

A Modern Mystery
The Enigma of Myatt And The O9A

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Preface

This work contains essays written in the past few years by various authors, and is divided in three parts. Which division reflects the nature of our controversial subject: the relation of the modern Occult group the Order of Nine Angles (ONA, O9A) to the person - a self-declared satanist - who wrote under the pseudonym Anton Long, and what, if any, is the relationship between 'Anton Long' and a certain Mr David Myatt, former neo-nazi, former Islamist, translator of Ancient Greek literature, and now a reclusive mystic who has developed a mystical philosophy centred on virtues such as compassion, humility, and personal honour.

The first part deals with the O9A, with sections describing the nature and esotericism of the O9A as expounded by O9A practitioners and theorists, and thus provides an initiated - an informed, an insider - view of the O9A beyond the polemics and the propaganda of those modern self-described satanists who are or who were opposed to the O9A for whatever reason and from whatever personal motive.

The second part deals with the claim - the allegation - that 'Anton Long', author of most O9A material from the 1970s until around 2011, was Myatt; a claim made by opponents of the O9A, by some O9A supporters, and by sundry journalists and some academics who have studied modern Western esotericism and the 'satanism' propagated by Howard Stanton Levey, otherwise known as 'Anton LaVey'.

The third part deals with the evidence which has been presented - including by some O9A supporters - which seems to contradict or cast doubt upon the claim that Myatt is or was the pseudonymous Anton Long.

The work should therefore allow the reader to form their own opinion of the O9A and of whether or not there is any merit to the claim that the pseudonymous Anton Long was Mr Myatt.

For ourselves, our opinion about the question of Myatt being Anton Long is divided. One of us finds the arguments in the Part Two essay *David Myatt, The Septenary Anados, And The Quest For Lapis Philosophicus* quite persuasive; the other two are inclined to agree with the conclusion of the essay *The Peculiar Matter Of Mr Myatt And Mr Long*, included in Part Three, that

"given the importance, the uniqueness, of Anton Long in creating and developing O9A Occult philosophy and praxises he remains - factually - something of a mystery to those associating themselves with the O9A movement and to those academics interested in the O9A, with assumptions and conjectures about his identity, and fallacious reasoning, having served to create and to perpetuate stories about him. Which mystery, which assumptions and conjectures, and which stories, are advantageous to an esoteric movement."

It should be noted that (i) Myatt himself has consistently denied being Anton Long, (ii) that the internet sources provided in the reference sections of some of the essays were valid as of the date of publication of those essays, and (iii) we employ the term *mysterium* in accord with its classical Latin meaning to thus imply "a mystery", "a secret", qv. Cicero, *epistolae nostrae tantum habent mysteriorum*, De Oratore, I, 47, 206.

T.W.S. Nexion

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Introduction

As the author of one the essays included in this work wrote, the question of whether or not Mr David Myatt is or was "Anton Long" is *sui generis* insofar as the Order of Nine Angles is concerned. Why? Basically for two reasons.

If he was, then, as several O9A supporters have claimed, his somewhat strange multiform, exeatic, and antinomian, life is a real-life example of not only the practical - 'sinister' - ethos of the O9A but also of its core praxis termed the Seven Fold Way, which praxis is a decades-long esoteric and exoteric personal quest for Lapis Philosophicus, for Wisdom.

If he was not, then the O9A remains one modern Occult philosophy among many with little to distinguish it other than perhaps its complexity and its Labyrinthos Mythologicus.

If his life is a practical example of the 'sinister' ethos of the O9A - as his decades of practical involvement with political and religious extremism, his imprisonment for violence, his support for terrorism, and his criminal years, might seem to suggest - then it is easy to understand why opponents and critics of the O9A continue to denigrate him, for the documented facts about his life are enough to make Howard Levey - the much vaunted 'Anton LaVey', often described as "the founder of modern satanism" - seem, by comparison, just a showman, a charlatan, and a wuss. {1}

In addition, Myatt's documented intellectualism - as in his Greek translations and commentaries, such as of tractates from the Corpus Hermeticum - make both Levey and the equally vaunted Aquino (of Temple of Set fame) seem to be, by comparison, pretentious pseudo-intellectuals. Unlike those individuals, Myatt has "fluency in the classical languages (Greek and Latin), as well as Arabic" {2} and thus can read primary esoteric, classical, and alchemical sources in their original language whereas they, and most if not all of their followers, have to rely on the translations of others, lacking as they do the erudition of Myatt, an erudition evident in his recent book *Tu Es Diaboli Ianua*. {3}

The sources used, for example, by Howard Levey - evident in his 'satanic bible' and his letters - are populist interpretations of the likes of Nietzsche and Ayn Rand, populist books about psychology, with the anonymous polemic titled *Might Is Right* much plagiarized. Such sources and populist interpretations are also much in evidence in texts written by Aquino, such as *The Crystal Tablet of Set*, where populist summaries of philosophies and weltanschauungen, ancient

and modern, precede a quite minimalist and vague presentation of 'satanist' and/or of Temple of Set ideas. Thus, a chapter on 'ethics' consists of 12 pages of populist summaries of the likes of Plato, Hegel, Marx, et al, followed by a meagre few paragraphs concerning good and evil in an occult context, and which paragraphs merely present rather cliched personal opinions, such as that "there is thus no easy answer to the question of whether a given magical act is good or evil" and that "it is up to the magician to determine what judgments - by which judges - will be important". As befits such pseudo-intellectualism, the references in such texts are often to populist works (such as *The Social Contract* by Robert Ardrey) just as quotations from such people as Plato are invariably in translations, not by Aquino, but by someone else. In contrast, when Myatt writes of ethics and about 'good and evil' in chapter IV - Questions of Good, Evil, Honour, and God - of his 2013 book *Religion, Empathy, and Pathei-Mathos*, he provides passages in Hebrew, Greek, and Arabic, along with his own translations. Similarly, when discussing ethics in his more recent *Classical Paganism And The Christian Ethos*, Myatt provides the relevant Greek texts (such as from the Gospel of John) and his own translations.

It is thus also easy to understand why many supporters of the O9A support the claim that Myatt is Long. For add to his documented exeatic life, to his intellectualism, the fact that he is regarded by academics as "England's principal proponent of contemporary neo-Nazi ideology and theoretician of revolution" and you have a person who most definitely does seem to fit the profile of what an ONA person is or should be, with his post-2012 'philosophy of pathei mathos' and recent books such as *Tu Es Diaboli Ianua* and *Classical Paganism And The Christian Ethos* understood as the musings of someone who, after decades of peregrinations and scholarly study, has found Lapis Philosophicus and who is "living the final apprehension", with that philosophy, such books, and 'the last writings of Anton Long' {4} serving

"to illuminate the O9A for what it is and always has been, beyond the rhetoric, beyond the polemics, beyond its Labyrinthos Mythologicus, and beyond the assumptions made by others. That is, it is a living hereditary, evolving, repository of esoteric knowledge; part of which accumulated and accumulating knowledge is a scholarly perspective on ancient hermeticism; another part of which is a practical modern means (for those who might be interested) to achieve Adeptship and beyond; another part of which knowledge concerns a New Aeon and the logos necessary to bring that Aeon into being. Other parts of which are Esoteric Chant and Aeonics; and so on. In addition, this body of esoteric knowledge now also contains the insights of someone who has ventured beyond The Abyss, and which particular insights return us to that pagan knowledge, that ancient wisdom, of the Rounwytha way, which is, for those who follow it, the way of a certain type of knowing and of a certain type of living." {5}

All of which makes it unnecessary for anyone - by they O9A or otherwise - to

'hype' Mr Myatt, for just presenting the documented facts about his life, and drawing attention to his intellectualism, his erudition, is sufficient. That life, that intellectualism, 'the last writings of Anton Long', Myatt's 'philosophy of pathēi mathos' (understood as a modern manifestation of the O9A way of the Rounwytha) and books such as *Tu Es Diaboli Ianua* and *Classical Paganism And The Christian Ethos* tell the necessary story.

Which story is of a modern Magus; of someone who has spent all of his adult life - half a century - on an esoteric and an exoteric quest. Since such a quest exemplifies what the search for Lapis Philosophicus, for Gnosis, for Wisdom, is all about it is in the final analysis irrelevant if Myatt was or was not the pseudonymous Anton Long. For such a personal quest is the essence of all genuine Occult philosophies and praxises, beyond the labels - the denotata - we or others assign to them, be such labels Left Hand Path, Right Hand Path, Satanist, or O9A.

Which, at least to me and some others, makes Myatt someone to be admired and - perhaps - emulated by those O9A or otherwise.

June Boyle
2018

{1} Myatt, for example, has convictions and imprisonment for violence, in 1972, after leading a gang of skinheads in a 'paki-bashing' incident: documented in court proceedings, prison records, and newspapers. A conviction for leading a gang of thieves in 1974 and being a fence: documented in court proceedings, in police records/interviews, in mainstream newspaper reports.

He was arrested in 1998 for conspiracy to murder: documented in police records (Scotland Yard, the operation was code-named Periphery), documented in custody records at Malvern and Charing Cross police stations. He founded and led the political wing of Combat 18, the NSM, a fact documented by several academics and by mainstream newspaper reports.

He publicly supported bin Laden and the Taliban before and after 9/11: documented by several academics, by proceedings of NATO conferences, by newspaper reports. He travelled to Arab countries and - when it was unpopular and very dangerous to do so, such as after 9/11 - incited Jihad: documented by several academics. His writings justifying suicide attacks were used by 'terrorist' groups such as Hamas: documented by several academics, and by proceedings of NATO conferences.

{2} Connell Monette. *Mysticism in the 21st Century*, Sirius Academic Press, 2013.

{3} David Myatt. *Tu Es Diaboli Ianua: Christianity, The Johannine Weltanschauung, And Presencing The Numinous*. 2017. ISBN 978-1982010935.

{4} See Appendix II.

{5} The quotation is from chapter I of Part Two of this work, which chapter is titled *David Myatt, The Septenary Anados, And The Quest For Lapis Philosophicus*.

Part One

I. O9A 101

1. The Order of Nine Angles (O9A, ONA) is a sinisterly-numinous mystic tradition: it is not now and never was either strictly satanist or strictly Left Hand Path, but uses 'satanism' and the LHP as 'causal forms'; that is, as techniques/experiences/ordeals/challenges (amoral and otherwise) in a decades-long personal anados to engender in the initiate both esoteric, and exoteric, pathei mathos, and which pathei mathos is the beginning of wisdom.

The extreme type of 'satanism' advocated by the O9A is - for O9A initiates - only one part of the 'sinister' aspect of the sinisterly-numinous tradition: a necessary and novitiate pathei-mathos, a modern 'rite of passage'.

2. The Order of Nine Angles is a guide to that personal enantiodromia (that internal alchemical change) which can result from a conscious, a deliberate, pathei-mathos: from a practical learning that is and must be (given our unaltered physis - our natural fitrah - as human beings) both 'sinister' and 'numinous' and both esoteric (occult) and exoteric (exeatic, antinomian).

3. Being O9A - belonging to the O9A - means both (a) using O9A esoteric philosophy, and one or more of its praxises, as guides to achieve that personal enantiodromia, and (b) accepting and living according to the O9A logos, since that logos is the unique perceiviation which differentiates the O9A from other occult groups past and present, and which logos presences the essence, the ethos, of the O9A.

4. The O9A logos is manifest esoterically as a particular physis: that is, is manifest in a particular (pagan) weltanschauung and in a particular personal character.

5. The O9A logos is manifest exoterically in the O9A code of kindred honour. For that code embodies - as living by that code can cultivate in the individual - both a pagan understanding/gnosis and the necessary O9A character.

The Nature Of Reality

Regarding the nature of Reality, the perception and the understanding which initiates of the O9A mystic tradition personally discover via their anados are:

- (i) the nexible (the causal-acausal) being of our human physis;
- (ii) the potential we as individuals possess to consciously evolve our own individual physis;
- (iii) the unity - the mundus, the Being - beyond the apparent opposites of

'sinister' and 'numinous', of causal/acausal, of masculous/muliebral, a unity indescribable by ordinary language but apprehensible by esoteric languages and a particular manner of living;
(iv) the transient, temporal, nature of all human manufactured causal abstractions and ideations and ideologies;
(v) of an attainable acausal existence beyond our mortal death.

Occult Philosophy

The foundation of the occult (the esoteric) philosophy of the O9A is the axiom of causal-acausal being, with ourselves - by virtue of our consciousness - a nexion (nexus) between causal being and acausal being.

One of the axioms of the occult philosophy of the O9A is that it is only possible to apprehend the realm of the acausal (which realm includes but is not limited to the supernatural) by using our (mostly latent) human faculty of empathy - of empathic wordless knowing - and by developing new faculties, such as 'acausal-thinking' and which 'acausal-thinking' can be developed by esoteric techniques such as The Star Game consisting of as that three-dimensional 'game' does of seven boards - arranged as a septenary Tree of Wyrð - with a total of 308 squares and with 81 pieces per 'player'.

