

The Promethean Peregrinations of David Myatt A Brief Biography



The BBC's *Panorama* team confronts David Myatt following the London nail-bombings

Synopsis

"There was something unsettling about the man. Rumours seemed to hang around him like circling vultures..." (1)

"Myatt is an ethereal character. He is a dangerous man..." (Gerry Gable, *Searchlight*)

"Ele deixou o islamismo em 2010 e começou um novo movimento, um místico chamado 'Caminho do numinoso'. Parece que ele deixou todo o ódio para trás. Ele agora enfatiza a paz ea empatia entre todos os humans."

"I am no enigma, my life bared by writings such as this. For words live on to tell just one more story, of redemption." David Myatt - *Absque Vita Tali, Verbum Quoad Litteram Est Mortuum*

"Myatt był od wielu lat jednym z najważniejszych postaci brytyjskiej skrajnej prawicy, pierwszym liderem British National Socialist Movement i ideologiem niesławnego terrorystycznego ugrupowania Combat 18. Jednak w 1998 roku stało się coś dziwnego: przeszedł na islam i przyjął imię Abdul-Aziz ibn Myatt. Nie oznaczało to, że złagodniał. Bo chociaż odrzucił rasizm i nacjonalizm, to jednocześnie wychwalał talibów, bin Laden, dżihad i zabijanie niewiernych. Cała sprawa ma jednak drugie, tajemne dno. Myatt w młodości spędził wiele lat na studiowaniu taoizmu, przebywał w buddyjskich i chrześcijańskich klasztorach, zgłębiał sztuki walki. Później zajął zachodnią tradycję magiczną. Według niektórych źródeł jest przywódcą Order Of Nine Angles, satanistycznej organizacji, której "boją się" inni sataniści. Według niektórych jego "nawrócenie" na islam jest tylko trikiem, kolejną z faustowskich ekspedycji jego życia. On sam kiedyś przytoczył cytata: "Kiedy Prorok (salla Allahu 'alayhi wa sallam) zamierzał wybrać się w podróż, zawsze udawał, że jedzie gdzieś indziej i powiadał: wojna oznacza oszustwo."

David Myatt has been described as a neo-nazi activist and thug, a theoretician of terror, a radical Islamist (supporter of bin Laden and the Taliban), a racketeer, and - according to Professor Jeffrey Kaplan - as having "undertaken a global odyssey which took him on extended stays in the Middle East and East Asia, accompanied by studies of religions ranging from Christianity to Islam in the Western tradition and Taoism and Buddhism in the Eastern path. In the course of this Siddhartha-like search for truth, Myatt sampled the life of the monastery in both its Christian and Buddhist forms."

Others - such as Professor George Michael and Goodrick-Clarke - have alleged that Myatt's spiritual odyssey included exploring the occult, paganism, and "quasi-Satanic" secret societies and that Myatt founded, and led, the Left Hand Path occult group, the Order of Nine Angles. Myatt, however, has always denied having any practical involvement with occultism and Satanism.

Myatt has spent time in jail for violence, also founded and led two neo-nazi organizations - the NSM, and Reichsfolk - and was once arrested on suspicion of conspiracy to murder, although all charges against him were later dropped due to "insufficient evidence".

He has also translated works by Sappho, Aeschylus, Homer, and Sophocles, many of the fragments of Heraclitus, and composed several slim volumes of poetry.

Of Myatt the neo-nazi, Gerry Gable of the anti-fascist Searchlight organization wrote that "he does not have the appearance of a Nazi ideologue ... [S]porting a long ginger beard, Barbour jacket, cords and a tweed flat cap, he resembles an eccentric country gentleman out for a Sunday ramble. But Myatt is anything but the country squire, for beneath this seemingly innocuous exterior is a man of extreme and calculated hatred."

Of Myatt the radical Islamist, Professor Robert S. Wistrich wrote that he "was a staunch advocate of Jihad, suicide missions and killing Jews [and] an ardent defender of bin Laden." At a NATO conference *On Terrorism and Communications* in April 2005, Myatt was described by Ely Karmon, a research scholar at The International Institute for Counter-Terrorism, as having called on "all enemies of the Zionists to embrace the Jihad against Jews and the United States."

Of Myatt the theoretician of terror, Michael Whine of the Board of Deputies of British Jews wrote that the contents of one of the terrorist documents authored by Myatt "provided a detailed step-by-step guide for terrorist insurrection with advice on assassination targets, rationale for bombing and sabotage campaigns, and rules of engagement."

Myatt was also described, by one English newspaper, as "the man who shaped mind of a bomber; the mentor who drove David Copeland to kill [...] Behind David Myatt's studious exterior lies a more sinister character that has been at the forefront of extreme right-wing ideology in Britain since the mid-1960s."

Political scientist Professor George Michael wrote that Myatt has "arguably done more than any other theorist to develop a synthesis of the extreme right and Islam," and actively advocated and pursued an alliance between neo-nazis and radical Muslims as a means of attacking capitalism, 'Zionism', and Western democracy.

According to Myatt himself, his life has been one of experiential learning, culminating in him rejecting extremism, politics and conventional religion, and developing his own mystical philosophy, which he calls both the *the philosophy of pathei-mathos* and *The Numinous Way*, and which philosophy espouses the virtues of empathy, humility, and compassion.

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A Brief Sketch

A controversial figure, now resident in the British Isles, David Myatt was born in 1950 and spent much of his childhood abroad, first in Tanzania, where his father worked for the British Government, and later in the Far East where Myatt began his training in Martial Arts. He returned to England in his mid-teens to complete his education. His political opinions were formed around this time and by his own admission he became involved with "extremist politics".

