

The Promethean Peregrinations of David Myatt: A Brief Biography



The BBC's *Panorama* team confronts 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*

"David 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 Ladena, 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 tradycją 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 cytat: "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".

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."

According to Myatt himself, his life has been one of experiential learning, culminating in him rejecting politics and conventional religion and developing his own mystical philosophy, which he calls both the *Philosophy of The Numen* 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, neo-nazi organization - the NDFM - which was active in Leeds, 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.

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 Occult tradition and 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 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 1990's, 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 - following his marriage to his third wife - 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 met, for the first time, 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 taking over the leadership of the loyalist Sargent faction and forming the political group, the *National-Socialist Movement*. Myatt was also arrested by the British Police following allegations of terrorist activities, racial hatred, and conspiracy to murder. These allegations 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." Myatt was - after the London nail-bombings by David Copeland which killed three people and injured over a hundred, some seriously - 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 this pamphlet or those attacks.

A year after taking over the leadership of the loyalist faction of Combat 18, with Sargent convicted of murder and sentenced to life imprisonment, Myatt handed-over the leadership of this group 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 a 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 at that time working on a farm and his writings extolled the virtues of manual labor and what he has called the new "cosmic ethics".

Myatt then confounded both his supporters and critics by converting to Islam, and began - several years before the September 11 attacks - to praise people such as Usama bin Laden. He also began promoting Jihad and Islamic terrorism, and allegedly

undertook a series of travels in Islamic countries.

Following this conversion to Islam, Myatt, using his Muslim names of Abdul Aziz, and Abdul-Aziz Ibn Myatt (sometimes spelt Abd al-Aziz ibn Myatt), wrote a vast amount of essays and articles about Islam - almost rivaling in quantity his previous voluminous writings on National Socialism - and in particular penned contentious items concerning and supporting suicide attacks (which he describes as *martyrdom operations*) as well as attacks on non-combatants. One of these articles, concerning such *martyrdom operations*, 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 "martyrdom operations". Another of his Islamist articles about the Islamic correctness of targeting non-combatants - entitled *Al-Islam and The Question of Civilians* - appeared on several Al-Qaeda sponsored websites, includes one devoted to Jihad in Somalia.

In the Fall of 2010, Myatt again confounded both his supporters and critics by announcing he had moved away from Islam to the mystical philosophy he had been developing for the past six years or so, describing this Numinous Way of his as an apolitical, non-religious, way of life based on empathy and compassion.

In early 2012 he penned a series of articles lambasting Hitler and National Socialism, and 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*

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."

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 *Autobiographical Notes* (in three parts), and 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 does seem to be 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" [\(3\)](#).

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.

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... Myatt derives the word 'evil' from the Gothic term 'ubils' meaning '*going beyond the due measure*'....."

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".

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. Personally, I believe this is what Myatt himself would wish, as a test for us and our honor.[\(4\)](#)



Subversive Intellectual, and Supporter of Islamic Terrorism

Following his involvement with Combat 18, Myatt converted to Islam and was believed to have begun a new life as a Muslim. Yet his political past was not forgotten by his

former enemies.

The following quote is taken from an article, *Cyberspace A New Medium for Communication, Command and Control by Extremists*, by Michael Whine, and was posted, in April 1999 , on an Israeli counter-terrorist web-site.

"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."

Not long after his conversion to Islam, Myatt allegedly returned to political activity following information published in newspapers and magazines, and broadcast on Television, by Journalists investigating the role he or his writings played in the "London nail bomb" attacks for which NSM member David Copeland was convicted and sentenced to life imprisonment.

Information at that time indicated that Myatt re-established *The National-Socialist Movement* on the basis of what has become known as "leaderless resistance". He was also alleged to be behind the distribution of an updated version of *The Practical Guide to Aryan Revolution* (renamed *A Practical Guide to the Strategy and Tactics of Revolution*) as well as other documents extolling the merits of leaderless resistance and calling for armed insurrection.