Occult Praxises

The three occult praxises - techniques/experiences/ordeals/challenges - of the O9A are the means by which the initiate may consciously acquire the necessary esoteric and exoteric pathei mathos. The three praxises are:

The initiatory hermetic Seven Fold Way.
The Way of the Drecc and the Niner.
The Way of the Rounwytha.

A Labyrinthine Labyrinth

From its beginnings in the early 1970s, the Order of Nine Angles has had, quite intentionally, an inner core obscured by various outer layers. Thus its exoteric, external, appearance does not necessarily reflect its esoteric essence, and which exoteric appearance serves and has served a particular and practical purpose, as the O9A mythos serves and has served a particular and practical purpose. To access the inner core, an individual has to work their way through the outer layers which, together, form a labyrinth.

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II. The Esoteric Philosophy Of The Order Of Nine Angles An Introduction

Esoteric Philosophy

An esoteric philosophy is a philosophy that presents knowledge concerning matters that are esoteric (τὰ ἔσωτερικά) – that is, concerned with knowledge of the hidden or inner nature of Being and beings as opposed to that outer nature which is the province of traditional philosophy. One of the fundamental axioms of most esoteric philosophies is that the inner nature of Being and beings can be apprehended, or represented, by a particular symbolism (or by various symbolisms) and also by the relationships between symbols, for such esoteric philosophies accept the Aristotelian principle that existence/reality is a reasoned order capable of being rationally understood, with many esoteric philosophies also positing – as the ancient Greeks did – that this reasoned order (κόσμος) has a harmonious, an ordered, structure.

Certain esoteric philosophies – such as the one proposed by the Order of Nine Angles (O9A/ONA) – also postulate that beings (and especially living beings) possess or emanate or can best be described by particular energies and that the ability to sense and 'know' these energies or emanations provides not only an inner knowledge of such beings but also a means to use those energies to effect changes both within and external to one's self, with such knowledge and such use of such energies/emanations/forces forming the basis for occult sciences such as sorcery, divination, and alchemy. Some of these esoteric philosophies go further and postulate (as the O9A does) the existence of a 'supernatural' realm or realms, and which realm or realms is or are the abode of such entities as spirits, ghosts, and magickal (or 'demonic' or suprapersonal) beings.

The esoteric philosophy of the O9A was first proposed by the pseudonymous Anton Long in occult writings between 1984 and 2011 and thus is also known as 'the esoteric philosophy of Anton Long' with the Order of Nine Angles itself, correctly understood, being the various ways this esoteric philosophy (the theory) can be and has been manifest, by and through individuals, as an esoteric – an occult – praxis or occult praxes. Over the past forty years, the esoteric philosophy of the O9A has been manifest by three praxes: (i) the initiatory hermetic Seven Fold Way; (ii) the Way of the Drecc and the Niner; and (iii) the Way of the Rounwytha.

The Esoteric Philosophy Of Anton Long

The foundations of the esoteric philosophy of Anton Long are the Myattian philosophical axioms that an *a-causal* realm exists beyond the causal, the physical, world we know and apprehend via our physical senses; that all living

beings are nexions - gates - to and thus connected with this acausal realm; and that this acausal realm is the source of the 'acausal energy' that animates all living beings making them alive {1}. On this basis Anton Long described sorcery ('magick') as "the use, by an individual, individuals, or a group, of acausal energy, either directly (raw/acausal/chaos) or by means of symbolism, forms, ritual, words, chant (or similar manifestations or presencing(s) of causal constructs) with this usage often involving a specific, temporal (causal), aim or aims." {2}

One of unique features of the esoteric philosophy of Anton Long is the lack of dogmatism and the emphasis on the individual discovering, through practical means, certain esoteric knowledge. Thus, according to this esoteric philosophy, the posited acausal realm can be apprehended and understood in two ways: as physically existing separate from our causal realm, or as an aspect of our psyche. In the first apprehension, the acausal is the realm of actual acausal entities - 'the Dark Gods' - while in the second apprehension such entities as are found, by occult praxis, to exist there are archetypal in nature with the proviso that an archetype is defined as "a particular causal presencing of a certain acausal energy. It is born (or can be created, by magickal means), it lives, and then it "dies" (ceases to be present, presenced) in the causal (i.e. its energy in the causal ceases)."

Which of these two apprehensions describes - or best describes - the acausal and acausal beings is therefore a decision for the individual based on their own practical occult experiences and experiments; experiences and experiments such as those described in the seminal O9A texts *Naos - A Practical Guide To Modern Magick*, published in the 1980s, and *Enantiodromia: The Sinister Abyssal Nexion*, published in 2011. These texts offer not only occult workings invoking archetypal forms and a guided (esoteric) journey among the seven spheres that, with the associated occult correspondences and symbolisms, are said to represent the nexus between causal and acausal and thus our psyche, but also offer a series of practical (exoteric) ordeals and challenges designed to cultivate self-understanding in the individual and propel them toward occult adeptship (individuation) and beyond.

This lack of dogmatism and the emphasis on the individual discovering, through practical means, certain esoteric knowledge is the axiom of 'the authority of individual judgement'. That is, that the finding of wisdom involves the individual in discovering answers for themselves through 'pathei-mathos' (a learning from both exeatic, and occult, practical experiences) and using those hard-won answers as the basis for the development of their own, often unique, weltanschauung:

"What matters is the individual developing, from their own years-long (mostly decades-long) practical experience, a personal weltanschauung: that is, discovering their own individual answers to certain questions concerning themselves, life, existence, the Occult,

and the nature of Reality." {3}

For the esoteric philosophy of Anton Long emphasizes the importance of cultivating empathy as a means of directly gaining knowledge both esoteric and exoteric. A direct, empathic, and a personal knowing which thus enables an apprehension beyond even the esoteric symbolisms (such as the seven spheres) and the occult correspondences used to describe those spheres and the relationships between them. For such symbolisms and correspondences, and even archetypes, are – philosophically – considered to be causal 'forms', abstractions; useful initially, but ultimately obscuring the underlying unity, a unity that takes us beyond the apparent opposites of 'sinister' (bad) and 'numinous' (good). And it is the knowing of this unity – sans symbols, archetypes, and words – which is, according to the esoteric philosophy of Anton Long, the beginning of wisdom; a knowing that cannot be taught but which has to be found, anew, by each individual, and in which finding both empathy and self-understanding play an important role. An empathy and a self-understanding that can be developed by suggested techniques such as: (i) the aforementioned invoking of archetypal forms and guided (esoteric) journey among the seven spheres; (ii) the three (or six) month long experience of living alone in the wilderness that is the Grade Ritual of Internal Adept; and (iii) the month-long chthonic, isolated, living that is the Grade Ritual of The Abyss.

For such empathy and such self-understanding provide what Anton Long describes as 'acausal knowing'; a type of directly personal knowing only attainable, according to him, as a result of both esoteric and exoteric praxis, and a knowing that complements the 'causal knowing' described by conventional philosophies and by science. And it is the combining of such causal knowing with their occult-derived acausal knowing which leads the individual toward wisdom and the development of their own weltanschauung.

Thus the esoteric philosophy of Anton Long is essentially experiential: more a practical guide to the individual discovery of wisdom than an academic philosophy, even though this esoteric philosophy has its own ontology (of causal and acausal being), its own epistemology (of causal and acausal knowing), its own ethics – manifest in the importance attached to personal honour {4} – and its own answer to the question of the meaning of our existence, which is to acquire wisdom and thus move toward a possible immortal, acausal, existence {5}, an answer which places this particular esoteric philosophy firmly in the ancient hermetic, and mystical tradition {6}, and this despite the past emphasis, by the O9A itself, on their controversial type of 'satanism' {7}.

Misapprehending The O9A

Given the past often strident emphasis by the O9A for some four decades on what is considered by others to be to "a dangerous and extreme form of Satanism" {8}, and given that, as a consequence, the O9A has in the past decade attracted a 'pretendu-crowd' claiming to be O9A and anonymously disseminating their opinions via the internet, it is unsurprising that the esoteric

philosophy of Anton Long - the foundation of the O9A - has often been overlooked with the O9A itself misapprehended.

A misapprehension, however, that a study of the detailed, and experiential, esoteric philosophy of Anton Long would most assuredly correct, especially as: (i) a fundamental axiom of that esoteric non-dogmatic experiential philosophy is 'the authority of individual judgement' {9}; (ii) the Order of Nine Angles itself is just the various ways this esoteric philosophy can be and has been and could be manifest, by and through individuals - currently and in the past as the three-fold occult praxis of a Seven Fold Way, the Way of the Drecc/Niner, and the Way of the Rounwytha - and (iii) given that these three ways - like the esoteric philosophy itself and thus the O9A - are all open to development, for everything O9A

"can and should be surpassed, refined, changed, when others discover, experience, and attain knowledge and experience for themselves." {10}

R. Parker
February 2014

Notes

{1} David Myatt's 1970s metaphysical theory of the acausal, and its appropriation by the O9A, are described in the 2014 pdf compilation *Time, Acausality, The Supernatural, And Scientific Theories*.

{2} *Glossary of ONA Terms*, v. 3.07, dated 123 Year of Feyen.

{3} Anton Long. *The Discovery and Knowing of Satan*. e-text, 2011.

{4} Refer to R. Parker: *The Adversarial Praxis and Logos of The Order of Nine Angles*. e-text 2013

{5} Refer to R. Parker: *The Septenary Anados, and Life After Death, In The Esoteric Philosophy of The Order of Nine Angles*. e-text 2013.

{6} Refer to: (i) R. Parker, *Perusing The Seven Fold Way - Historical Origins Of The Septenary System Of The Order of Nine Angles*, e-text 2014; (ii) R. Parker, *The Sinisterly-Numinous O9A*, e-text 2013.

{7} Refer to R. Parker: *The Satanism Of The O9A In Esoteric Context*, e-text 2014.

{8} Per Faxneld: *Post-Satanism, Left Hand Paths, and Beyond* in Per Faxneld & Jesper Petersen (eds) *The Devil's Party: Satanism in Modernity*, Oxford University Press (2012), p.207

{9} Refer to R. Parker: *Authority, Learning, and Culture, In The Sinister Tradition Of The Order of Nine Angles*, e-text 2014.

{9} Anton Long. *Satanic Letters of Stephen Brown*, Letter to Miss Stockton, dated 19th June, 1991 ev

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III. The Multiform O9A

The Occult cognoscenti have long understood that the Order of Nine Angles (O9A, ONA) is a multiform nexion. That its presencings of 'acausal energies' in the causal - via individuals, traditional and offshoot nexions; via propaganda, polemics, mythos, a Labyrinthos Mythologicus, and other means - are outward and multifaceted and just potentially or actually useful causal forms or ideations. That, esoterically, the O9A re-presents and thus reveals what is beyond all such causal forms, past, present, and future, and thus is neither of the Western Left Hand Path nor of the Western Right Hand Path because

"both the LHP ('the sinister') and the RHP ('the numinous') are themselves causal abstractions - ideations - which hide both our own nature, the nature (the physis) of other living beings, and the nature of Reality itself." {1}

For the O9A provides the individual with an opportunity

"to develop a perception, an understanding, a knowledge - acquired from a personal experience - beyond causal abstractions/forms and thus beyond denotatum; that is, and for example, beyond the illusion of conflicting/ideated opposites, beyond naming/denoting/words, beyond abstract morality, beyond dogma/ideology, beyond the simple principle of causation, and beyond the simplicity of a posited dialectical process." {1}

This is the personal knowledge of Lapis Philosophicus {2} and thus of "the balancing of the masculous with the muliebral (the sinisterly-numinous) through pathei-mathos both Occult and exoteric." {3} Which knowledge is of "the living unity beyond the abstract, the lifeless, division and dialectic of contrasting/abstractive/ideated opposites. A division most obvious in the false dichotomy of good and evil, and a division not so obvious in denotatum." {4}

For among the truths

"which initiates of the O9A mystic (or the 'sinisterly-numinous')

tradition personally discover are (i) the unity - the mundus, the Being - beyond the apparent opposites of 'sinister' and 'numinous', of causal/acausal, of masculous/muliebral, a unity indescribable by ordinary language but apprehensible by esoteric languages and a particular manner of living, and (ii) the transient, temporal, nature of human manufactured causal abstractions and ideations." {4}

Which is why, for example,

"one of the axioms of the esoteric philosophy of the O9A is that it is really only possible to apprehend the realm of the acausal (which realm includes but is not limited to the supernatural) by using our (mostly latent) human faculty of empathy - of empathic wordless knowing - and by developing new faculties, such as the one the O9A term acausal-thinking." {4}

and why the O9A praxis termed The Seven Fold Way cultivates, through Rites such as that of Internal Adept and Occult Arts such as The Star Game and Esoteric Chant, the faculties of empathy, of acausal-thinking, and the enantiodromia - the Arrenothelus (ἀρρενόθηλος) or the melding, the balancing - of the masculous with the muliebral which can result from the traditional chthonic Rite of the Abyss. {5}

A Personal Anados

While the majority of modern Occultists - and especially self-described 'satanists' - have either pretended that the "O9A does not exist" or have focused on or become fixated with the outer, multiform, nature(s) of the O9A such as for example the causal form termed 'satanism', the Occult cognoscenti have understood that the esoteric essence of the O9A is the individual and difficult quest for Lapis Philosophicus by means such as The Seven Fold Way. An essence described, by the pseudonymous Anton Long, almost three decades ago:

"We see our way as guiding a few individuals to self-awareness, to Adeptship and beyond, via various practical and magickal techniques. The emphasis is on guide, on self-development, on self-discovery. There is no religious attitude, no acceptance of someone else's authority." {6}

Such sparse revelations - such gems - did not, of course, in the intervening years prevent self-described 'satanists' and others from continuing their anti-O9A crusade based on their assumptions regarding the outer, multiform, natures of the O9A, since

"to access the inner core, an individual has to work their way through the outer layers which, together, form a labyrinth; a labyrinth so labyrinthine that it is easy for a person to become confused, lose their way, or (more usually) just give up. Some individuals, however,

inspired (or re-inspired) as they are by the O9A mythos, do succeed. Thus there is, for every candidate - every potential member of the O9A kindred - an initial test, involving them navigating the labyrinth on their own, without any guidance.