Despite the assumptions of various journalists, Myatt himself describes his childhood as an "extremely happy one, and I have many, many fond memories of those years."



He studied Physics at University but dropped-out to take up politics full-time. He described his role as that of a "revolutionary street-activist" and it was during this time - the early 1970's - that he was imprisoned twice for his violent political activism. One of these terms of imprisonment resulted from him leading a skinhead gang in a racial attack. During this period he was involved in many violent confrontations, believing, as he later said, that "violence purifies and makes the man." He helped found a small, violent, short lived, neo-nazi organization - the NDFM - which was active in Leeds in 1974, and regularly spoke at Public Meetings, several of which ended in massive brawls. He was then - and possibly still is - the only openly National Socialist since the time of Fascist leader Oswald Mosley to address a crowd at Speaker's Corner, Hyde Park, in London, a meeting which ended in the inevitable brawl, and the arrest of one NDFM steward for possessing an offensive weapon.

Regarding the NDFM, John Tyndall was later to write: " The National Democratic Freedom Movement made little attempt to engage in serious politics but concentrated its activities mainly upon acts of violence against its opponents.... Before very long the NDFM had degenerated into nothing more than a criminal gang." (*Spearhead*, April 1983)

Myatt himself, in his autobiography *Myngath* published in 2010, admits that while living in Leeds he did organize such a gang "whose aim was to liberate goods, fence them, and make some money with the initial intent of aiding our political struggle." He was to be imprisoned for leading this gang following his arrest during a raid by the Yorkshire Regional Crime Squad (later merged with other Regional Crime Squads to become the National Crime Squad whose remit was to deal with organised and major crimes).

Myatt was also, on a number of occasions, the bodyguard of Colin Jordan, one of the founders of the World Union of National Socialists, and original leader of British Movement of which Myatt was a member for many years. In addition, Myatt was recruited by the underground paramilitary group, Column 88 which - it has been alleged - was part of the European Gladio "stay-behind" network, set up, and trained by, Special Forces units (such as the British SAS) to conduct sabotage and assassinations in the event of a Soviet invasion of Western Europe. (2)

It was also during his time in Leeds that he gained something of a reputation for being a "Satanist" as a result of an interview he allegedly gave to a reporter regarding his interest in, and youthful curiosity about, the Occult. Myatt then and subsequently claimed that he had been rather naive and trusting, had been "stitched up", and that the published article was sensationalist fiction, consisting of fabricated quotes, with the reporter breaking his pre-interview promise to show Myatt a draft of the article before it was published. The interview was not recorded, and the reporter was to die a year later, following a long illness. Myatt himself has always emphatically denied being or having been a Satanist, and repeatedly challenged his accusers to provide factual evidence for their allegations, something which they have so far failed to do. He has, however, admitted - in statements made in the 1990's in correspondence with Professor Kaplan and others, in his seven-part political retrospective *The Ethos of Extremism*, and in his 2012 article *A Matter of Honour* (7) - that his "occult involvement, such as it was in the 1970's and later, was for the singular purpose of subversion and infiltration in the cause of National-Socialism, with part of this being to spread racist ideas and denial of the holocaust. Thus one such occult group I associated with was a honeytrap, and the whole intent was political, revolutionary, not occult and not to with 'satanism'. It was a matter of using, or trying to use, such occult groups for a specific neo-nazi purpose without any interest in or personal involvement with the occult."

After several years of violent political activity, Myatt became disillusioned with the leadership of the various extreme Right-Wing organisations, and spent some time as a 'Gentleman of the Road' - a homeless wanderer, or vagabond. It was during this period that he wrote his first volume of poetry, which he, rather

unsurprisingly, entitled *Gentleman of the Roads*. These wanderings may also have been prompted, in part, by a series of ultimately unhappy romantic liaisons, one of which led to the young woman in question moving abroad where she gave birth to Myatt's daughter.

Following this period as a vagabond, Myatt then traveled widely, and spent some time studying Buddhism, including a period living in a Buddhist monastery. Some time later he entered the novitiate of a Christian monastery where he stayed for nearly two years. While there, he undertook a serious and academic study of the Western mystical tradition including Gnosticism.

After several more years of travel and study, he, in the late 1970's, settled in the rural English county of Shropshire, married for the first time, taught Martial Arts to a few select individuals, began translating ancient Greek literature and published translations of Sappho, Aeschylus and Sophocles. In addition, he was an irregular contributor to John Tyndall's *Spearhead* magazine, using a variety of names, including his own; wrote several overtly National Socialist works, such as *Vindex - The Destiny of the West*, and published more poetry including his collection *Pagan Poems*.

He also continued his travels, developing a particular affection for Egypt and its people, returning there on a regular basis. While in Shropshire, he attempted to set up a rural agricultural community composed of people who shared his belief in "the ideals of Blood and Soil." This did not succeed, due - according to Myatt - to a lack of commitment from those who had expressed interest in this National Socialist project, advertised in Colin Jordan's Gothic Ripples newsletter, and which project, despite later rumors circulated by Myatt's political opponents, was wholly unconnected with the Occult, Myatt by this time having penned his influential article *Occultism and National-Socialism* in which he denounced Occultism in general, writing that "National-Socialism and Occultism are fundamentally, and irretrievably, incompatible and opposed to each other".

It was also during his time in Shropshire that Myatt was questioned by the police, and interviewed by several journalists (including reporters from ITV's *World in Action*), about the then unsolved murder, in Shropshire, of Hilda Murrell, with there being rumors of Myatt being employed as a deniable MI5 asset, having been recruited by them either during his time at University or during his time with Column 88.