"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." (*Searchlight* magazine, July 2000)

During this time, in the late 1990's, one of the websites featuring his writings included strident essays such as *Why Islam is Our Ally* - calling for an alliance between radical Muslims and National Socialists - and these essays appeared to refute the suggestion that Myatt had left politics. If anything, such writings seemed to reveal an even harder and more determined man, who supported any kind of terrorism against the State.

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!" (*Searchlight*, July 2000 .)

During this time, his political enemies continued their campaign against him, for they began sending out letters to Muslims and Mosques warning them about Myatt, and including with these letters copies of articles he is alleged to have written, including the now notorious *Why Racism is Right*.

As for his involvement with Islam, Myatt's article *Islam and National-Socialism* - written in the early days of his involvement with Islam - raises interesting questions. He seems, even then immediately after, or even before, his conversion to Islam, to have decided that an alliance between National Socialists and Muslims was a good idea. According to Professor George Michael, in his book *The Enemy of My Enemy: The Alarming Convergence of Militant Islam and the Extreme Right* (University Press of Kansas, 2006) Myatt "has arguably done more than any other theorist to develop a synthesis of the extreme right and Islam".

Thus, following his conversion, Myatt began to write a series of articles in which he attempted to portray National Socialism in a new, non-racist, way. That is, Myatt created, and assiduously propagated, what one source described as a "revisionist version" of National Socialism and which Myatt himself claimed was "genuine National-Socialism". Myatt's new vision of National Socialism is of an ethical - if not religious - way of life, based upon the ideal of personal honor. In one of these revisionist political articles - entitled *Why National-Socialism Is Not Racist* - he was critical of the very concept of racism and attempted to portray National Socialists as people who respected other races and their culture. Several other articles, by him,

elaborated upon this idea of a tolerant National Socialism, for example his *Honour, or Instinct? The Question of Racism and Tolerance*.

Of especial interest, perhaps, in the context of Myatt's Islam, was his *Foreseeing the Future* (notable because it was written some time before his conversion to Islam) in which he stated his belief that Islam could create the Galactic Empire he has always dreamed about:

I firmly believe that Islam has the potential to create not only a new civilization, governed according to reason, but also a new Empire which could take on and overthrow the established world-order dedicated as this world-order is to usury, decadence and a god-less materialism... I also believe that a new Islamic Empire could create the Galactic Empire, or at least lay the foundations of it. Perhaps the first human colonies on another world will have as their flag the Islamic crescent, a flag inscribed with the words, in Arabic, *In the Name of Allah, The Compassionate, The Merciful*.



Abdul-Aziz Ibn Myatt

Islam

It was in the Fall of 1998, that David Myatt walked into a Mosque in England and converted to Islam. Only a few months earlier Myatt had been the leader of the political wing of the violent neo-nazi group Combat 18 and had a history of nearly thirty years involvement in racist, extreme "right-wing" and neo-nazi groups. Myatt's conversion, at that time, went almost unnoticed, and even when - just over a year later - he appeared on a BBC Panorama program about the racist bomber David Copeland, whose bombs killed three people and injured hundreds, Myatt was portrayed as the mentor of Copeland, as the man whose National Socialist and terrorist writings inspired and motivated Copeland. Other sources took up the story, accusing Myatt of being the "evil genius" behind Copeland's brief reign of terror, and explaining how Myatt was "Copeland's idol".