What they find - to the dismay of many - is nothing mysterious or 'satanic' or exceptional or difficult to understand or even really secret. For it is only (i) a particular pagan mysticism, and (ii) a particular way of life, and (iii) an individual occult journey (an *anados*) that will last for several decades, and a journey and a way of life which, if they embark upon them, will take them from 'the sinister' toward 'the numinous' and thence toward what is beyond both those causal forms." {7}

But now, since the esoteric essence of the O9A is more widely known - partly due to essays, such revelations, as this and partly through the works, such revelations, noted in the references below - the grammatical tense of the above quotation should perhaps be altered so that it reads "an individual *had* to work their way through.....There was, for every candidate...."

However, despite such revelations, the majority of modern Occultists - and especially self-described 'satanists', and even academics studying modern Western esotericism - remain fixated on (i) the so-called 'satanism' of Howard Stanton Levey {8} and (ii) on the outer, multiform, natures of the O9A.

Which, of course, serves to highlight yet again the difference not only between the O9A and other manifestations of modern Occultism, but also between what the O9A assert satanism is and what self-described 'satanists', following or inspired by the likes of Howard Stanton Levey and Michael Aquino, believe 'satanism' to be.

For the O9A, satanism - in the context of esoterically understanding the O9A - is a practical, an exeatic, defiance: an initiate *pathei-mathos*, a learning experience, where one exults

"in life itself: a sinister life is, or should be, one where there is an intensity; where there is action, in the world; where there is a will harnessed to a goal - any goal; a desire to experience, to know; to quest; where there is an arrogant determination to not accept the norms, the answers, the limits of and set by others.

Nothing is too dangerous for us; nothing is forbidden. We experience to test ourselves; to learn.

There is a pushing of one's body to - and beyond - its limits; enduring, to go beyond endurance to that wonderful bliss of almost exhaustion when a goal has been achieved and one has felt, been, an exquisite harmony of mind and body and ethos through sheer concentration on

what is being done.

There is the acceptance of challenges – especially by ourselves. And if we have no challenges, we make or create some." {9}

That is, it is an initiate pathei-mathos, a learning experience, which one, via a praxis (an anados) such as The Seven Fold Way, moves on from: toward Lapis Philosophicus. Yet, for those following or inspired by the likes of Howard Stanton Levey, satanism is just a euphemism for egoistic fantasies and for a life-long wallowing in a mundane self-indulgence.

Rachael Stirling
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{1} R. Parker. *The Sinisterly-Numinous O9A*, e-text, 2013. The text is (as of February 2018 ev) available at <https://omega9alpha.wordpress.com/sinisterly-numinous-o9a/>

{2} qv. *Alchemy And The Sinisterly-Numinous Tradition* in the 2016 pdf compilation *The Esoteric Hermeticism Of The Order Of Nine Angles*. The text is (as of February 2018 ev) available at <https://omega9alpha.wordpress.com/2016/03/30/the-esoteric-hermeticism-of-the-order-of-nine-angles/>

{3} Rachael Stirling. *Distinguishing The O9A*, e-text, 2016, v.1.03. The text is (as of February 2018 ev) available at <https://omega9alpha.files.wordpress.com/2016/06/distinguishing-the-o9a-v1.pdf>

{4} R. Parker. *The Pagan Mysticism Of The O9A*, 2014 e-text. The text is included in the book *The Pagan Order Of Nine Angles*, CreateSpace, 2015, ISBN 9781518885143.

In respect of pathei-mathos and the cultivation of empathy in O9A esoteric tradition, qv. the 2017 pdf compilation *Pathei-Mathos, Empathy, And The Order Of Nine Angles*. The text is (as of February 2018 ev) available at <https://omega9alpha.wordpress.com/2017/11/22/the-o9a-pathei-mathos-and-the-supernatural/>

{5} In respect of Arrenothelus, qv. the section titled *Ἀρρενόθηλος: Alchemical And Hermetic Antecedents Of The Seven Fold Way* in *The Esoteric Hermeticism Of The Order Of Nine Angles*. The text is (as of February 2018 ev) available at <https://omega9alpha.wordpress.com/2016/03/30/the-esoteric-hermeticism-of-the-order-of-nine-angles/>

In respect of enantiodromia and Rite of the Abyss, qv. the O9A text *Enantiodromia – The Sinister Abyssal Nexion*. The text is included in the 1460 page, 55 Mb pdf compilation *Complete Guide To The Order of Nine Angles*, Seventh Edition, 2015, which is a complete guide to the O9A's traditional, complex, and initiatory Seven Fold Way. The text is (as of February 2018 ev)

available at <https://omega9alpha.wordpress.com/2014/04/09/the-definitive-guide-to-the-order-of-nine-angles/>

A more modern and simplified version of Seven Fold Way is described in R. Parker, *The Seven Fold Way Of The Order Of Nine Angles: A Modern Practical Guide*, e-text, 2017 v.1.03. The text is (as of February 2018 ev) available at <https://omega9alpha.files.wordpress.com/2017/03/o9a-7fw-practical-v3.pdf>

The traditional chthonic Rite of the Abyss is described in the Appendix of *Pathei-Mathos, Empathy, And The Order Of Nine Angles*. The text is (as of February 2018 ev) available at <https://omega9alpha.wordpress.com/2017/11/22/the-o9a-pathei-mathos-and-the-supernatural/>

{6} Letter from 'Anton Long' to Michael Aquino of the Temple of Set, dated 20th October 1990 ev. The typewritten letter was published in facsimile in *The Satanic Letters of Stephen Brown*, Thormynd Press, 1992, volume I.

{7} R. Parker. *O9A Esotericism: An Initiated Apprehension*, e-text, 2014. The text is included in the book *The Pagan Order Of Nine Angles*, ISBN 9781518885143.

{8} That no one, outside of the O9A, seems to use the real name of 'Anton LaVey' when discussing modern 'satanism' is interesting, indicative, and somewhat amusing.

{9} Anton Long. *The Joy Of The Sinister*. 114yf. The text is included in the book *The Joy Of The Sinister: The Traditional Satanism Of The Order Of Nine Angles*, CreateSpace, 2015, ISBN 9781518679001.

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IV. Surpassing Anton Long

One of many common themes running through the Order of Nine Angles for the past forty years is that of surpassing and evolving everything O9A and surpassing the antinomian life of Anton Long himself.

Thus despite what many anti-O9A propagandists seem to have assumed, no one O9A seeks to make Anton Long into some sort of archetype or make his life into some sort of myth to be endlessly admired.

For Anton Long wrote, way back in 1991, that everything ONA "can and should be surpassed, refined, changed, when others discover, experience, and attain

knowledge and experience for themselves." {1}

He also wrote, in 1990, that:

"I claim no authority, and my creations, profuse as they are, will in the end be accepted or rejected on the basis of whether they work. Satan forbid they should ever become 'dogma' or a matter of 'faith'. I also expect to see them become transformed, by their own metamorphosis and that due to other individuals: changed, extended and probably ultimately transcended, may be even forgotten. They - like the individual I am at the moment - are only a stage, toward something else." {2}

Thus, despite numerous criticisms to the contrary, we are only pointing out the following:

- (i) that the documented life of Anton Long is just one practical example of the 'sinisterly-numinous' Seven Fold Way;
- (ii) that his life places the much hyped life of Howard Levey (aka Anton LaVey) and the much hyped life of Michael Aquino into the necessary antinomian perspective;
- (iii) that unlike the Church of Satan and Temple of Set, the Order of Nine Angles really is antinomian in practice;
- (iv) that Anton Long has consistently said, for over 40 years, that the O9A and his own antinomian life should and must be outdone and surpassed.

In addition, one of the stated aims of the O9A is that "each individual develops their own unique perspective and insight as a consequence of striving to achieve Adeptship - a perspective and insight which derives mainly from practical experience both magickal and personal". {3}

Furthermore, "the only authority is that which arises or develops because of experience." {4}

As someone fairly recently wrote:

"In the O9A therefore, individual pathos-mathos is the ultimate authority. Not individuals, not some title, self-given or otherwise. Not Mr Anton 'I claim no authority' Long; not his writings; not his diverse exeatic life; not his esoteric philosophy that, presented by others, is the O9A. Not what some O9A Adept - someone who has successfully undertaken the Seven Fold Way up to and including the rite of internal adept - says or writes." {5}

As Anton Long himself wrote:

"What matters is the individual developing, from their own years-long (mostly decades-long) practical experience, a personal

weltanschauung: that is, discovering their own individual answers to certain questions concerning themselves, life, existence, the Occult, and the nature of Reality." {6}

The above quotations express the esoteric reality of the O9A, founded as the O9A is on esoteric pathos-mathos: of each and every individual learning from a practical experience both magickal and personal. {7}

That the information contained in such basic O9A texts as those referenced in the above quotations seems to have been neglected by various anti-O9A propagandists - and apparently neglected even by those who in various ways have begun to follow an O9A praxis - is perhaps indicative. Indicative of an apparent lack of study of the O9A corpus, or - in the case of anti-O9A propagandists - a desire by such propagandists to propagate their own agenda, be that agenda personal or connected with their admiration of the likes of Levey and Aquino.

As for those who desire to surpass the antinomian and the 'sinister-numinous' life of Anton Long {8} they have to achieve things akin to the following:

- (i) spending at least a decade (preferably two or three decades) actively - under their own name - fighting "the Magian status quo" by for example supporting National Socialism, holocaust denial, and Muslim Jihad;
- (ii) indulge in 'street-level' violence;
- (ii) indulge in criminal activities including forming and leading a gang of criminals/thieves;
- (iii) complete and surpass the basic physical tasks expected of an O9A initiate {9};
- (iv) publish various intellectual texts which express their detailed knowledge and understanding of and ability to translate certain primary texts (such as the Corpus Hermeticum, medieval alchemical texts, and Greco-Roman mysticism);
- (v) spend several years living a numinous life such as may be presenced by a nurse or by a monk/nun or by a penniless itinerant who has to find work in order to feed/clothe themselves.

In other words, they have to not only dedicate many decades of their life to such things but also have their life documented in mainstream sources.

Perhaps in one or two or three, or more, decades we will have one - or many - examples of those who have surpassed, who have outdone, Anton Long.

Meanwhile, Anton Long remains as the sole documented example of the O9A Seven Fold Way, if that is one assumes, as some others do, that Anton Long is David Myatt.

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{1} *Satanic Letters of Stephen Brown*, letter to Miss Stockton, dated 19th June, 1991 ev

{2} *Satanic Letters of Stephen Brown*, letter to Michael Aquino, dated 20th October 1990 ev.

{3} *Satanic Letters of Stephen Brown*, letter to Michael Aquino, dated 7th September 1990 ev.

{4} *Satanic Letters of Stephen Brown*, letter to Miss Stockton, dated 19th June 1991 eh.

{5} *Authority, Learning, and Culture, In The Sinister Tradition Of The Order of Nine Angles*. e-text, 2013.

{6} *The Discovery and Knowing of Satan*. e-text, 2011.

{7} <https://omega9alpha.wordpress.com/pathei-mathos/>

{8} The 'sinister-numinous' life of David Myatt is outlined in Appendix II.