According to someone who knew Myatt for many years, shortly before he moved, in the 1990s, to live and work near Malvern, Myatt destroyed his own copies of his poetry and denounced all his poems as "self-indulgent and decadent. The personal life is dead..." He declared an intention - in retrospect, somewhat presumptuous - of never desiring to write personal poetry again and expressed his own view on Poetry and Art in his essay, written at this time, *A*

New And Numinous Art. This bonfire of his vanities may, or may not, have been the result of the death of his second wife, who died from cancer at the age of 39, his first marriage having failed after his wife ran off with a younger woman (who, incidentally, was the dedicatee of Myatt's translation of Sappho's poetry).

In the early years of the 1990s, following his marriage to his third wife, Myatt returned to the political fray "a harder and more determined man" according to one source (the British anti-fascist magazine *Searchlight*), and became involved with Combat 18. It was during this period of his life that he wrote and published his voluminous writings about the philosophical, religious and ethical dimensions of National Socialism, and there was a rumor that, at this time, he received financial support from a former officer of Hitler's SS and again met the hero of his youth, Major General Otto Ernst Remer. It was also alleged that he set-up a world-wide underground "Occult-fascist Axis" linking groups in the United States, Europe, New Zealand and elsewhere. He also published several purely scientific works which, in his own words, aimed to create a new "organic science and technology" based on his idea of an acausal universe.

Following the arrest of the leader of Combat 18 - Paul "Charlie" Sargent - for murder, Combat 18 split into two feuding groups, with Myatt, in 1997, taking over the leadership of the loyalist Sargent faction and forming the political group, the *National-Socialist Movement*. Myatt was also arrested, in February 1998, as part of 'Operation Periphery', by Detectives from Scotland Yard following allegations of terrorist activities, racial hatred, and conspiracy to murder. Soon after his arrest he was bailed on condition he regularly reported to Charing Cross police station in London, near Scotland Yard. The allegations against Myatt related, in part, to clandestine groups, one of which was called "The White Wolves". The case against Myatt was later dropped - after a three year international investigation involving Interpol, the FBI and the Canadian police - due to "insufficient evidence."

The following quote is taken from a 1999 article, *Cyberspace A New Medium for Communication, Command and Control by Extremists*, by Michael Whine of the Board of Deputies of British Jews:

"The Far Right has also used the Internet to post bomb-making manuals which are not otherwise available in Europe. The British neo-Nazi, David Myatt, of the National Socialist Movement posted his 'Practical Guide to Aryan Revolution' at the end of November 1997 at the website of Canadian Bernard Klatt in order to evade police scrutiny. The chapter headings included: Methods of Covert Direct Action, Escape and Evasion, Assassination, Terror Bombing, Sabotage, Racial War, How to Create a Revolutionary Situation, Direct Action Groups, etc. The contents provided a detailed

step-by-step guide for terrorist insurrection with advice on assassination targets, rationale for bombing and sabotage campaigns, and rules of engagement. Although he may have committed no indictable offence in Canada, Klatt was forced to close down his site in April 1998. Myatt is currently the subject of a British criminal investigation for incitement to murder and to promote race hatred."

In 1999, a year after Myatt's arrest, and following the London nail-bombings by David Copeland which killed three people and injured over a hundred, some seriously, Myatt was also questioned by police officers from Scotland Yard's Anti-Terrorism branch, since it was alleged that a pamphlet he wrote, entitled *A Practical Guide to Aryan Revolution*, described as a "detailed step-by-step guide for terrorist insurrection", was said to have inspired David Copeland, who also happened to be a member of Myatt's National-Socialist Movement. However, no charges were ever brought against Myatt in connection with either that pamphlet or those bombings.

As the anti-fascist *Searchlight* organization wrote at the time:

"David Myatt does not have the appearance of a Nazi ideologue. Now 49, and sporting a long ginger beard, Barbour jacket, cords and a tweed flat cap, he resembles an eccentric country gentleman out for a Sunday ramble. But Myatt is anything but the country squire, for beneath this seemingly innocuous exterior is a man of extreme and calculated hatred. Over the past ten years, Myatt has emerged as the most ideologically driven nazi in Britain, preaching race war and terrorism.

Active since the late 1960s, Myatt has been through the National Front, British Movement and National Democratic Freedom Movement and has even flirted with the British National Party. However, none gave him the racial war that he so desired. "For the Destiny of the Aryan to be fulfilled, there has to be a holy war against all those who oppose National Socialism", he once wrote.

He has long since turned his back on electoral politics, believing his "Aryan society" could only be brought about by force. "The primary duty of all National Socialists is to change the world. National Socialism means revolution: the overthrow of the existing System and its replacement with a National-Socialist society. Revolution means struggle: it means war. It means certain tactics have to be employed, and a great revolutionary movement organised which is primarily composed of those prepared to fight, prepared to get their hands dirty and perhaps spill some blood [...]"

Myatt is believed to have been behind a 15-page document which called for race war, under the imprint White Wolves. While groups such as C18 had regularly advocated race war, the authors of this article seemed far more serious. Claiming that every nation had the absolute right to defend itself, it argued "our main line of attack must be on the immigrants themselves, the Black and Asian ghettos. If this is done regularly, effectively and brutally, the aliens will respond by attacking Whites at random, forcing them off the fence and into self-defence. This will begin the spiral of violence which will force the Establishment's hand on the race issue.

