myatt-four-interviews.pdf>