{9} The basic minimum physical challenges are as follows:

(i) for men:

(a) walking thirty-two miles, in hilly terrain, in under seven hours while carrying a pack weighing at least 30 lbs;

(b) running twenty-six miles in four hours;

(c) cycling two hundred or more miles in twelve hours. {/quote}

(ii) for women:

(a) walking twenty-seven miles in under seven hours while carrying a pack weighing at least 15 lbs.

(b) running twenty-six miles in four and a half hours;

(c) cycling one hundred and seventy miles in twelve hours.

Part Two

I. David Myatt, The Septenary Anados, And The Quest For Lapis Philosophicus

Abstract

The life of David Myatt will be discussed in relation to the occult group the Order of Nine Angles (O9A/ONA), with particular reference to (i) the O9A's hermetic 'seven fold way,' which is a decades-long personal quest for wisdom, and (ii) the O9A concepts of 'the sinisterly-numinous' and 'aeonics'. It will be argued that Myatt's strange, varied, and documented life is consistent with someone following that 'seven fold way'; that Myatt - under the nom-de-plume Anton Long is one of the most innovative of modern occultists and one of the few to attain the grade of Magus; and that the O9A itself has been consistently mis-understood by outsiders.

Aeonic Subversion And The Order of Nine Angles

In the course of a 2005 interview, Myatt - at the time still a Muslim preaching Jihad {1} - made what proved to be one of the most informative statements ever made about the O9A:

"In my own life, I have tried to create some things which can disrupt our societies and which can lead to the creation of strong, really dangerous, ruthless individuals - some things which are so subversive that no laws could ever outlaw them, and that attempts to restrain them, to outlaw them, would only make them more attractive to some individuals."

The context of the interview was Myatt's strategy and three-year long programme to bring radical Muslims and neo-nazis together in order for them to "fight the common enemy", with one academic writing that Myatt had "arguably done more than any other theorist to develop a synthesis of the extreme right and Islam" {2}, and another that Myatt was "an example of the axis between right-wing extremists and Islamists" {3}.

In a 2003 tabloid newspaper article {4} Myatt had been described as "an ethereal character; a deeply subversive intellectual who 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." A few years earlier the same newspaper had described Myatt as "the mentor who drove David Copeland to kill" and that "behind David Myatt's studious exterior lies a more sinister character." {5} Furthermore, when asked in 2014 whether the above quotation concerned the O9A, Myatt replied (without mentioning the O9A) that it

...rather well expresses the sentiments I remember from my subversive 1970's Column 88 days; sentiments of a fanatic motivated enough, and of a convicted criminal with underworld contacts enough, to found an underground group as a neo-nazi honeytrap 'to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time [...] A secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves'. {6}

In that reply, Myatt quotes from his political memoir, published in 2012, entitled *The Ethos Of Extremism: Some Reflexions on Politics and A Fanatical Life*, and in which memoir he elaborated on his 1980s admission - repeated in the 1990s in personal correspondence with Professor Kaplan {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." {8}

Despite Myatt's evasion, it seems clear that the 'secret Occult group' he established in the 1970s to act as a neo-nazi honeytrap was the O9A. It is also clear that one of its purposes was to train and produce "strong, really dangerous, ruthless individuals" and disseminate "some things which are so subversive that no laws could ever outlaw them, and that attempts to restrain them, to outlaw them, would only make them more attractive to some individuals."

One method which 'Anton Long' devised to train and produce such subversive individuals was 'the Seven Fold Way', based as that practical way obviously was - at least in terms of having an anados, a quest of seven stages - on an occult tradition dating back to the hermeticism of the Hellenistic period and works such as the *Corpus Hermeticum* {9}. This Seven Fold Way includes not only Insight Roles - "gaining real-life experience by working undercover for a period of six to eighteen months, challenging the initiate to experience something completely different from their normal life both to 'aid the Sinister dialectic' and to enhance the experience of the Initiate" {10} - but also the 'three basic O9A tasks', which are:

1) Undertaking the basic minimum physical challenges - which for men are (a) walking thirty-two miles, in hilly terrain, in under seven hours while carrying a pack weighing at least 30 lbs; (b) running twenty-six miles in four hours; (c) cycling two hundred or more miles in twelve hours. For women, the minimum acceptable standards are: (a) walking twenty-seven miles in under seven hours while carrying a pack weighing at least 15 lbs. (b) running twenty-six miles in four and a half hours; (c) cycling one hundred and seventy miles in twelve hours.

2) Undertaking the Grade Ritual of External Adept, and then the basic Grade Ritual of Internal Adept (at least three months living in the wilderness alone).

3) Performing, with a congregation and with cantors trained in esoteric Chant, *The Ceremony of Recalling* with offer ending [i.e. undertaking a ritual of human sacrifice].

In addition, 'Anton Long' made what he termed Aeonics an essential part of both that Seven Fold Way and the O9A itself, with Aeonics being not only a theory about the different aeons and the civilizations and cultures said to be associated with them {11} but also a practical guide to how a new aeon, and a new civilization, might be created - by subversive and other means - over a period of decades and centuries. Thus, one of the aims of the O9A from the very beginning (as consistently stated in their literature) was to aid the creation of a new civilization, a new culture, a 'Galactic Empire', and which creation would require not only the subversion of existing societies, but also the development of new ways of living and a new type, or class, of individuals:

"The Order of Nine Angles presents three different ways whereby its fundamental aeonic aims of individual change and individual evolution - that is, the breeding and the development of a new species and new ways of living and thence a new and a galactic Aeon - may be achieved. These are the initiatory Seven Fold Way, the individual exeatic adversarial praxis of Dreccs and Niners, and the tradition of the Rounwytha.

All three of these ways provide a means for the individual to acquire arête and wisdom, and all three are practical and individual, involving as they do the individual pathei-mathos (the personal learning) that results from challenging real-world experiences. They all have the same ethos, manifest in the O9A's 'code of kindred honour', as they all require the individual to develop a perception, an understanding, a knowledge - acquired from a personal experience - beyond causal abstractions/forms and thus beyond denotatum; that is, and for example, beyond the illusion of conflicting/ideated opposites, beyond naming/denoting/words, beyond abstract morality, beyond

dogma/ideology, beyond the simple principle of causation, and beyond the simplicity of a posited dialectical process." {12}

Furthermore, as some commentators have noted {10}, one of the distinguishing features of the O9A is its 'aeonic magick', of influencing people over long periods of time via such things as mythoi and 'presencing the dark' through the deeds of individuals. For the O9A has always had what it terms 'an aeonic perspective', which according to Anton Long means

"...that we, the O9A, are concerned with: (1) Both Wyrd and destiny. That is, with the development of our Initiates and Adepts (their destiny) and with the development of Aeons, and thus with how the individual relates to those energies/forces which are beyond the individual and which effect them until they have completed a successful Passing of The Abyss when they emerge with wisdom: that is, with a knowing, skills, understanding, and experience sufficient to enable them to synchronize with, and then later on manifest, Wyrd. (2) Both the sinister and the numinous - the sinisterlynuminous. That is, with the knowing, the experience, the understanding, of both and then a moving toward and a living involving the Reality beyond such apparent opposites." {13}

Thus the O9A was built on four fundamental foundations:

- (i) On "the internal (the alchemical) change of the individual, on an individual basis, followed by the development of their personal character, self-understanding, and the acquisition of particular esoteric, and exoteric, skills and abilities" {14}.
- (ii) On having long term aims, of decades and centuries.
- (iii) On the basis of being a small cabal who covertly and personally recruit others.
- (iv) On the basis of having a distinctive esoteric philosophy {15}, and which esoteric philosophy, and the praxises deriving from and manifesting it {16}, would form the basis for a mythos, for a new cultural, an esoteric, 'sinister tradition'.

Their aims are not therefore to become a 'popular' occult group with hundreds or thousands of members - and thus compete with groups such as Aquino's Temple of Set - nor even to seriously declaim that they are an important occult group, but rather to operate in the shadows and influence others covertly, subtlety, indirectly, while building a network of contacts, and "recruiting more

people in academia, the artistic professions, and suitable officers in the military, the police [...] To recruit two or three people per decade. Maybe a little more, maybe less. There is no rush, as we all know our goals, aims, will take long durations of causal Time to be achieved." {17}

In plain English, they would get others - mostly unconnected with the O9A in the real world - to do the 'dirty work' of subversion, of propagating their mythos and their esoteric philosophy, and of 'presencing the dark'. Here, the following examples may or may not be instructive: of Myatt as 'mentor of Copeland', of the manipulation of the fictional character Mickleman in the O9A's occult novel *The Greyling Owl* {18}, and of how the O9A shamelessly used someone to publicly propagate their mythos and then, as a lesson, let it be known that this internet wordsmith was part of what they term 'the O9A pretendu crowd' {19} and that some of those pretenders have proved useful to them, in the past decade, in so propagating their mythos and thus motivating some people to 'presence the dark' by occult, subversive, and amoral, deeds.

Furthermore, if the O9A did indeed begin life as a 'neo-nazi' honeytrap, it very quickly morphed into something occult to its very core {20}, anarchic in essence {21}, and pursuing an aeonic strategy where extremist politics, and satanism itself, were understood as possibly useful causal forms, as possibly useful tactics in the destruction of the old as a prelude to emergence of a New Aeon {22}.

The Seven Fold Way And The Sinisterly-Numinous

Central to the aeonic strategy of the O9A is the Seven Fold Way, for it is this which can produce - and which has produced - those who make up the O9A cabal.

This esoteric way provides an anados of seven distinct stages/grades each of which is related to well-documented and specific tasks. Furthermore, the Seven Fold Way has associated with it various Dark Arts (such as The Star Game) by which the required occult skills (such as acausal-thinking, and dark/esoteric empathy) can be cultivated. It also has the advantage of being, in its early stages, overtly occult and thus immerses the individual into that milieu, since - to paraphrase the beginning of the O9A text *Naos* - fundamental to occultism (and thus to sorcery/magick) is the belief that the phenomenal world of our physical five senses is incomplete: that we live in a world which contains, or which may contain, 'things'/forces/entities other than the ones our five senses show to us; and that every living thing possesses, because it is living, certain energies which we can sense and 'see' if we become receptive to them, with the cultivation of such receptiveness being one of the aims occult initiation with the individual thus becoming aware of the essence of things that are hidden by their outward appearance.

It is this hidden 'essence' - of 'things' and of individuals (including ourselves) -

that is covered-up by causal abstractions/forms and by denotatum, with the Seven Fold Way being a useful and practical means of discovering, experimenting with, and getting to know this essence, not only external to ourselves, but of and within ourselves as individuals. For, the whole septenary system is regarded, by the O9A, as a symbolic (or archetypal) map of the 'world' of the unconscious mind of the sorcerer/sorceress, and the 'worlds' (the realms) of Nature, 'the heavens' (the cosmos) and the supernatural, with the Seven Fold Way - the progress of the initiate through the occult grades or stages, from initiate to beyond The Abyss - being regarded as a practical guide to attaining knowledge of all these worlds.

In its initial stages - that is, up to and including the early years of an Internal Adept - this is a discovery, an exploration, and a personal esoteric and exoteric experiencing, of what is predominantly 'sinister'. In the later years of the stage of Internal Adept there is, as a preparation for The Abyss, a move toward a discovery, an exploration, and a personal esoteric and exoteric experiencing, of what is predominantly 'numinous'.

However, given their advocacy of culling (human sacrifice), of amorality, of criminality, of political and religious extremisms, the Order of Nine Angles has come to be regarded as either "a dangerous and extremism form of Satanism" {23} or as simply mischievous trouble-makers.

That is, in both these cases detailed discussion of the complex esoteric philosophy of the O9A - with its roots in ancient hermeticism and in European paganism; with its concept of Aeonics and the sinisterly-numinous; and with its many modern innovations such as Insight Roles and The Star Game - is avoided. In addition, what is overlooked - with one possible exception {24} - is the fact that it is neither the O9A (as viewed via O9A polemical, and satanist, texts) nor claims regarding the O9A, pro and con, are relevant in terms of understanding the esotericism of the O9A and what the O9A actually is. For what are significant are the life of Myatt and the contributions to esotericism made by 'Anton Long'.

For not only is Myatt "paramount to the whole creation and existence of the ONA" {10} but he is also an example of what the Seven Fold Way means and implies in real life, and what the decades-long quest for lapis philosophicus, for wisdom itself, involves and, perhaps most important of all, what such a completed quest can result in.

What it involves is experiencing, in a practical manner, both the sinister and the numinous; and what it results in is progressing beyond those opposites to the undivided unity beyond, an experiencing of which forever changes the individual; a change which both 'Anton Long' and Myatt have, since 2009, written about and which place both Myatt and Anton Long's O9A into the correct context. Which context is of the Western occult tradition in general, from ancient paganism to Hellenic hermeticism and gnosticism to Christian

mysticism to medieval alchemy and demonology, and beyond.