At the time of his conversion to Islam, Myatt himself was still on bail after his arrest, in the early Spring of 1998, by a Special Operations Unit of Scotland Yard, following allegations of conspiracy to murder, terrorist activities, and incitement to racial hatred. His arrest was part of an operation - codenamed Operation Periphery - to investigate the leaders of what became known as the loyalist faction of Combat 18, following the conviction of the founder of Combat 18, Charlie Sargent, for murder. Myatt himself had remained steadfastly loyal to Charlie Sargent, denouncing his trial, conviction and sentence of life imprisonment, and dismissing all allegations against Charlie as "dishonourable rumours and disinformation by ZOG and its lackeys and agents". This detailed investigation by the Police and the Security Services (MI5 and MI6) into Myatt's activities was to last over three years, and involved the FBI, Interpol, the Canadian Police, as well as other international law-enforcement and Security agencies, and, as part of this investigation British agents traveled overseas - to places such as Canada - to interview witnesses and to try to gather evidence. However, even after this intensive years-long investigation the British authorities failed to find sufficient evidence to mount a successful prosecution, and the case against Myatt was dropped.

Following his conversion to Islam, Myatt - for several years - outwardly appeared to live a dual existence, for he was writing articles about Islam and his own conversion, traveling to Muslim countries, attending Mosques, and participating in Islamic meetings with Muslims, while at the same time continuing to write about what he, at this time (1998-2001) called *The Numinous Way of Folk Culture*, a rather mystical, paganistic philosophy, which he had begun to develop, around 1997, and which he then described as "the essence of my evolutionary National-Socialism...".

In 2006, Myatt himself had this to say about such writings:

" I continued to write about National-Socialism and The Numinous Way, with a view to changing the attitude, of those who adhere to them, toward Islam and the Muslims, with a view to co-operation between various anti-Zionist factions, and with a view to making both of those Ways into ethical, honourable, systems so that such co-operation might occur. Also, for the first two years after my reversion I did continue to directly support a few groups which I regarded as honourable, in much the same way, I understand, that the Grand Mufti Muhammed Amin al-Husseini supported Hitler. Muhammed Amin al-Husseini, as a Muslim, was seeking allies in the fight against Zionism, but he never ceased to be a Muslim.

I did such things because I sincerely believed that it was important - and indeed vital - for as many people and groups as possible to fight in any way whatsoever the Zionist-Crusader alliance, and the so-called "New World Order" which this alliance is creating, and that this fight should be taken to the homelands of the West. I did this because I believed - and believe - that this alliance, and its lackeys and supporters, are dishonourable, and arrogant, and represent a profane, imperialist, materialistic, way of life which must be fought, since the adherents and supporters of this profane way of life trample upon and desecrate and are seeking to destroy, the numinous..." *Islam, Honour and Duty*

Myatt's voluminous writings about Islam - with titles such as *Foreign Devils, Infidels, and Al-Islam* and *In Reply to Sheikh Salman bin Fahd al-Oadah* - and his praise of both

bin Laden and the Taliban, earned him something of a reputation as a Muslim extremist, and in April 2006 the respected newspaper, *The Times* (of London) published an article about Myatt under the general heading Muslim Extremists in Britain, and Myatt received a not entirely accurate mention at a UNESCO conference in Paris a few years ago 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..."

In his guise as a Muslim fundamentalist, Myatt was also mentioned at a NATO conference on terrorism in 2005, and again at another such conference a year later, and the English raconteur, 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...

Myatt has also written many Islamic articles about what he calls the nobility and "warrior spirit" of Islam, and is particularly enthusiastic about the Taliban, their leader, Mullah Umar, and about Usama bin Laden whom he states, "is an excellent example of all the virtues that a good Muslim should aspire to."



In this Islamic version of his life, Myatt may have used subterfuge, deception, and mis-information to divert attention from himself and his activities, to possibly "confuse the enemy" and the authorities. This might explain some things about the writings - for instance, regarding *The Numinous Way* - attributed to him during the years he, as a Muslim, was striving for an alliance between radical Muslims and National

Socialists; writings written in pursuit of such an alliance, in order to create the ideological foundations necessary; and writings which, most significantly, some people have claimed "prove" that Myatt's conversion to Islam is fraudulent. It is certainly possible that these many essays, about The Numinous Way and National Socialism, allegedly written after his conversion to Islam, were just one part of Myatt's overall and long term strategy to establish some ethical foundations for National Socialism, thus enabling practical co-operation between them, Muslims, and others opposed to the current governments of the West.[\(6\)](#)