" The British people will fight, but not if we offer them only the soft voting option. WE must point them in the right direction by taking the necessary action to start the spiral of violence which will ultimately include even the reluctant, forcing them to fight. The victory will come from them once they have no other option, but the initiative must come from us. There are a dozen Belfast's and a hundred Londonderry's in Britain today, they're just waiting for a spark ..."

The document concluded: "We do not believe that we alone can win the Race War, but we can start it!"



David Myatt - wearing his trademark Tweed cap and Barbour jacket - is just visible, by the door and beside a policeman, in this surveillance photo of Combat 18 supporters leaving Charlie Sargent's court hearing in Harlow, England, in June 1997

The year before the Copeland bombings, in the Spring of 1998 and with Sargent convicted of murder and sentenced to life imprisonment, Myatt had handed-over the leadership of his National-Socialist Movement to concentrate once more on what he then regarded as his "spiritual mission" and his aim of creating a pagan rural community where individuals could live in harmony with Nature. By this time he had created another new National Socialist organization, called Reichsfolk, whose aim was to "uphold and champion the Way of Life of National-Socialism, and so make known the Cause of Adolf Hitler; to champion and make known the unique Aryan Destiny of a Galactic Empire achieved through the exploration and colonization of Outer Space; and seek the

creation of a European homeland where Aryan National-Socialists can live in freedom, among their own people, according to the noble principles of the National-Socialism." He was during this period working on a farm and his writings extolled the virtues of manual labor and what he has called the new "cosmic ethics".

Myatt then, in the Fall of 1998, confounded both his supporters and critics by converting to Islam, enrolled on a residential course in Arabic, and undertook a series of travels in Muslim countries (3), following which, and several years before the September 11 attacks, he began to publicly praise people such as Usama bin Laden.

Writing under his Muslim names of Abdul Aziz, and Abdul-Aziz Ibn Myatt (sometimes spelt Abd al-Aziz ibn Myatt), and in the years following these travels, he penned a vast amount of essays and articles about Islam - almost rivaling in quantity his previous voluminous writings on National Socialism - and in particular wrote contentious items concerning and supporting both suicide attacks (which he described as martyrdom operations) and attacks on civilians. One of these articles, concerning such attacks, was, for several years, on the Izz al-Din al-Qassam Brigades (the military wing) section of the website of Hamas, whose members have killed hundreds of people in such suicide attacks. Another of his Islamist articles about the Islamic correctness of targeting civilians - entitled *Al-Islam and The Question of Civilians* - appeared on several Al-Qaeda sponsored websites, including one devoted to Jihad in Somalia.

In 2003 Myatt received a mention at a UNESCO conference in Paris which concerned the growth of anti-Semitism:

"David Myatt, the leading hardline Nazi intellectual in Britain since the 1960s and founder of the anti-Jewish and anti-Black terror group Combat 18, has converted to Islam, praises bin Laden and al Qaeda, calls the 9/11 attacks 'acts of heroism,' and urges the killing of Jews. Myatt, under the name Abdul Aziz Ibn Myatt supports suicide missions and urges young Muslims to take up Jihad. Observers warn that Myatt is a dangerous man..." (4)

In March 2006, and a few weeks before The Times (of London) newspaper published an article about Myatt, complete with photograph, as part of its *Muslim Extremists in Britain* investigation, Myatt had participated in a live on-line dialogue, under the auspices of an organization founded and run by the influential Muslim cleric Yusuf al-Qaradawi. During this dialogue, in which Myatt answered questions submitted by Muslims from all over the world, he was asked if he still supported neo-nazi groups, to which he replied:

"No, certainly not. I neither support such groups nor National Socialist ideology. I am a Muslim [and] it is my understanding that nationalism, racism - and all such things - are asabiyyah. As a Muslim I believe that racism and racialism, and nationalism, are Taghut; idols which are obeyed and believed in over and above Allah Subhanahu wa Ta'ala. The people who follow such things, who believe in such things, are in Ignorance. They in their ignorance use these things to judge people; to judge themselves; to construct laws, and systems to govern people, as they fight for these things, and thus do they contradict Islam."

In his guise as a Muslim fundamentalist, Myatt was also mentioned at a NATO conference on terrorism in 2005, again at another such conference a year later, and again at a conference in 2010; and the English raconteur and author, Martin Amis, several times - once during a television interview, and once in a newspaper article - described Myatt as a "fierce Jihadist".

Furthermore, the French writer Alexandre Del Valle, author of several anti-Islamic books and texts, had this to say about Myatt:

Le leader charismatique du mouvement néo-nazi anglais, David Myatt, devenu Abdul Aziz Ibn Myatt, appelle les nostalgiques de l'Axe et tous les ennemis des sionistes à embrasser comme lui le Djihad, la « vraie religion martiale » celle qui lutte le plus efficacement contre les Juifs et les Américains... Expert en arts martiaux et en actions commando, Myatt est l'auteur de plusieurs manuels de terrorisme...

Following widespread circulation on Jihadi websites of Myatt's article *In Reply to Sheikh Salman b. Fahd al-Oadah*, in which Myatt again defended bin Laden, he was invited to appear on an Arabic television station to publicly speak about such matters, but declined that offer, and several subsequent similar offers.

In the Fall of 2010, over a decade after his conversion to Islam, Myatt again confounded both his supporters and critics by announcing he had moved away from Islam to the mystical philosophy he had been sporadically developing for a few years, describing this Numinous Way of his as an apolitical, non-religious, way of life based on empathy, humility, and compassion, and explaining that the genesis of his move away from Islam, and of his rejection of all forms of extremism, was "a seminal personal event - the suicide of my fiancée."