Understood thus, the O9A is indeed as latterly described by Anton Long:

"A living hereditary repository of a certain type of knowledge - kunnleik - and [which] personally, directly, encourage[s] some individuals to acquire the culture, the habit, of learning - practical, scholarly, esoteric - and thus enable[s] them to move in the traditional esoteric manner toward the goal of discovering and thence acquiring wisdom; and which wisdom is a balanced personal judgement and a particular knowledge of a pagan, Occult, kind to do with livings beings, human nature, Nature and 'the heavens'. This involves possessing/developing certain esoteric faculties/skills; acquiring an honest knowing of one's self, one's character; possessing an Aeonie understanding; and thus discovering Reality beyond, and sans, all causal abstractions.

Being a living hereditary repository of a certain type of knowledge, esoteric and otherwise - that is, being akin to an ancestral, communal, pathei-mathos - the O9A grows and slowly develops as more knowledge and understanding are obtained, as more individuals undergo pathei-mathos, and as newer Dark Arts are developed. But the Occult essence - the ethos, the internal alchemy of individual change during the life of the individual, the individual discovery of lapis philosophicus, the Adeptus way, the Aeonie perspective - remains." {25}

Understood thus, Myatt is one of the few occultists - perhaps the only one in this and the previous century - to have progressed toward the last mortal stage of the occult path, the stage of Magus; with his own individual pathei-mathos and knowledge - both as 'Anton Long' and as DWM - significantly contributing to the occult tradition.

The contributions of 'Anton Long' - the 'sinister' aspect of The Mage - are: (i) the practical Seven Fold Way as described in the two texts *The Requisite ONA* [2010] and *Enantiodromia - The Sinister Abyssal Nexion* [second edition, 2013] and which Way includes Esoteric Chant and The Star Game, with this practical way enabling anyone (for the first time in history) to progress to Adeptship and beyond; (ii) the pagan Rounwytha tradition; (iii) the logos - the new perceivation - that is The Code of Kindred Honour, and which code prefigures new ways of living, ways currently manifest in 'the drecc' and 'the niner', and (iv) living what he wrote about, from exeatic to amoral living, to supporting terrorism, to learning from both 'the sinister' and 'the numinous' {26}.

The contributions of Myatt - the 'numinous' aspect of The Mage - range from

honourably living, for decades, the life of two types of extremist {27}; to acquiring a scholarly knowledge (evident for example in his translation of and commentary on the Pymander tractate); to devoting some years of his life to living a secluded mystical life as a monk; to finally writing about - in his philosophy of *pathei-mathos* - what possibly lies beyond the dichotomy of 'sinister' and 'numinous'.

As Anton Long wrote, in his penultimate public text:

"The story ends with an anticipated discovery: that the penultimate stage (however named: Magus, Grand Master, Grand LadyMaster) of that life-long genuine Occult journey which begins with initiation (of whatever kind: hermetic, ceremonial, self) is the same whether one began on, and thence followed, what has been described as 'The Left Hand Path', or whether one began on, and thence followed, what has been described as 'The Right Hand Path'. For in the context of beyond The Abyss, such designations based on such a dichotomy become, and are, irrelevant because without sense and meaning. That is, the 'outer secret' of the inner, the real, the living, alchemy is that the end and the result of both our apparently separate journeys is the same; the same place, the same understanding, the same knowledge. For wisdom is undivided, the same for all of us, whatever we believed or assumed when we began. Or expressed another way, *lapis philosophicus* is what it is, and always has been, and does what it does, and always has done, in terms of how it affects and changes those few who have succeeded in their decades-long endeavour and thus discovered it, and discovered it where it has always been hidden." {28}

Furthermore, in his last public text he wrote:

"The wisdom acquired, the finding of *lapis philosophicus* during the penultimate stage of the Way - means two particular things, and always has done. (i) living in *propria persona* {29}, in a private manner and sans all posing, all rhetoric, all pomposity, all ideations; and (ii) having an appreciation, an awareness (sans words, ritual, thought) of what is now sometimes known as the *acausal* - 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'. These two things form the basis of a particular and reclusive way of life of a particular type of person: the type known, in one locality, as the *rounerer* of The Rouning." {30}

Thus, these 'last writings by Anton Long' not only convey something esoterically important, but they also serve to link the 'sinister' Mage with the 'numinous'

Mage, thus rounding off one individual's forty year quest for wisdom.

Living The Final Apprehension

Do the last iconoclastic writings of Anton Long - and the melding (the Enantiodromia) of 'the sinister' mage with 'the numinous' mage - invalidate the Seven Fold Way, the logos of the O9A, the praxises of the O9A, the aeonic goals of the O9A, and even the O9A itself?

In my view, no they do not. Rather, they serve to illuminate the O9A for what it is and always has been, beyond the rhetoric, beyond the polemics, beyond its Labyrinthos Mythologicus, and beyond the assumptions made by others. That is, it is a living hereditary, evolving, repository of esoteric knowledge; part of which accumulated and accumulating knowledge is a scholarly perspective on ancient hermeticism; another part of which is a practical modern means (for those who might be interested) to achieve Adeptship and beyond; another part of which knowledge concerns a New Aeon and the logos necessary to bring that Aeon into being. Other parts of which are Esoteric Chant and Aeonics; and so on. In addition, this body of esoteric knowledge now also contains the insights of someone who has ventured beyond The Abyss, and which particular insights return us to that pagan knowledge, that ancient wisdom, of the Rounwytha way {31}, which is, for those who follow it, the way of a certain type of knowing and of a certain type of living.

Furthermore, two important things need to be remembered. First, that each quest, each anados, is and always has been personal, unique, and provides insights and knowledge unique to that person as well as adding to the repository of esoteric knowledge. Second, that the journey is just as important - perhaps more important - than arriving; for it is the journey that vivifies, that builds, that develops, that tests, the person; that forms a new unique individual, a new type of human being. This is perfectly expressed by the quotation Anton Long gave in one of his last writings: "He wolde be in his owne persone, the example of our hole iourney." {29}.

Each person, travelling along the many esoteric paths, and using whatever praxis (or none) as their guide, is their own person upon their own journey, and can become - on completion of that journey - a new example for those yet to venture upon such paths. 'Anton Long' is just a recent example, whose strange life is sufficient of itself to illustrate what a dedicated occult quest for knowledge and wisdom is all about and involves.

R. Parker
2014
(Revised 13.xi.15)

Footnotes

{1} "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." Report on the 2003 UNESCO conference in Paris concerning the rise of anti-Semitism, published by the Simon Wiesenthal Center in *Response*, Summer 2003, Vol 24, #2. Raconteur and author Martin Amis famously described Myatt as "a fierce Jihadist" in an article in The Guardian newspaper (30 November 2007), an appellation repeated in his book *The Second Plane*, Jonathan Cape, 2008, p.157

{2} Michael, George. (2006) *The Enemy of My Enemy: The Alarming Convergence of Militant Islam and the Extreme Right*. University Press of Kansas, p. 142.

{3} Mark Weitzman: *Antisemitismus und Holocaust-Leugnung: Permanente Elemente des globalen Rechtsextremismus*, in Thomas Greven: *Globalisierter Rechtsextremismus? Die extremistische Rechte in der Ära der Globalisierung*. 1 Auflage. VS Verlag für Sozialwissenschaften/GWV Fachverlage GmbH, Wiesbaden 2006

{4} Sunday Mercury, Feb 16 2003.

{5} Sunday Mercury, July 9, 2000

{6} Some Questions For DWM, April 2014. <http://davidmyatt.wordpress.com/questions-for-dwm-2014/> [Accessed 14/04/2014]

{7} Kaplan, J. *Religiosity and the Radical Right: Toward the Creation of a New Ethnic Identity*, in Kaplan and Tore Bjørgo, *Nation and Race: The Developing Euro-American Racist Subculture*, Northeastern University Press, 1998

{8} Myatt, David. *A Matter of Honour*. e-text, 2012.

{9} R. Parker. *Perusing The Seven Fold Way - Historical Origins of the Septenary System of the O9A*. pdf e-text, 2014.

{10} Senholt, Jacob. *Secret Identities in The Sinister Tradition*, in Per Faxneld & Jesper Petersen, *The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012

{11} The essay *Aeonic Magick - A Basic Introduction* is included in the O9A compilation *The Requisite ONA*, which is a guide to the Seven Fold Way up to and including the stage of Internal Adept.

{12} R. Parker. *The Sinisterly-Numinous O9A*. e-text, 2013.

{13} Anton Long. *The Aeonian Perspective of the Order of Nine Angles*. e-text, n.d. but c. 2011.

{14} *Proem O9A*. e-text, 2013. {15} Regarding this esoteric philosophy, see R. Parker, *The Esoteric Philosophy Of The Order Of Nine Angles, An Introduction*. e-text, 2014.

{16} These praxises currently are the initiatory Seven Fold Way, the individual exeatic adversarial praxis of Dreccs and Niners, and the empath tradition of the Rounwytha. For further details refer to *Some Advice For Neophytes Regarding The Order of Nine Angles*, e-text, 2014.

{17} *Geneseos Caput Tertium*. Documents of the Inner O9A, 122 yfayen.

{18} See R. Parker, *Esoteric Tradition In The Deofel Quartet*. e-text, 2013.

{19} Refer to (i) *The Amusing Case of Aussie Alex*, pdf e-text, 2014, (ii) *The Outing of Kris McDermott*, pdf e-text, 2015, and (iii) *O9A Etiquette*, pdf e-text, v.1.09, 2014.

Also of interest is *The Mischievous, Sly, Misleading O9A*, e-text, 2013, from which this a quote:

"Their treatment of others, both in the real world and via the medium of the internet, is justified by their division of people into 'us' and 'them', into 'our kind' and 'mundanes'; with those revealing themselves to be mundanes regarded as fair game, a resource. Note here the expression revealing themselves to be, for just as the ONA have tests for choosing those to be culled so also do they present 'the others' with tests and opportunities the purpose of which is to reveal if they are mundane. One of these tests is their Labyrinthos Mythologicus; another was 'the sinister game' they played with prospective adherents; another, of course, is misleading people, especially via the medium of the internet."

{20} The occult essence is obvious in the early volumes of The Deofel Quartet, in early texts such as *Satanism, Blasphemy, and The Black Mass*, and in the MSS that would form the 1980s compilation *Naos - A Practical Guide To Modern Magick*.

{21} See (i) the letter to Aquino, dated 7th September 1990 ev, in Vol i of *The Satanic Letters of Stephen Brown*; (ii) the letter to Miss Stockton, dated 19th June, 1991 ev, also in Vol i of *The Satanic Letters of Stephen Brown*. (iii) R. Parker, *Authority, Learning, and Culture, In The Sinister Tradition Of The Order of Nine Angles*, e-text, 2013.

A useful, working, definition of anarchy is "that way of living which regards the

authority of The State as unnecessary and possibly harmful, and which instead prefers the free and individual choice of mutual and non-hierarchical co-operation".

{22} Refer to R. Parker. *The Satanism Of The O9A In Esoteric Context*. e-text, 2014.

{23} Per Faxneld. *Post-Satanism, Left Hand Paths, and Beyond in The Devil's Party: Satanism in Modernity*, Oxford University Press (2012), p.207

{24} The one possible exception is Senholt. While he, in his *Secret Identities in The Sinister Tradition*, appreciates Myatt's importance vis-a-vis the O9A, he does not place Myatt into the proper context - of a hermetic, and life-long, quest for wisdom. Instead, he concentrates on Myatt's extremism, and thus on only a part of Myatt's esoteric journey, neglecting the final parts of that journey. However, this neglect is understandable, given that Senholt did his research in 2008- 2009, before 'Anton Long' published his texts *The Enigmatic Truth* and *Lapis Philosophicus* and before writing extensively about 'the sinisterly- numinous' and about what awaits beyond the sinister abyssal nexion.

{25} Anton Long. *Knowledge, the Internet, and the O9A*. e-text, 122 yfayen.

{26} For details of 'the sinisterly-numinous', refer to the following texts: (i) R. Parker. *The Sinisterly-Numinous O9A*. e-text, 2013. (ii) *Enantiodynamia - The Sinister Abyssal Nexion* [second edition, 2013]. (iii) Anton Long. *The Adeptus Way and The Sinisterly-Numinous*. e-text, v.3.01, n.d. but c. 2011.

{27} As a reading of his autobiography *Myngath* makes clear, a significant, but overlooked, aspect of Myatt's extremist decades is his adherence to honour; to honouring his pledge of personal loyalty to people such as Colin Jordan, and an 'unnamed Muslim'; to honourably striving to do the duty he had (for three decades as a nazi, and for a decade as a Muslim) sworn to do.

It is only fair to point out that Myatt continues to deny, and always has denied, being a Satanist.