But is this one assumption too far? My own initial and personal view - which I explained elsewhere in essays such as the now-outdated *David Myatt: A Sinister Life?* - is that Myatt might well have been using radical Islam as a sinister tactic in order to further his hidden sinister aims of causing chaos and disruption, of inciting violence and terrorism, and of championing, in a practical way, the heretical. Why? Because such things aid what *The Order of Nine Angles* call The Sinister Dialectic:

"The sinister dialectic (often called the sinister dialectic of history) is the name given to Satanic strategy - which is to further our evolution in a sinister way by, for example, (a) the use of Black Magick/sinister presencings to change individuals/events on a significant scale over long periods of causal Time; (b) to gain control and influence; (c) the use of Satanic forms and magickal presencings to produce/provoke large scale changes over periods of causal Time; (d) to bring-into-being a New Aeon; (e) to cause and sow disruption and Chaos as a prelude to any or all or none of the foregoing." *A Brief Order of Nine Angles Glossary, Version 1.07*

I find it particularly interesting, in respect of championing heresy, 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)

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 it - as I myself now incline to believe and as Myatt's autobiography, *Myngath*, makes clear - 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 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.[\(7\)](#)

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 and blogs which attempt to both demean Myatt and, rather incongruously, portray him as a rabid terrorist-supporting Satanist intent on destroying Western society.

As for Myatt himself, he publicly (see my [Appendix](#), below), 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 *The Culture of ἀρετή, Essays in Praise of πάθει μάθος* - dated November 2010 - that:

" The essays in this collection - written over the past few years or so - are autobiographical in nature, and express, in essence, the *raisons d'être* behind my recent move away from the Way of Al-Islam and back to my own *weltanschauung* which I have termed both The Numinous Way and The Philosophy of The Numen."

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 2011) - 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" (8). 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." (9)

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 his sinister journey 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." (10) Which might explain why, as of late 2011, the ONA has relocated to California and is now led by a young woman of Khmer heritage.

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 term Faustian does 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, his new ethical and compassionate Numinous Way philosophy - and for his now neglected and underrated [mystical letters](#), and personal and mystical writings - rather than for his political and religious exploits, or his political, philosophical, Occult, or Islamist, writings.

These personal writings of his include the remarkable collection, published in 2012, *Meditations on Extremism, Remorse, and The Numinosity of Love*, of which he writes:

"These essays were the result of six months or so of interior reflexion - of meditation - upon my extremist past and the pathei-mathos that, over a period of several years, led me to develop my ethical philosophy of The Numinous Way. Consequently, these essays deal, in a personal way, with matters such as remorse, extremism, expiation, sorrow, and the reformation of individuals."

His latest personal writing - 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
2012

Further Reading

[David Myatt - Meditations on Extremism](#) (377 kB pdf)

[Myngath - A Wyrdful Life](#) (1.8 MB pdf)
The Autobiography of David Myatt (2010)

[The Mystical Writings of David Myatt](#) (1.5 MB pdf)
A Selection of David Myatt's Mystical Writings (2011)

[Myatt - De Novo Caelo et Nova Terra](#)
(pdf 1.1 MB)

Appendix

Pathei Mathos and Return to The Numinous Way?

For several months, in the Fall of this year (2010) - as in some previous months and years - rumors began circulating, on the Internet, that Myatt had returned to his much revised mystical philosophy, The Numinous Way. Prior to this, *The Numinous Way Foundation* had, in April of 2009, issued a collection of new and revised essays about The Numinous Way under the somewhat un-original title *The Numinous Way: Empathy, Compassion and Honour*.