In early 2012 he penned a series of articles about his rejection of his extremist past, with some of these articles lambasting Hitler and National Socialism, and

many describing his remorse in respect of his extremist past:

" So much remorse, grief, and sorrow, within me for the unwise suffering-causing deeds of my past. Yet all I have in recompense for decades of strife, violence, selfishness, hate, are tears, the cries, alone – and words, lifeless words, such as this; words, to – perhaps, hopefully – forewarn forswear so that others, some few, hearing, reading, may possibly avoid, learn from, the errors that marked, made, and were, my hubris." *So Much Remorse*

"There are no excuses for my extremist past, for the suffering I caused to loved ones, to family, to friends, to those many more, those far more, 'unknown others' who were or who became the 'enemies' posited by some extremist ideology. No excuses because the extremism, the intolerance, the hatred, the violence, the inhumanity, the prejudice were mine; my responsibility, born from and expressive of my character; and because the discovery of, the learning of, the need to live, to regain, my humanity arose because of and from others and not because of me." *Pathei-Mathos - Genesis of My Unknowing*

In his essay *Hitler, National-Socialism, and Politics - A Personal Reappraisal* he wrote:

"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."

In addition, in his article *Race and Individuality in The Philosophy of The Numinous Way* he was critical of the very idea of race, writing that:

" ... that the concept of 'race' is not only irrelevant but an immoral aberration; that the alleged or the assumed ethnicity of a person is irrelevant; and that treating/mistreating people, hating people or causing suffering to people, on the basis of their alleged or assumed 'race' is immoral, reprehensible.

[...] There is, in The Numinous Way, a complete rejection of the intolerance of racism, of authoritarianism, of violent political, social, or religious, change, and instead the individual interior way of a quiet desire to live numinously, ethically, harmoniously, in accord with wu-wei, in accord with the natural balance of Life."

In the Spring of 2012, he wrote that he had substantially revised his Numinous Way, and renamed it the philosophy of Pathei-Mathos:

"I now prefer to use the expression 'the philosophy of pathei-mathos' in preference to 'the numinous way' considering how much of that 'numinous way' I have come to reject and/or to revise over the past year or so.

Thus the philosophy of pathei-mathos is just my own developed, refined, weltanschauung; the essence of that 'numinous way' shorn of those abstractions that bloated and blighted it. My own quite fallible solutions to particular moral, philosophical, problems and my answers to certain personal questions; and which problems often took me some years to solve, having had their genesis in my own pathei-mathos." *In Reply To Some Questions (2012)*

In the Summer of 2013 he issued a 'disclaimer' in which he stated:

"I reject and disown all my pre-2011 writings and effusions, with the exception of my Greek translations, the poetry included in the published collection *One Exquisite Silence* (ISBN 9781484179932), some private letters written between 2002 and 2011, and those few items about my since revised 'numinous way' which are included in post-2012 publications such as *The Numinous Way of Pathei-Mathos* (ISBN 9781484096642).

My rejection of all forms of extremism is explained in (i) the 2013 compilation *Understanding and Rejecting Extremism* (ISBN 9781484854266) and (ii) *Myngath* (ISBN 9781484110744).

My weltanschauung - the result of my own pathei-mathos - is outlined in texts such as (i) the aforementioned *The Numinous Way of Pathei-Mathos* and (ii) *Religion, Empathy, and Pathei-Mathos* (ISBN 9781484097984)

The development of my 'numinous way' into the 'philosophy of pathei-mathos' is outlined in the 2012 essay *The Development of The Numinous Way*."

His few writings since then have included a translation of and a commentary on the Poimandres part of the ancient text of the *Corpus Hermeticum*, and his *Notes On The Gospel According to John, Chapter 1 vv.1-5*.

Light and Sinister Peregrinations

What is especially interesting about Myatt's life is that there are two, apparently mutually exclusive, versions. The brief sketch above is taken primarily from the "official" version which Myatt himself has propagated, such as in his autobiography, *Myngath*, with some information - especially about the gaps Myatt omits - supplied by anti-fascist organizations such as *Searchlight*. In this "official version" Myatt portrays himself - up until his conversion to Islam - as a life-long National Socialist undertaking a spiritual, philosophical and religious quest to find the meaning and purpose of our lives, and as a person committed to creating a revolution, by whatever means necessary, as the prelude to the emergence of Imperium which will create a new type of human society and a new, higher, type of human being. In this version, his Occult researches and involvement - which several authors and journalists have written about - are described as a means, tactics, to aid National Socialism, the destabilization of society, and the revolution which he considered necessary to achieve his National Socialist goals.

The other version of Myatt's life derives from such sources as Nicholas Goodrick-Clarke's book *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*. This version - which is supported by organizations such as *Searchlight* - portrays Myatt as primarily a Satanist: the heir to an ancient and sinister tradition which tradition he has extensively added to and indeed transformed. That is, that he is 'Anton Long' - the Grand Master of The Order of Nine Angles:

"But there was an even darker side to Myatt, hidden even from most of his close political friends. Myatt was a leading supporter of the Order of Nine Angles (ONA), a hardline Satanic church which he himself established in 1985. Espousing "traditional Satanism" and rituals involving human sacrifice, Myatt and the ONA are considered dangerous even by those within the Satanic fraternity." (*Searchlight* magazine, July 2000)

According to this Occult version, Satanism, for Myatt is "a means to create a new fearless individual, a higher human type in a Nietzschean sense." (*Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*, p.217).