{28} Anton Long. *Lapis Philosophicus*. e-text, 2/2/123 yfayen. Given its importance this text, together with Anton Long's *The Enigmatic Truth*, is included here in an Appendix.

{29} In a footnote, Anton Long adds an interesting, scholarly, quotation: "He wolde be in his owne persone, the example of our hole iourney." William Bonde [lector philosophiae] - *The Pylgrimage of Perfection* (1526 ce), i. sig. Dvi.

Regarding the term *in propria persona*: it has a long literary and scholarly usage beyond its more recent legal connotations (legal connotations which someone searching the internet will find and assume describe the meaning of the term). The literary and scholarly usage includes the sense of someone

speaking 'in propria persona', as opposed (for example) to 'the passive voice'. Thus, someone living 'in propria persona' would suggest something to the intelligentsia, as the above quotation would.

{30} Anton Long. *The Enigmatic Truth*. e-text, December 2011 CE. .

{31} The Rounwytha way is outlined in the pdf compilation *The Rounwytha Tradition* (2011), which contains the texts (i) The Rounwytha In History and Modern Context, (ii) Denotatum - The Esoteric Problem With Names, and (iii) Alchemical Seasons and The Fluxions of Time.

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II. Anton Long and The Exeatic Quest for Gnosis

In modern occultism there are four main exponents of, and/or expositions of, what is often referred to as Left Hand Path {1}, and/or Satanic, esotericism. These are Anton LaVey and the Church of Satan; Michael Aquino and the Temple of Set; Aleister Crowley and Thelema {2}; and Anton Long and the Order of Nine Angles.

Whatever one's opinion of the Church of Satan, the Temple of Set, Thelema, or the Order of Nine Angles, they all to great extent reflect the known and documented life, the personality, and the ideas or beliefs, of the person most associated with them and who first expounded, or who first effectively codified, the ideas/beliefs/praxis - or the esoteric philosophy - evident in them.

Thus the showmanship and plagiarism of LaVey is evident in the Church of Satan. Thus the 19th century style romanticism, the egoism, the flamboyance, the misogyny, the need for disciples, of Crowley is evident in Thelema. Thus the studious nature, the honest, the moral, and the hierarchical, approach of Aquino is evident in the Temple of Set.

Thus, also, how the practical exeatic {3}, iconoclastic, seemingly contradictory life of Anton Long is evident in the Order of Nine Angles.

As Anton Long wrote in the 2011 text *Enantiodromia: The Sinister Abyssal Nexion*.

"My life has been considered by some to be a practical manifestation of The Seven Fold Way."

This is certainly true is one accepts, as many do {4}, the as yet unproven claim that Anton Long was a pseudonym used by David Myatt and that Myatt set up the ONA in the 1970s and codified "its teachings into a fully developed system of initiation and training for adeptship" {5}.

It is therefore interesting, and relevant - and also important for an understanding and appreciation of the Order of Nine Angles - to consider both the O9A's seven-fold way and the life of David Myatt.

The Seven Fold Way

The Seven Fold Way (aka 7FW aka the Seven Fold Sinister Way) is outlined in the 1990s O9A text *Naos*, and in the later text *Enantiodromia: The Sinister Abyssal Nexion*, and consists of a series of practical tasks, individual physical challenges, practical and occult ordeals, and various occult rituals. Importantly, both of these texts are practical guides, not theoretical tracts.

As Anton Long writes,

"The Seven Fold Way of the traditional nexions of the ONA is a difficult and life-long personal commitment, and involves three basic methods: (1) practical experience, both esoteric and exoteric; (2) a learning from that experience; and (3) a progression toward a certain specific personal goal.

1. This means the individual acquires practical experience of both of the Occult/TheDarkArts [External, Internal and Aeonic sorcery] and of doing sinister (amoral and exeatic) deeds in the real world.

2. This means that the individual learns from their errors, their mistakes, and their success - a learning requiring self-honesty, interior reflexion, and a rational awareness of themselves into relation to their life-long quest: that is, in relation to the goal.

3. This means that (1) and (2) occur again and again until the long-term goal is reached - a process traditionally represented by the seven stages of the Tree of Wyrd, involving the progress from Neophyte to Magus/Mousa. The actual aim is to progress toward, into, and beyond, The Abyss: which rencounter is: (a) exoterically, the genesis of the new type of human being which it is one of the aims of the ONA to facilitate, as prelude to our New Aeon and as a manifestation, a presencing, of that new Aeon; and (b) esoterically, the genesis of individual wisdom and a prelude to a possible transition toward the next and final stage, that of Immortal in the realms of the acausal.

These methods are personal, direct, individual. They require that the individual take responsibility for themselves; is not bound by any restrictions or any morality, and learns not from books or texts or from someone else but rather by practical experience extending over a period of several decades." *Enantiodromia: The Sinister Abyssal Nexion*

Insofar as the personal experience and the development of the individual is concerned, the 7FW can be divided into two parts, although hitherto most commentators, and almost all critics, have focussed on the first part, apparently unaware of the second part.

The first part is that concerning up to and including the stage of Internal Adept where the emphasis is on 'the sinister' - on practical experience of 'the dark side'; and which practical experience is both occult, involving rituals and prescribed occult ordeals (such as Insight Roles), and exoteric, that is, often amoral in the conventional sense, requiring

"the individual to go beyond, to transgress, the limits (the bounds, conventions, the laws) imposed and prescribed by the society or by the societies of the era in which the individual lives, and which transgression often involves the individual being or becoming a heretic or an outlaw or a revolutionary or a dissident or a criminal. One 'heretical' form (or role) sometimes used in current and past Western societies is that of satanism (as the O9A understand and practice satanism). Another is political and/or religious extremism."
The Order of Nine Angles - Proem for Novices

Unsurprisingly, it is this first part - with its mention of human sacrifice, its use of the causal form of neo-nazi extremism, its support for terrorism, and so on - that has made the ONA notorious and dissuaded many from either studying the ONA in detail or beginning their own personal journey along the 7FW, which (again unsurprisingly) is what Anton Long intended all along, as witness what he wrote to Aquino and others in *The Satanic Letters* published in 1992.

The second part is the preparation for, the rite of, and the subsequent life of the individual beyond the rite of, The Abyss. According to Anton Long in *Enantiodromia: The Sinister Abyssal Nexion*:

"This Grade Ritual [The Sinister Abyssal Nexion] is an enantiodromia - that is, a type of confrontational contest whereby what has been separated becomes bound together again [united] enabling the genesis of a new type of being. As an old alchemical MS stated:

The secret [of the Abyss] is the simple unity of two common things. This unity is greater than but built upon the double-pelican. Here is the living water, Azoth.

What has been separated - into apparent opposites - is the sinister and the numinous."

Importantly, and as stated in the aforementioned text,

"the necessary preparation for Entering The Abyss [...] involves the Internal Adept, over a period of several years (around three years is the expected and necessary norm), living in an empathic and

numinous way and thus learning from such a living. This living is not, however, an extended Insight Role, but instead a complete and deliberate re-orientation of the consciousness, emotions, psyche, and way of life of the individual, and is often made manifest in a necessary practical manner by the aspirant Master/LadyMaster becoming, for example, an artisan (and thus learning an appropriate craft), or working in a caring profession, or pursuing artistic/musical /cultural pursuits consistent with such empathic and numinous living [...]

This numinous living is obviously in stark contrast - and seemingly opposed - to the previously experienced sinister aspects of someone following the Seven Fold Way, and it is for the individual to resolve in their own manner in their own causal Time whatever conflicts - personal, moral, psychic or otherwise - that may arise. A resolution that leads - if the individual decides to continue and after a duration of causal years - to a natural integration, the necessary alchemical synthesis; the individual then having the experience, and the esoteric empathy, to know when such a synthesis of sinister and numinous has occurred."

Thus is there the necessary practical experience of, and the necessary personal learning from such experience, via the *Dark Art of Pathei-Mathos* {6}, of what the ONA term the sinisterly-numinous:

"The term sinister-numinous is employed by us - part of our esoteric ONA-speak - to describe the living unity beyond the abstract, the lifeless, division and dialectic of contrasting/abstractive/ideated opposites. A division most obvious in the false dichotomy of good and evil, and a division not so obvious in denotatum and thus in both Magian religions with their god, prophets, scriptures, and in occultisms and religions devolving around named deities." Anton Long. *The Adeptus Way and The Sinisterly-Numinous*

Yet again, even in these advanced stages of the 7FW, the emphasis of the Order of Nine Angles is on practical experience, in the real world, and a personal learning from such experiences, and for only thus is there a move toward wisdom:

"One of the more important aspects of both the preparation for The Abyss and of the emergence of a new Master/LadyMaster following a successful Passing of The Abyss, is the supra-personal perspective attained. That is, notions of personal Destiny give way to an understanding of Wyrld and a knowing of the impermanent illusory nature of the self, with causal individuality placed into a Cosmic perspective by an experience of the acausal sans abstractions, words, language. There is thus the beginnings of genuine wisdom [...]

As the Rite of Internal Adept sheds and goes beyond mundane ego to

symbolically produce an 'individuated' self - a self made manifest in the months/years following that Rite and grounded in the pursuit of the personal Destiny so revealed - so the preparations for and the Rite of the Abyss itself annihilates this self, this Destiny, by immersing the individual in the living water, Azoth, from whence the Master/LadyMaster emerges.

In the practical sense, this transformation means that the Master/LadyMaster sheds all pretence about esoteric matters - to themselves and others - while melding a being-human (for they are still mortal, fallible, prone to mistakes) with an aeonic-consciousness: a placing of themselves into the Cosmic perspective."

Thus,

"One of the main reasons for the existence of esoteric groups such as the Order of Nine Angles is to be a living hereditary repository of a certain type of knowledge - *kunnleik* - and to personally, directly, encourage some individuals to acquire the culture, the habit, of learning - practical, scholarly, esoteric - and thus enable them to move in the traditional esoteric manner toward the goal of discovering and thence acquiring wisdom; and which wisdom is a balanced personal judgement and a particular knowledge of a pagan, Occult, kind to do with livings beings, human nature, Nature and the heavens. This involves possessing/developing certain esoteric faculties/skills; acquiring an honest knowing of one's self, one's character; possessing an Aeonic understanding; and thus discovering Reality beyond, and sans, all causal abstractions." Anton Long. *Knowledge, the Internet, and the O9A*

In effect, and importantly, all this is (i) a modern restatement of the hermetic septenary *anados* - of the quest for gnosis - evident in the ancient Greek text that forms the Pymander section of the Corpus Hermeticum; (ii) a modern praxis established to achieve that gnosis; and (iii) a modern, and rational, understanding of gnosis in terms of *sans denotatum* {7}, of causal and acausal (and not of gods or of God) and of what such a gnosis may mean, which is of a possible acausal, immortal, existence beyond the realm of the causal {8}. Which is why, in the 7FW, the last stage - that of Immortal - cannot be attained or claimed by a living mortal.

Of course, it may just be coincidence that Myatt has published a translation of, and a commentary on, the Pymander section of the Corpus Hermeticum {9}.

The Life of Myatt

David Myatt's strange life is fairly well-documented in reliable mainstream sources {10} and his life differs considerably from the lives of LaVey, Aquino, and Crowley, especially in the variety, the nature, and the duration, of his

experiences. For instance, a somewhat itinerant upbringing in Africa and the Far East; some twenty years as a violent neo-nazi activist and ideologue, complete with imprisonment for violence and leading two neo-nazi groups; several years as a Christian monk; years of involvement with a NATO-sponsored paramilitary group; almost a decade as a 'ferocious Jihadi' during which he travelled in Muslim lands and spoke about Islam; a year or so running a gang of thieves; time as a bodyguard for one of Britain's most infamous neo-nazis; two years working as a nurse in British hospitals; writing the practical terrorist guide that (allegedly) inspired David Copeland; arrest for conspiracy to murder; years working as a farm labourer; his translations of the likes of Aeschylus and Sappho; and (last but not least) his development of a mystical philosophy based on empathy, compassion, and - importantly - personal honour {11}.

This rather astonishing variety of experiences - apparently both 'sinister' and 'numinous' - coupled with the allegation of him being Anton Long (at least until around 2009 or 2011), has led several people to conclude that Myatt's life is indeed "a practical manifestation of The Seven Fold Way".

For instance, Senholt {4} writes that,

"The role of David Myatt was and is essential to the creation and existence of the ONA." *Secret Identities in The Sinister Tradition* p.254

"Myatt's move to Islam is part of a sinister strategy that has its roots in the insight roles and idea of sinister dialectics within the ONA." *Secret Identities in The Sinister Tradition* p.267

"Myatt's life-long devotion to various extreme ideologies has been part of a sinister game that is at the heart of the ONA." *Secret Identities in The Sinister Tradition* p.269

Others, such as Per Faxneld {12} claim that "both his Nazism and Islamism are merely instruments for the ONA's underlying sinister esoteric plots."