In the *Introduction* to this collection, the author - a certain DW Myatt - had this to say:

" This book is a collection of essays related to The Numinous Way, which essays attempt to elucidate this new ethical philosophy, based upon

empathy, compassion, and honour, which I have developed, and refined, over a period of many years, and which philosophy - which Way of Life - thus expresses my own conclusions about life. These conclusions are the result of a four-decade long *pathei mathos*: the result of my many and diverse and practical (and, to many others, weird and strange) involvements (political, and otherwise), and my many and diverse and practical quests among the philosophies, Ways of Life, and religions, of the world. The Numinous Way is, in particular, the result of the often difficult process of acknowledging my many personal mistakes - many of which caused or contributed to suffering - and (hopefully) learning from these mistakes.

The essays presented here represent the culmination of my own thinking, and thus supersede all other essays of mine about, or concerning, The Numinous Way, and what I, previously, called The Numinous Way of Folk Culture. For there has been, for me, a profound change of emphasis, a following of the cosmic ethic of empathy to its logical and honourable conclusion, and thus a rejection of all unethical abstractions, including those of the nation, of what is termed "race", and what I previously, in more unempathic days, referred to as "the folk". It is empathy, compassion and honour which are paramount - the living of an ethical way of life by individuals which is important - not some outward, causal, form, nor the classification and (unethical) judgment of individuals according to some abstraction, some stereotype, some dogma, some ideology, or some theory.

" *The Numinous Way of Life: Empathy, Compassion, and Honour*

This rumored return, by Myatt, to his own - if revised - rather mystical, and somewhat pagan, philosophy - or *Weltanschauung* - was privately confirmed in several letters, and e-mails, which he sent me in the Fall of this year, and which he publicly confirmed with the distribution of his autobiography, *Myngath*, and several new autobiographical essays, in one of which he, with a rather admirable honesty and candor, writes:

"There [was] a stubborn clinging to doing what I conceived to be my honourable duty, and it is only in the last month that I have finally and to my own satisfaction resolved, in an ethical way, the dilemma of such a duty, thus ending my association with a particular Way of Life, which Way many consider a religion.....

For almost four years - since Francine's suicide - I struggled with this dilemma of honour and duty, believing that it was my honourable duty to stubbornly adhere to the particular Way of Life I had embraced in the previous decade; and stubbornly adhere despite the conclusions of my own thinking regarding compassion and empathy, manifest as these conclusions were in the ethical, and non-racist, Numinous Way that I had continued to develop. Thus did I during this period, and several times, publicly and in private re-affirm my commitment to that particular Way of Life, striving hard to forget my own answers, born from my thinking, my experiences, and especially from that personal tragedy, for surely these things were only a

test, a trial, of my belief, my honour? Was it not therefore my duty to just humbly submit to الله, to thus acknowledge that my own thinking, my own conclusions based on experience, were flawed, the product of error and pride?

But, to paraphrase TS Eliot, here I am now, in the middle way I have devised for myself, having had many years, often wasted, the years between two wars within myself

Trying to use words, and every attempt
Is a wholly new start, and a different kind of failure

Thus, I have declared a still rather shaky new truce, a compromise: based on a treaty where I have (re)defined personal honour as a practical manifestation of empathy, of the desire to cease to cause suffering to living-beings, with such empathy and the compassion deriving from it a guide to living that awareness of ourselves as but one nexion to all Life and to the Cosmos, and which awareness, which Cosmic perspective, expresses both our true human nature and the potential we possess to change ourselves into higher, more evolved, beings.

I would like to believe that this new truce I have manufactured will hold, but I have believed that before, and been mistaken, and even now it occurs to me that my theory of ethics, my new definition of honour, is just that: *mine*, and that I may be wrong. Yet my experiences - my feeling for, my empathy with, the numinous (manifest for instance in sublime music or in a mutual personal love) - tell me I can only live what I feel, I know, I empathize with, and this now is presented in my developed Numinous Way. " *DW Myatt: A Change of Perspective*

Thus, he admitted that,

"The Numinous Way - as now developed, and as explicated by me in the past year or so - represents my true nature: the hard, difficult, re-discovery of what I had controlled, and lost; and, perhaps more importantly, an evolution of that personal nature as a result of my diverse experiences, my learning from my mistakes, and my empathic awareness of the suffering I have caused to others.