"Myatt rejects the quasi-religious organization and ceremonial antics of the Church of Satan, the Temple of Set and other satanic groups. He believes that traditional satanism goes far beyond the gratification of the pleasure-principle and involves the arduous achievement of self-mastery, self-overcoming in a Nietzschean sense, and ultimately cosmic wisdom. His conception of satanism is practical, with an emphasis on individual growth into realms of darkness and danger through practical acts of prowess, endurance and the risk of life." (*Black Sun*, p.218)

This certainly seems to fit Myatt's own life, which is one long accumulation of often quite extraordinary and seemingly contradictory experiences and involvements. It is interesting that Myatt's idea of an acausal universe is central to the ONA explanation of "magick", and especially what it terms "Aeonic Magick" (5).

In this Occult version of his life, Myatt is portrayed as the Grand Master - the leader, if not the founder - of the secret, subversive and satanic Order of Nine Angles, and may, or may not, have performed rituals or acts involving human sacrifice, and may or may not have used violence, terrorism, political groups and individuals for sinister, or evil, ends. These sinister ends are said, by various writers and journalists who have written about Myatt, to include the creation - via a neo-nazi revolution - of a Galactic Imperium.

According to Senholt (6), "Myatt's lifelong devotion to various extreme ideologies has been part of a sinister game that is at the heart of the ONA."

Admittedly, the Satanism of the Order of Nine Angles is very far removed from the current, popular, conception of Satanism, involving instead, as the ONA proclaims, a self-mastery and self-overcoming, and, according to Goodrick-Clarke, "the performance of acts that are generally regarded as forbidden, illegal and evil..."

According to this Occult version, Myatt's conversion to Islam was only a public ruse, a sinister tactic, a Satanic rôle, used in further pursuit of his ultimately Occult, and Satanic, goals. These goals are primarily the creation of a new elite - the development of "a higher, more evolved, human being" - and the destabilization and destruction of Western society, and its replacement by a new type of sinister order "suited to the warriors of this dark elite".

What several people have found interesting is that, according to the ONA:

"What is not well understood even among some sinister Initiates, is that the promotion of radical Islam - against the Magian/New World Order/Nazarene ethos that now pervades and which is distorting evolution and ushering in a new tyranny - is akin to a sinister rite which presences certain acausal energies.

Thus, such promotion of and support for things and people considered by the neo-cons to be "evil" - such as bin Laden - is a new Black Mass appropriate to these times of ours. It is now a heresy in "the West".

The practical participation and encouragement of such things - directly contrary to the current status quo - is thus one valid personal Insight Role (for the really satanic, not the role-players) and a means of presencing genuine sinister energies: one aspect of a new five-dimensional presencing (or act of magick in Old Aeon speak) and thus an act of sinister magick appropriate to these causal times." *Vindex, NS, Islam, Chaos and Magick: Toward A New Heresy* (A presentation given at an ONA Sunedrion in Oxford,

around the time of the Spring Solstice 117 yf)



Abdul-Aziz Ibn Myatt

Which version of Myatt's life is correct? The "official, National Socialist, then Muslim, version" propagated by Myatt himself? Or the Occult version, propagated by others, which Occult version - it should be noted - is widely accepted among admirers and supporters of the ONA.

It seems, however, that, for the moment at least, we will all have to draw our own conclusions based on the little evidence we have.(7)

We Shall Not Cease From Exploration

Did Myatt really convert to Islam? Was it - in the beginning, at least - a Satanic "Insight Role" of the kind described by the ONA? Part of a decades-long sinister strategy by a Master of The Left Hand Path? Or was his Muslim decade - as Myatt states in his autobiography, *Myngath*, and as his many recent writings about his rejection of his extremist past might seem to suggest - just one more part of Myatt's life long, and Promethean, quest to experience and try to understand life, and to find life's ultimate meaning and purpose?

Most of Myatt's critics continue to propagate their assumption that underlying all of his activities these past thirty or more years is a sinister agenda - for, according to them, Myatt's life does seem inwardly consistent, since he has fanatically pursued his early stated goal of undermining and destroying, by any means possible, including revolution, terrorism, subversion, and political and religious fanaticism, what he called and still calls "The System" and the "New World Order" in order to further his dream of creating the foundations for a

"Galactic Empire".

The people at the *Searchlight* organization have, in recent years, some interesting things to say about Myatt:

"Myatt is an ethereal character. He is a dangerous man who has twice been jailed for his violent right-wing activities and who openly asked for blood to be spilled in the quest for white Aryan domination. We believe that despite his claims to be a devout Muslim he remains a deeply subversive intellectual and is still one of the most hardline Nazi intellectuals in Britain today. Myatt believes in the disruption of existing societies as a prelude to the creation of a new more warrior-like Aryan society which he calls the Galactic Empire." (Gerry Gable)

"Myatt has a long history of involvement with Nazi activity and anti-semitism. The fact that he has converted to Islam and allied himself with its extremist fringe is in line with the opportunist politics that have seen him dabble in Buddhism and Chinese Taoism in the past...I would advise all Muslims to have nothing to do with this man." (Michael Whine, Chairman of the Board of Deputies of British Jews.)

Other opponents of Myatt have been even more strident, one even directly accusing him of being "a fake Muslim" on a Muslim Internet forum where Myatt regularly posted. Interestingly, perhaps, several Muslims came to Myatt's defense, publicly accepting Myatt's conversion, and refuting the "fake Muslim" claim.(8)

In addition, some opponents of David Myatt - dubbed by Myatt supporters as the MOAC's (the Myatt-Obsessed-Anonymous-Cowards) - have taken, in the past four years, to flooding the Internet with anti-Myatt posts, rants, and blogs which attempt to both demean Myatt and, rather incongruously, portray him as a rabid terrorist-supporting Satanist intent on destroying Western society and who may have been an agent provocateur for the British security services or the police.