Furthermore, it has been suggested {13} that

"We have thus, after over forty years, Myatt as Mage and at the end of the seven fold way, having ventured into and beyond 'the abyss' and having, as ONA texts such as *Enantiodromia: The Sinister Abyssal Nexion* suggest, melded the sinister with the numinous via practical experience and an exceptionally interesting diversity of living; with his post-2006 writings being explanations of and the product of this last mortal occult stage of what of necessity is a life-long quest."

These post-2006 writings of his - that is, what he now terms the philosophy of pathei-mathos - would thus, in this scenario, represent the gnosis, the wisdom, achieved by someone following the O9A's practical 7FW as far as a living mortal can go.

According to Anton Long writing in the 2011 text *Lapis Philosophicus*:

"The story ends with an anticipated discovery: that the penultimate stage (however named: Magus, GrandMaster, GrandLadyMaster) of that life-long genuine Occult journey which begins with initiation (of whatever kind: hermetic, ceremonial, self) is the same whether one began on, and thence followed, what has been described as The Left Hand Path, or whether one began on, and thence followed, what has been described as The Right Hand Path. For in the context of beyond The Abyss, such designations based on such a dichotomy become, and are, irrelevant because without sense and meaning.

That is, the outer secret of the inner, the real, the living, alchemy is that the end and the result of both our apparently separate journeys is the same; the same place, the same understanding, the same knowledge. For wisdom is undivided, the same for all of us, whatever we believed or assumed when we began."

Conclusion

Two interesting - and perhaps - important things have been revealed. First, that the nature of the Order of Nine Angles has been much misunderstood, as evident in the general lack of understanding of, or even knowledge of, the sinisterly-numinous (the dual) nature of the Seven Fold Way with its aim of enabling individuals, via practical means and a decades-long and varied quest, to achieve wisdom, the stated goal of most esoteric traditions, including Left Hand Path ones. Second, that out of the likes of LaVey, Aquino, Crowley, and Anton Long, it is ~~Anton Long~~ Myatt who alone seems to qualify as having attained that goal of wisdom. Certainly, of all those, he is in terms of life and practical experience not only the most satanic, the most sinister, but also the one who has most embodied and manifested the numinous.

Which leaves us with three intriguing questions. (1) Is a practical experiencing of both the sinister and of the numinous, as advocated by Anton Long/the O9A, really required in order to attain the final esoteric goal? (2) Is the ultimate wisdom, the knowledge, so attained - by whatever means - really the same for all, or different? And (3) was David Myatt really Anton Long?

R. Parker
2013 ev
(Revised 11/7/13)

Notes

{1} By Left Hand Path here, in this specific context of comparison, is meant antinomianism; that is, a certain nonconformity often manifest in acts - of occult

ritual and/or practical - of transgression.

{2} Whether Thelema and/or Crowley represent and expound a Left Hand Path has been much debated. My own view is that, as it is defined in {1}, they do.

{3} Exeatic is defined, by the ONA, as "going beyond and transgressing the limits imposed and prescribed by mundanes, and by the systems which reflect or which manifest the ethos of mundanes - for example, governments, and the laws of what has been termed society".

{4} See, for example, the Senholt chapter *Secret Identities in The Sinister Tradition* in the book *The Devil's Party: Satanism in Modernity*, edited by Per Faxneld and Jesper Petersen, and published by Oxford University Press in 2012.

{5} Goodrick-Clarke, Nicholas. *Black Sun*, New York University Press, 2002, p. 217.

{6} See the ONA text *Guide to The Dark Arts of the O9A* and also *Pathei-Mathos and The Initiatory Occult Quest*, from which this is a quote:

"What pathei-mathos as a Dark Art does, has done, and can do is allow the individual to outwardly experience and to internally confront within themselves both the sinister and the numinous, the light and the dark, and to thus learn from - or fail to learn from - such experiences, interior and exterior. Which is why Occult, initiatory, methods such as the Seven Fold Way and the Way of the Rounwytha exist and were originally devised, for they provide context, a living tradition (ancestral pathei-mathos/guidance) and form a tried and tested path toward the goal of positive, evolutionary, individual change and toward the goal of acquiring wisdom."

{7} In respect of sans denotatum, refer to ONA texts such *Denotatum - The Esoteric Problem With Names* and *Alchemical Seasons and The Fluxions of Time*.

{8} The theory of causal and acausal, developed by Myatt in the 1970s, and which is used by the Order of Nine Angles, is outlined in the 1970s text *Emanations of Urania*, and explained in texts such as Myatt's *Some Notes On The Theory of The Acausal*.

See also the ONA text *Mythos, Meaning, Acausality, and Dark Gods*.

{9} David Myatt. *Mercvrii Trismegisti Pymander*. 2013. ISBN-13: 978-1491249543

{10} A reasonable, and documented, overview of Myatt's life, is given in Appendix II.

{11} Myatt calls personal honour a 'numinous balancing', writing in his *The Way of Pathei-Mathos* that

"[the] personal virtue of honour, and the cultivation of wu-wei, are - together - a practical, a living, manifestation of our understanding and appreciation of the numinous; of how to live, to behave, as empathy intimates we can or should in order to avoid committing the folly, the error, of ὕβρις, in order not to cause suffering, and in order to re-present, to acquire, ἁρμονίη.

For personal honour is essentially a presencing, a grounding, of ψυχή - of Life, of our φύσις - occurring when the insight (the knowing) of a developed empathy inclines us toward a compassion that is, of necessity, balanced by σωφρονεῖν and in accord with δίκη.

This balancing of compassion - of the need not to cause suffering - by σωφρονεῖν and δίκη is perhaps most obvious on that particular occasion when it may be judged necessary to cause suffering to another human being. That is, in honourable self-defence. For it is natural - part of our reasoned, fair, just, human nature - to defend ourselves when attacked and (in the immediacy of the personal moment) to valorously, with chivalry, act in defence of someone close-by who is unfairly attacked or dishonourably threatened or is being bullied by others, and to thus employ, if our personal judgement of the circumstances deem it necessary, lethal force."

{12} Per Faxneld. *Post-Satanism, Left Hand Paths, and Beyond in The Devil's Party: Satanism in Modernity*, Oxford University Press (2012), p.207

{13} R. Parker. *Whither Came The Numinous Way*. 2013

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III. Theoretician of Terror?

Once described as "the most ideologically-driven Nazi in Britain, preaching race war and terrorism," {1} evidence has emerged {2}{3} that David Myatt's "detailed step-by-step guide for terrorist insurrection" {4} entitled *A Practical Guide to Aryan Revolution*, which was published in the 1990s {4}{5} - and widely regarded as having influenced, or inspired, the London nail-bomber David Copeland {6}{7}{8} - may also have influenced or inspired the German group the National Socialist Underground (NSU) who were responsible for 15 bank robberies and at least 10 racially motivated murders between September 2000 and 2011.

Furthermore, according to sources close to the investigation, the German police found copies of *A Practical Guide to Aryan Revolution* on a computer hard drive belonging to a member of the NSU 'support network'. This support network included the German section of the *Blood & Honour* organization {9}, an organization which was closely associated with Combat 18 during the 1990s {10} when Myatt himself was not only a member of Combat 18 {10}{11}{12} but was also, following the arrest of Charlie Sargent for murder, its leader {13}{14}.

The terrorist nature of Myatt's *Practical Guide* can be gleaned from the fact that the section headed *Racial War* - dealing with how to start a racial war - begins by stating that it means "creating tension and terror within ethnic communities and damaging or destroying their property and their homes by fire bombs and/or explosive devices. Part of this involves attacking individuals and killing some of them." {7}

Another neo-nazi terrorist document attributed to Myatt {1} was even more explicit, providing detailed instructions - with diagrams - on how to construct home-made bombs. This was the 15 page printed pamphlet, circulated in 1994, which announced the formation of the White Wolves {15}.

Unsurprisingly, given the terrorist nature of their contents and the fact that mere possession of them in any format is a criminal offence in most Western countries, neither document is available on the internet, although some parts of the *Practical Guide* have sporadically and temporarily appeared, but always minus the sections that dealt with practical topics such as Racial War and the Rules of Engagement.

Furthermore, it was rumours of Myatt's authorship of both documents, and Myatt's formation, and leadership, of the NSM in 1997 as successor to Combat 18, that led Detectives from SO12 at Scotland Yard to investigate Myatt's neo-nazi activities, an investigation which included Operation Periphery: the dawn raid by seven police officers on Myatt's home in early 1998, the seven hour search of his "luxury four bedroomed" detached house {8} in a village near Malvern, and his arrest on suspicion of incitement and conspiracy to murder and incitement to racial hatred {4}. Soon after his arrest he was granted bail on condition that he reported, on a regular basis, to Charing Cross police station in London, the nearest police station to Scotland Yard.

Three years after his arrest, in the Summer of 2001, all charges against him were dropped, the almost four year long, and by that time international, investigation having failed to find sufficient evidence to prosecute Myatt in a court of law {5}. Meanwhile, Myatt had - following his conversion to Islam in the Autumn of 1998 - not only travelled and given talks in the Muslim world {16} but also written one of the most detailed justifications in the English language for Islamic 'martyrdom operations' {16}, and which justification for such 'suicide attacks' was published on the Izz ad-Din al-Qassam Brigades section of the Hamas website {17}. In addition, and over a year before 9/11, he -

using his Muslim name of Abdul-Aziz ibn Myatt - publicly defended and praised the Taliban and Osama bin Laden {13}, "urged young Muslims to take up Jihad" {18}, and not only did "more than any other theorist to develop a synthesis of the extreme right and Islam" {19} but also, in a practical way, tried to bring neo-nazis and radical Muslims together so that they could fight their "common Zionist enemy" {19}{20}.

Therefore, it does appear to be the case that Myatt does - or did - deserve the appellation 'theoretician of terror', if only because of his past, and decades long, writings and activities, even though he has, apparently, now renounced, and expressed regret regarding, his extremist past {21}{22}.

Morena Kaporis
November 2014

Notes

{1} "Theoretician of Terror", *Searchlight*, July 2000

{2} Daniel Koehler: *The German National Socialist Underground (NSU)*, in Jackson, Paul and Shekhovtsov, Anton (editors): *The Post-War Anglo-American Far Right: A Special Relationship of Hate*. Palgrave Macmillan, 2014. pp. 134-135. ISBN 9781137396211

{3} Jacob Aasland Ravndal, *Ikke så ensomme ulver*, Norsk rikskringkasting AS, 15.05.2013. <http://www.nrk.no/ytring/ikke-sa-ensomme-ulver-1.11026908>

{4} Michael Whine, *Cyberspace: A New Medium for Communication, Command, and Control by Extremists*. Studies in Conflict & Terrorism, (RAND/Taylor & Francis), Volume 22, Issue 3, 1999

{5} Vacca, John R. *Computer Forensics: Computer Crime Scene Investigation*, Charles River Media, 2005, p.420

{6} Mark Weitzman: *Antisemitismus und Holocaust-Leugnung: Permanente Elemente des globalen Rechtsextremismus*, in Thomas Greven: *Globalisierter Rechtsextremismus? Die extremistische Rechte in der Ära der Globalisierung*. 1 Auflage. VS Verlag für Sozialwissenschaften/GWV Fachverlage GmbH, Wiesbaden 2006, pp.61-64.

{7} "Panorama Special: The Nailbomber", BBC TV, broadcast June 30, 2000. Transcript: http://news.bbc.co.uk/hi/english/static/audio_video/programmes/panorama/transcripts/transcript_30_06_00.txt

{8} *Sunday Mercury*, July 9, 2000

{9} NSU Trial Reports: <http://www.nsu-nebenklage.de/en/>

{10} <http://prezi.com/lyrozzmdmhgv/combat-18/>

{11} Michael, George: *The Enemy of My Enemy: The Alarming Convergence of Militant Islam and the Extreme Right*. University Press of Kansas, 2006

{12} Jon B. Perdue: *The War of All the People: The Nexus of Latin American Radicalism and Middle Eastern Terrorism*. Potomac Books, 2012. p.70-71. ISBN 9781597977043

{13} Wistrich, Robert S, *A Lethal Obsession: Anti-Semitism from Antiquity to the Global Jihad*. Random House, 2010

{14} Raphael Israeli. *The Islamic Challenge in Europe*. Transaction Publishers. 2008. pp 44-45. ISBN 9781412807500

{15} Susan Greenberg, *Newsweek*, 5/9/1999

{16} Mark Weitzmann, *Anti-Semitism and Terrorism*, in Diemel, Hans-Liudger (ed), *Terrorism and the Internet: Threats, Target Groups, Deradicalisation Strategies*. NATO Science for Peace and Security Series, vol. 67. IOS Press, 2010. pp.16-17. ISBN 978-1-60750-536-5

{17} Durham, Martin. *White Rage: The Extreme Right and American Politics*. Routledge, 2007, p.113

{18} Simon Wiesenthal Center: *Response*, Summer 2003, Vol 24, #2

{19} Michael, George. *The Enemy of My Enemy: The Alarming Convergence of Militant Islam and the Extreme Right*. University Press of Kansas, 2006. p. 142.