Hence, I have been, for many decades, wrong; misguided. Or, rather, I misguided myself, allowing idealism and a perceived duty to triumph over, to veil, my humanity. My good intentions were no excuse, even though, for nearly four decades, I made them an excuse, as idealists always do."

Furthermore, in another recent essay - *A Learning From Physis* - Myatt writes that:

" I am as responsible as anyone for having committed the error of hubris - having pursued, for most of my adult life, some abstraction or other, and thus placed some manufactured goal, or some idealized perceived duty, before the beauty of love, and before that letting-be which allows us to appreciate, to feel, the numinosity of Nature...

For it is to the now almost lost England of such things that I belong, that I have always belonged, even though for many years I, in my profane often selfish stupidity, forget this, subsumed as I was in my hubris with un-numinous abstractions."

In addition, in his *The Culture of ἀρετή, Essays in Praise of πάθει μάθος* - dated November 2010 - he wrote that:

The essays in this collection - written over the past few years or so - are autobiographical in nature, and express, in essence, the *raison d'être* behind my recent move away from the Way of Al-Islam and back to my own *weltanschauung* which I have termed both The Numinous Way and The Philosophy of The Numen.

When asked, in the Fall of 2010, about his recent return to his Philosophy of The Numen - despite his previous Islamic effusions to the contrary - Myatt replied by writing only the following:

ἔστι δ' ὅπη νῦν
ἔστι: τελεῖται δ' ἐς τὸ πεπρωμένον:
οὔθ' ὑποκαίων οὔθ' ὑπολείβων
οὔτε δακρύων ἀπύρων ἱερῶν
ὄργας ἀτενεῖς παραθέλξει

Which according to Myatt's own translation (Aesch. Ag. 67-71) means:

What is now, came to be
As it came to be. And its ending has been ordained.
No concealed laments, no concealed libations,
No unburnt offering
Can charm away that firm resolve

It is, perhaps, worth emphasizing that the Numinous Way which Myatt has returned to is a very much revised, ethical, and apolitical development of his own mystical philosophy where, as he importantly states in several revised articles (such as

[Questions About Race, The Folk, and The Numinous Way](#)) both "nationalism" and the concepts of race, and "the folk", are rejected, being regarded as unethical abstractions, and thus have no place in his Numinous Way.

Furthermore, Myatt is, in my view, to be commended for honestly revealing the details of this difficult process of personal transformation, as detailed especially in his (now published) [private letters](#), and several essays, written between 2006 and early 2010. He might also be commended - minor reservations regarding "sinister rôles" aside - for his spiritual and rather mystical odyssey this past decade or more; an odyssey which has taken him from being a violent neo-nazi street activist - the "most evil nazi in Britain" - to being a Muslim; to embracing multi-racialism, and propagating violent Jihad; to finally returning to the humanity evident in his new ethical, "numinous", philosophy of empathy and compassion.

Rejection of Islam

Apart from his personal reasons he gives for moving away from Islam to his own mystical Philosophy of The Numen, Myatt also, in his collection of three essays, entitled *Religion and The Numinous Way*, gives more philosophical reasons.

Thus, he writes that:

" The truth is that wisdom is only - and only ever can be - personal, individual, and unique, and cannot be abstracted out from *πάθει μάθος* into some abstraction, religious or otherwise, or be found in some text, revealed or otherwise.....

Furthermore, such an individual discovering of wisdom, by means of *πάθει μάθος*, leads to a knowing, an understanding, of humility - that is, to a placing of ourselves into that natural Cosmic perspective which forms the basis of Reality itself. And it is such a natural and indeed spontaneous humility - beyond words, terms, abstractions - which is the practical antithesis of the religious attitude itself, and indeed which is a necessary precursor for our own individual change and evolution."