As for Myatt himself, he publicly returned in late 2009 to his much revised Numinous Way philosophy, which revised philosophy is now based on the ethical virtues of empathy, compassion and honor, and which thus rejects both racism and nationalism:

"Race, the concept of the folk - and all that derives from such things (such as racism, racialism, racial prejudice, and nationalism) - have no place in The Numinous Way. Such things - such abstractions - are the genesis of suffering, and thus contradict the very essence of The Numinous Way." *Questions About Race, The Folk, and The Numinous Way*

In addition, Myatt writes, in his *Pathei-Mathos, Genesis of My Unknowing* - dated 2012 - that:

"There are no excuses for my extremist past, for the suffering I caused to loved ones, to family, to friends, to those many more, those far more, 'unknown others' who were or who became the 'enemies' posited by some extremist ideology. No excuses because the extremism, the intolerance, the hatred, the violence, the inhumanity, the prejudice were mine; my responsibility, born from and expressive of my character; and because the discovery of, the learning of, the need to live, to regain, my humanity arose because of and from others and not because of me.

Thus what exposed my hubris - what for me broke down that certitude-of-knowing which extremism breeds and re-presents - was not something I did; not something I achieved; not something related to my character, my nature, at all. Instead, it was a gift offered to me by two others - the legacy left by their tragic early dying. That it took not one but two personal tragedies - some thirteen years apart - for me to accept and appreciate the gift of their love, their living, most surely reveals my failure, the hubris that for so long suffused me, and the strength and depth of my so lamentable extremism.

But the stark and uneasy truth is that I have no real, no definitive, answers for anyone, including myself. All I have now is a definite uncertainty of knowing, and certain feelings, some intuitions, some reflexions, a few certainly fallible suggestions arising mostly from reflexions concerning that, my lamentable, past, and thus - perhaps - just a scent, just a scent, of some understanding concerning some-things, perfumed as this understanding is with ineffable sadness.

For what I painfully, slowly, came to understand, via *pathei-mathos*, was the importance - the human necessity, the virtue - of love, and how love expresses or can express the numinous in the most sublime, the most human, way. Of how extremism (of whatever political or religious or ideological kind) places some abstraction, some ideation, some notion of duty to some ideation, before a personal love, before a knowing and an appreciation of the numinous. Thus does extremism - usurping such humanizing personal love - replace human love with an extreme, an unbalanced, an intemperate, passion for something abstract: some ideation, some ideal, some dogma, some 'victory', some-thing always supra-personal and always destructive of personal happiness, personal dreams, personal hopes; and always manifesting an impersonal harshness: the harshness of hatred, intolerance, certitude-of-knowing, unfairness, violence, prejudice."

Concluding Remarks - A Sinister Life?

A realistic conclusion as to Myatt's intentions and nature, at this moment in time, would be that each one of us will have to draw our own conclusions based on what little we know and - more interestingly - on what we assume or believe. Our conclusion may say more about us, and our society, than it might say about Myatt himself. In his autobiography - published in 2010 (with a new edition issued in May 2013) - and entitled *Myngath*, Myatt portrays himself as someone slowly learning from his experience and his mistakes until, in his words, "after so much arrogance and stupidity and weakness" on his part he learnt,

"... the most important truth concerning human life. Which is that a shared, a loyal, love between two people is the most beautiful, the most numinous, the most valuable thing of all.

Many people, however, continue to believe that Myatt was using National Socialism, and radical Islam, as sinister tactics in order to further his alleged hidden sinister aims of causing chaos and disruption, of inciting violence and terrorism, and of championing, in a practical way, the heretical, in order to further his ultimate goal of creating new types of individuals and new types of society, based upon clans, or tribes, whose "only law is that of personal honour" (9). That is, that his agenda is now, and has been for nearly forty years, a sinister one, connected with the Order of Nine Angles.

Even if, for the sake of argument, it is accepted that Myatt was Anton Long, founded and led the ONA, and that his whole adult life was some kind of sinister Occult quest, then the self described 'final' writings by this Anton Long person express something important, which is that the wisdom and the knowledge attained by a person's life-long Occult journey is, according to him, the same whether the person followed the left hand or the right hand path with the result that there is

"no magick, no one true Way, no one true praxis, no one true system, no need to be a part of or aligned with or be any Order or organization or group." (10)

According to Anton Long, therefore, this Occult wisdom is

"an awareness (sans words, ritual, thought) [...] of Nature, the Cosmos, of the connexions that bind life and thus of the illusion that is the individual will, and which illusion sillily causes a person to believe

'they' are or can be 'in control'. "

Which might seem to imply that the sinister journey of 'Anton Long' has ended way beyond Satanism - way beyond the sinister, way beyond even the ONA - with a sort of mystical, personal, paganism; with a "living *in propria persona*, in a private manner and sans all posing, all rhetoric, all pomposity, all ideations." (11) That is, ended with a return to the kind of ancient Hellenic gnosticism that - many have argued - had such an influence on the development of early Christianity.

But irrespective of all Myatt's alleged, or real, machinations, and the disinformation, prejudice and assumptions of his enemies, Myatt's known, documented, life - in the public domain - is varied, complex, and interesting, and the terms Faustian and Promethean do seem appropriate to describe his many, and diverse, peregrinations, adventures and involvements.