Hence, he is, in fact, criticising and rejecting all conventional, or established, religions, and in their place suggesting what he describes as the way, or philosophy, of *πάθει μάθος* - as explained by him, for example, in several of his more recent essays, including one named *The Classical Foundations of The Numinous Way*.

In the third and final essay of his *Religion and The Numinous Way*, Myatt writes that:

In The Numinous Way, the essence of apprehending The Numen is the individual, the personal, faculty of empathy, as well as an acknowledgement of the numinous authority of *πάθει μάθος*.

Misunderstanding Myatt

As Myatt writes in his *The Culture of ἀρετή, Essays in Praise of πάθει μάθος*:

Naturally – given my somewhat unusual if not eccentric past and various peregrinations among what it is convenient (though not entirely accurate) to describe as political, social, and religious *-isms* and *-ologies* – I do not expect to be understood, except perhaps by some of those few who today understand and appreciate the culture of ἀρετή, or in whom the culture of ἀρετή resonates.

Personally, I am inclined to agree with Myatt that he will not be understood, at least in his own lifetime, and that, as he says somewhat ponderously in another essay, he -

"...will continue to be judged, by others, according to some, or all, of my former beliefs, and involvements, which beliefs and involvements the majority of people, un-enlightened and un-empathic as they remain, still describe by some un-numinous abstraction or other and which they have to categorize as either political or religious, or both, forgetting or unaware as they are of the numinous and personal and undivided reality beyond which can only be felt, discovered or known through a personal knowing of, a personal empathy with, the person they are talking and/or writing about..."

Certainly, the majority of people, curious about, or interested in, David Myatt, for whatever reason, almost invariably make some pejorative comment about Myatt's outward peregrinations among various religions, and about his change from neo-nazi to Jihadi Muslim, believing as they do that all these peregrinations reveal Myatt to be at best "weird", and at worst "psychological unstable", or having a dysfunctional personality.

Thus do they, at least in my view, reveal not only their own superciliousness, but also their own lack of detailed knowledge of Myatt, his life, and his works, basing their opinion as they do almost always on either the prejudiced opinions of others or on just a cursory reading of perhaps one or two Myatt's works, or even just the Internet entry in Wikipedia about Myatt. For, as a perceptive young English lady recently (January 2010) wrote:

[Myatt is] a complex man, and one who it's impossible to understand without considered and prolonged study. Reading wikipedia will only obfuscate, given that the way information is structured and determined appropriate

there is mutually exclusive with any expression which provides understanding of his character. The Wikipedia article simply isn't useful in forming any intelligent opinion of him.

He would say that you are being dishonourable by passing a superficial-causal judgement without taking the time to either meet and discuss matters with him or, at least, seriously attempt to understand things from his perspective before making an empathetic judgement, and not reactively judging in accordance with emotive-abstract labels.

At least read his poetry if you're going to post about *him* (not any points he's made or his Philosophy on their own merits). That's where you can see the man as he is, and come to some limited appreciation of the kinds of things that motivate his actions; instead of seeing him as he plays at being for the sake of understanding. (Yes, understanding- how dedicated would a person have to be that they would be prepared to immerse themselves in violent subcultures such as radical Islam for the purpose of understanding that which is heretical from the inside? You'd have to want understanding more than anything else. You'd have to be a martyr to wisdom, doing that in the knowledge that you'd forever be instantly rejected upon the basis of some label you'd voluntarily taken on. Bear in mind that he's alternated between the Numinous Way, radical Islamism and other positions for years now. That's not the behavior of a self-identified ideologue or true believer.)

As someone else wrote, last year, and also on the Internet:

" [Myatt] appears to have been on a multi- decade intellectual/spiritual journey that has taken him far beyond his NS/supremacist origins, through all sorts of twists and turns (his writings on "numinosity", NS ethics, Islam, Buddhism, etc.), and finally ending up somewhere near the opposite place from where he started. I would call that an admirable and even noble journey.