For, as Professor Jeffrey Kaplan noted, Myatt has undertaken "a global odyssey which took him on extended stays in the Middle East and East Asia, accompanied by studies of religions ranging from Christianity to Islam in the Western tradition and Taoism and Buddhism in the Eastern path. In the course of this Siddhartha-like search for truth, Myatt sampled the life of the monastery in both its Christian and Buddhist forms." It should also be noted that Kaplan is of the opinion that Myatt and Anton Long are two different people.

From all his peregrinations, adventures and involvements, Myatt has distilled many unusual and interesting poems, and if he is to be remembered, it should, in my view, be for this poetry, his Greek translations, and for his new ethical and compassionate philosophy of *pathei-mathos*, rather than for his political and Jihadi exploits or for his now disowned neo-nazi and Islamist diatribes and writings, with even his anti-fascist political opponents admitting that Myatt has 'had a change of heart', has rejected neo-nazism and radical Islam, and that he now "simply espouses a philosophy derived from what he calls *pathei-mathos*". (12)

Myatt's recent personal writings include the 2013 compilation *Understanding and Rejecting Extremism*, in which he writes:

"The defining moment, for me - in terms of understanding myself, in terms of understanding politics and the error of my decades of extremism - was the tragic personal loss of a loved one in May 2006. In the hours following that event I just knew - tearfully knew without words - my own pathetic failure; what I had lost, what was important.

Thus there came upon me that day a sense of overwhelming grief, compounded by a remembrance of another personal loss of a loved one thirteen years earlier. For it was as if in those intervening years I had learned nothing; as if I had made the life and the dying and death of Sue, in 1993 – and of what we shared in the years before – unimportant.

I have no words to describe how insignificant, how worthless, I felt that day in May 2006; no words to describe, recall, retell, the remorse, the pain. Suffice now to recount that my life was never, could never be, the same again. Gone – the arrogance that had sustained me for so many experiential decades. Gone – the beliefs, the abstractions, the extremisms, I had so cherished and so believed in."

Another of his recent personal writings - a short prose poem with the title *Age Has Slowed Me Now* in which he approvingly quotes both William Penn and the Talmud - perhaps best sums up his strange life and his final destination:

"How, just how could I have been so stupid, so inhuman, so insolent, so hurtful, so lacking in the health of love?"

Julie R Wright
NYC
Fall 2012
(Revised 2013)

Footnotes

(1) Nick Ryan, *Homeland: Into A World of Hate* (Mainstream, 2003)

(2) According to one source: "The persons involved in the secret armed cells

conspiracy included George Kennedy Young, the ex-deputy director of the British intelligence service MI6... Ex-spymaster Young was for many years a key link man between the extreme-right of the Conservative Party and some of Britain's most dangerous and violent neo-nazis. The vehicle for this liaison, which included contact with individuals connected with the underground fascist elite paramilitary organisation, Column 88, was his own pressure group called Tory Action. David Muire, another former intelligence officer, was using British Movement members as couriers for British Intelligence..."

(3) In his article *Reflections on Islamic Travels*, Myatt wrote: "So the conversation among us then turned to Jihad and there was a strong resentment among the Muslims gathered in that room directed at their own government for bowing down before Amerika and doing nothing to aid our brothers and sisters being humiliated by the kuffar. Every Amerikan killed in kuffar-occupied land was the cause of celebration among us - with a prayer of thanks being offered to Allah (SWT)."

(4) Simon Wiesenthal Center. *Response*, Summer 2003, Vol 24, #2

(5). Myatt's acausal is explained in *Notes on Acausal Theory*. For the ONA use of this acausal idea, see, for example, the ONA book entitled "Naos: A Practical Guide to Becoming an Adept" and the ONA essay "Aeonic Magick: A Basic Introduction" by Anton Long, dated 1994 eh.

(6) Senholt, Jacob C: *Political Esotericism and the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles*. Norwegian University of Science and Technology, Conference: Satanism in the Modern World, November 2009.

A revised and updated version of this paper is available under the title *Secret Identities in The Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism and National Socialism in the Order of Nine Angles*, in Per Faxneld and Jesper Petersen (eds), *The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012

(7) Myatt has always denied being Anton Long. In a lengthy article published in 2012 under the title *A Matter of Honour*, Myatt goes into some detail regarding claims of involvement with Satanism, his conclusion being that such claims lack credence. See also JR Wright, *David Myatt, Satanism, and the Order of Nine Angles*.

(8) The thread appeared on the well-known Islamic Awakening forum and had the title: *Omnipitus2006's obsession with Ibn Myatt*.

(9) The creation of these new individuals - and new societies based upon clans

or tribes - are the basic aims of the Order of Nine angles, and, according to the ONA mythos, are themselves the basis of that future Galactic (or Dark) Imperium the creation of which has been Myatt's life-long dream and life-long inspiration (see, for instance, my essay *David Myatt and The Quest For Vindex*).

As Myatt writes in his undated book (c.2002) *The Mythos of Vindex*, the aims is to:

"establish an entirely new and conscious and thus more potent expression of the numinous itself. This new and numinous way of living replaces the impersonal tyranny of the State with the way of the clan and the tribe; it replaces the abstraction of politics, and of democracy, with personal loyalty to an honourable, noble, clan or tribal leader."

(10) Anton Long. *The Enigmatic Truth*, dated 123 yf [i.e. 2012]. His other 'last writing' is *Lapis Philosophicus*, also dated 123 yf. According to the ONA, yf now refers to 'year of fayen' not to 'year of the fuhrer'.

(11) Anton Long, *The Enigmatic Truth*.

(12) *David Myatt Has A Change of Heart*. Article dated December 11th 2012 on the *Harry's Place* blog.

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