Very very few people are capable of real change. They seize upon some ideology or orientation or other, and NEVER LET GO. No matter what. So, when someone DOES change, I respect it — apart from the consideration of what, specifically, they changed from or to. To be able to change, from the strongly-held convictions of earlier years, shows character and deep commitment to truth — regardless, again, of specifically what one is changing from or to.

This guy Myatt is, I submit, a man of quite some (inner) accomplishment....."

Thus, a few enlightened individuals now, at last, seem to be able to perceive the real Myatt - the poet, the mystic, the seeker after wisdom - behind his many and diverse, and sometimes outré, involvements (again, minor reservations about sinister Insight Rôles notwithstanding).

JR Wright
Oxford
November 2010

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). Myatt's acausal is explained in Part One of [The Physics of Acausal Energy](#) and his essay [Acausal Science](#) . 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.

(4) 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, concluding that such claims lack credence.

In another, earlier, article under the title *Concerning Alleged Occult Involvement and The Dishonour of Some Journalists* circulated by Reichsfolk in 2003, David Myatt wrote:

" Not once, in the past thirty years, has anyone provided any evidence of my alleged involvement with the Order of Nine Angles or with Satanism in general.

All *Searchlight* has ever done is make unsubstantiated allegations [...]

One of the unsubstantiated allegations of the *Searchlight* crowd is that I was a friend of someone called Vik Norris - something they blandly stated in their alleged 'expose' of me, under the headline *The Most Evil Nazi in Britain*, in the April 1998 issue of *Searchlight* magazine. No evidence for this allegation was presented then, or subsequently - although their intent was obvious: smear by association.

Indeed, the article simply contains bland assertions by them about me and Satanism with no evidence presented to support such assertions. For example: (1) they propagandistically stated that

the ONA was "formed by Myatt himself in the early 1980's" but offer no proof for this claim of theirs; (2) they write about "Myatt and his satanic friends" yet never name these alleged 'satanic' friends or provide any proof of involvement by any of my friends with Satanism; (3) they claim that "within days of being investigated", the ONA withdrew its material from the Internet and that I had shaved off my beard in an attempt to disguise myself, with yet again no evidence being provided for these allegations, which were patently untrue, as anyone could have verified at the time by searching the Internet, calling on me or asking those with whom I worked.

Unsurprisingly, over the years, many people over the years have - for personal or political reasons - referenced this *Searchlight* article as 'proof' of my alleged involvement, when anyone of any sagacity on reading that and similar articles about me can rationally deduce it and they are merely malicious propaganda designed to discredit, but worded in such a dishonourable way that even were one to sue the authors for libel in a British civil court (assuming one had the money to do so) there would be no guarantee of success - a legalistic tactic such dishonourable journalists often rely on when they peddle their lies and make their malicious accusations.

As for me, I have never bothered to have recourse to civil law, and established Courts, to sue those making libellous allegations about me quite simply because the only law I believe in and strive to uphold is the law of personal honour. Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated and their own dishonourable character proven."

(5) See, for example, his article *Reflections on Islamic Travels*, in which he recalls one incident: "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)."

(6) According to an article in *The Times* (of London) newspaper, published on April 24, 2006, Myatt believed that: "The pure authentic Islam of the revival, which recognises practical jihad (holy war) as a duty, is the only force that is capable of fighting and destroying the dishonour, the arrogance, the materialism of the West . . . For the West, nothing is sacred, except perhaps Zionists, Zionism, the hoax of the so-called Holocaust, and the idols which the West and its lackeys worship, or pretend to worship, such as democracy."

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

(8) 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*).

Regarding the aims of the ONA, see the ONA documents, (1) *The Sinister Tribes of the ONA*; (2) *The Quintessence of the ONA: The Sinister Returning*; and (3) *ONA Esoteric*

Notes 103a: A Brief Explanation of The Dark Tradition, and Sinister Mythos, of the Order of Nine Angles.

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."

(9) 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'.

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

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