{20} Ely Karmon. *The Middle East, Iraq, Palestine - Arenas for Radical and Anti-Globalization Groups Activity*. NATO Workshop On Terrorism and Communications: Countering the Terrorist Information Cycle, Slovakia, April 2005.

{21} David Myatt. *Understanding and Rejecting Extremism*. 2013. ISBN 9781484854266

{22} David Myatt. *Myngath. Some Recollections of a Wyrdful and Extremist Life*. ISBN 9781484110744

Part Three

I. The Peculiar Matter Of Myatt And Long

For almost four decades The Peculiar Matter Of Myatt And Long has interested many of those interested in or curious about the modern Occult group the Order of Nine Angles, since in respect of the Order of Nine Angles whether or not Mr David Myatt is or was "Anton Long" is *sui generis*.

Sui generis because Anton Long not only devised the Occult philosophy and the praxises (such as the Seven Fold Way with its Insight Roles, Culling, Star Game, Esoteric Chant, Grade Ritual of Internet Adept, and physical challenges) that are - that presence - the Order of Nine Angles (O9A, ONA) but also authored nearly all of its texts from its inception in the early 1970s to his retirement, as the extant Magus of the O9A, in 2011 c.e. As one person associated with the O9A wrote:

"In modern occultism there are four main exponents of, and/or expositions of, what is often referred to as Left Hand Path, and/or Satanic, esotericism. These are Anton LaVey and the Church of Satan; Michael Aquino and the Temple of Set; Aleister Crowley and Thelema; and Anton Long and the Order of Nine Angles.

Whatever one's opinion of the Church of Satan, the Temple of Set, Thelema, or the Order of Nine Angles, they all to great extent reflect the known and documented life, the personality, and the ideas or beliefs, of the person most associated with them and who first expounded, or who first effectively codified, the ideas/beliefs/praxis - or the esoteric philosophy - evident in them." {1}

With several academics - from Goodrick-Clarke in 2003, to Senholt in 2012, to Introvigne in 2016 {2} - and others, from journalists to some of those associated with the O9A, writing that Anton Long was a pseudonym of David Myatt, it was natural that many people would believe that "the role of David Myatt was and is essential to the creation and existence of the ONA." {3}

However, to date no one - including academics - has provided any evidence from primary sources {4} that Myatt is Anton Long or that Myatt wrote any of the thousands of ONA texts that form the ONA corpus.

In the case of Goodrick-Clarke, for example, he based his supposition on a work with the title *Diablerie*, a copy of which is in the British Library {5} and which

consists of comb-bound photocopies of a typewritten text and which purports to be an account of the early life of Anton Long. While the account is superficially similar in some respects to the childhood Myatt recounted in his 1980s memoir *Autobiographical Notes: Towards Identity and the Galactic Empire* {6} - and subsequently in his 2013 autobiography *Myngath* {7} - there are discrepancies and errors, such as in details of abode and schooling, as well as many vainglorious boasts such as being a 'cat-burglar' and his Occult group holding a person prisoner for days before sacrificing them during a ritual. Which discrepancies and errors, and such vainglorious boasts, have led several of those associated with the O9A to declare it is a forgery {8}, a claim also made by Myatt himself who wrote, in respect of Goodrick-Clarke, that "the often fictitious account he gives of 'my life' during that time is almost entirely taken from the fictional Diablerie manuscript." {9}

Post Hoc Ergo Propter Hoc And Other Fallacies

In a section of *A Matter Of Honour* sub-titled *The Logical Fallacy of Incomplete Evidence - A Case Study*, Myatt analyses in some detail the claims made by Senholt in his 2008 Master of Arts thesis, which thesis Senholt later revised for inclusion as a chapter in the book *The Devil's Party: Satanism in Modernity*, edited by Per Faxneld and Jesper Aagaard Petersen and published by Oxford University Press in 2013.

Myatt writes:

"A reading of the thesis reveals two interesting things. First, the use of and reliance upon secondary and tertiary sources, many of which are anonymous and many of which are derived from 'the world wide web', that most unreliable source of information. For example, he relies on the book *Black Sun* by Goodrick-Clarke even after admitting it contains errors and that the author offers no proof for the assumptions made in respect of me and the ONA. Second, that Senholt, undoubtedly inadvertently, commits the logical fallacy of incomplete evidence. That is, the multitude of facts and circumstances which do not support his contention about me and the ONA are omitted."

Myatt details the factual errors made by Senholt, provides logical explanations for the claims made by Senholt - such as the claim that since both Myatt and the ONA use the neo-nazi 'year of the fuhrer' calendar and terms such as 'aeonic', there is a causal link between the two, post hoc ergo propter hoc - with Myatt then listing various facts about his own life which contradict the assumption that he is or was a Satanist, facts (and primary sources) such as his semi-autobiographical poetry, his published correspondence, his marriage in the 1990s in a Christian church, and his ethical philosophy of *pathei-mathos*, which "reveal the ideas and experiences and (importantly) the failings of someone so different from a satanist that they have to be ignored."

According to Myatt:

"it is matter of honour. Of personal knowing. As I mentioned [...] the traditional gentlemanly and ladylike virtues and their cultivation are no longer the standard which individuals are expected to aspire to and to uphold. Thus I do not expect the plethora of rumours and allegations about me to suddenly cease, although I admit I do and perhaps naively nurture a vague hope that what I have written here may cause a few individuals to reconsider the veracity of such rumours and allegations."

Yet despite Myatt's rebuttal and despite the lack of evidence from primary sources, Senholt's thesis and the chapter based on it in the aforementioned book - together with the claims made about Myatt by Goodrick-Clarke and by others {10} - have been cited by academics and non-academics alike as "proof" that Myatt is Anton Long and founded and was involved with the ONA.

Which use of such sources is a classic example of argumentum ad verecundiam, of the fallacy of appeal to authority. That academics such as Massimo Introvigne - in his *Satanism: A Social History* published in 2016 by Brill, Leiden, as volume 21 in the series *Texts and Studies in Western Esotericism* - commit such a fallacy in respect of Myatt seems to confirm Myatt's conclusion in his *A Matter Of Honour* essay

"that the research done by some modern authors and even some academics - whose works are published by reputable publishers or quoted by others engaged in academic research - is inadequate and does not meet the taxing criteria of scholarship." {11}

For Introvigne - professor of Sociology of Religions at the Catholic Pontifical Salesian University, Torino - fallaciously wrote (i) that Goodrick-Clarke in his 2003 book *Black Sun* confirmed that Myatt was Anton Long, and (ii) that Senholt "offered a number of elements confirming that Long was indeed Myatt." Fallacious because neither Goodrick-Clarke nor Senholt provided any evidence from primary sources, with their 'circumstantial evidence' based on non-evidentiary assumptions (as in Goodrick-Clarke assuming Myatt wrote *Diablerie*) or derived from fallacious reasoning (as in Senholt unintentionally committing the fallacies of incomplete evidence and post hoc ergo propter hoc).

The Authority Of Individual Judgment And The Fallacy Of Illicit Transference

Those interested in 'The Peculiar Matter Of Myatt And Long' sometimes commit another fallacy, that of illicit transference, by arguing from the particular to the general, as Massimo Introvigne does in his book by referencing one item and then stating, on the basis of that one item, that the ONA has "more or less acknowledged that Anton Long was a nom de plume of Myatt." {12}

The item cited by Introvigne was the e-text *A Modern Mage: Anton Long and*

The Order of Nine Angles, which was later published as a printed book under the title *The Radical Philosophy of Anton Long*. {13} The work contains an introduction - and several articles - by Mr R. Parker, who wrote in the introduction that

"in order for a person to fully understand and appreciate the Order of Nine Angles - and to thus know what being O9A means in the real world they should know about and understand the sinister-numinous life of Anton Long because the person behind that nom-de-guerre was David Myatt."

It is fallacious to cite this work, and such a statement - or any such works or any such statements - as an acknowledgement by the ONA that Myatt is Anton Long because the Order of Nine Angles is a leaderless collective - or more correctly, "a movement, a subculture or perhaps metaculture that its adherents choose to embody or identify with" {14} - and thus has no central authority and no one person, or any persons, who can claim to represent or who can claim to speak or write on behalf of the ONA. Even the pseudonymous Anton Long never claimed such an authority, writing in the early 1990s that

"There is no acceptance of someone else's authority [...] I claim no authority, and my creations, profuse as they are, will in the end be accepted or rejected on the basis of whether they work. Satan forbid they should ever become 'dogma' or a matter of 'faith'. I also expect to see them become transformed, by their own metamorphosis and that due to other individuals: changed, extended and probably ultimately transcended, may be even forgotten. They - like the individual I am at the moment - are only a stage, toward something else." {15}

"You ask who has authority in the Order and what this authority represents. Basically, the only 'authority' is that which arises or develops because of experience [...] I have no 'authority' in the real sense - I simply offer advice and guidance based on my own experience. I am still learning. What I teach is not 'sacred' - hopefully, it will be surpassed, refined, changed, when others discover and experience and attain." {16}

Anton Long is referring to one of the founding principles or traditions of the Order of Nine Angles, 'the way of practical deeds', of individuals learning - via such means as the Seven Fold Way - from *pathei-mathos*, from their own experience, a principle which has become known as The Authority Of Individual Judgment.

In practice this principle means that anyone or any *nexion* or *nexions* self-identifying as ONA can only present their own personal views or opinions concerning the ONA, based as those may be on their own experience or learning. Hence when someone such as Mr R. Parker writes that the person behind the nom-de-guerre Anton Long "was David Myatt" they are only

presenting – can only ever present – their own personal view or opinion. They are not presenting – can never present – the view or the policy of the Order of Nine Angles.

That some individuals interested in 'The Peculiar Matter Of Myatt And Long' do not understand this, and/or commit the fallacy illicit transference, is understandable. That an academic such as Introvigne does not understand this fundamental ONA principle reveals a lack of understanding of the Order of Nine Angles, a lack deriving from an inadequate knowledge of, a lack of scholarly research into, the Order of Nine Angles.

The Legend Of Anton Long

That no one, academics included, has provided any evidence from primary sources that Myatt is Anton Long is not unexpected since in regard to the milieu of modern Occultism attention and interest hitherto has been focused on the likes of Howard Levey, Michael Aquino, and Mr Crowley, and not on the Order of Nine Angles and Anton Long.

That – with perhaps one exception {17} – what little has been written and published by academics about The Peculiar Matter Of Myatt And Long, and about the Order of Nine Angles, contains basic errors {18} {19} and assumptions, with the authors committing various logical fallacies, is also unexpected, given the lack of scholarship – of extensive research using primary sources – in what are relatively new fields of study, that of Western esotericism in general and of modern Satanism in particular.

Consequently, given the importance, the uniqueness, of Anton Long in creating and developing O9A Occult philosophy and praxis he remains – factually – something of a mystery to those associating themselves with the O9A movement and to those academics interested in the O9A, with assumptions and conjectures about his identity, and fallacious reasoning, having served to create and to perpetuate stories about him. Which mystery, which assumptions and conjectures, and which stories, are advantageous to an esoteric movement.

Kerri Scott
2017

{1} R. Parker (2013). *Anton Long and The Exeatic Quest for Gnosis*. e-text.

Anton Long was the author of foundational O9A documents – primary sources – such as Naos, Hostia, The Deofel Quartet, The Culling Texts, and Enantiodromia: The Sinister Abyssal Nexion.

{2} (a) Goodrick-Clarke, Nicholas (2003). *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*. New York University Press. p.216; (b) Senholt, Jacob C. (2013). *Secret Identities in the Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism, and National*

Socialism in the Order of Nine Angles. "The Devil's Party: Satanism in Modernity". Per Faxneld and Jesper Aagaard Petersen (editors). Oxford: Oxford University Press. pp. 250-274; (c) Introvigne, Massimo (2016). *Satanism: A Social History*. Brill. p.357.

{3} Senholt, Jacob C. (2009). *The Sinister Tradition*. Conference paper presented at *Satanism in the Modern World*, Norwegian University of Science and Technology, Trondheim, 19-20th of November, 2009. p.16

{4} Primary sources include direct evidence such as original documents dating from the period under study, and accounts and works (written, verbal, published or unpublished) by such individuals whose life or whose writings or whose works form part of the research. In addition, if such sources – documents or accounts or writings – are in another language, then it is incumbent upon the scholar to have knowledge of that language and thus be able to translate such documents themselves, for a reliance upon the translations of others relegates such sources from the position of primary ones to secondary ones.

In respect of Myatt and his peregrinations, primary sources would include his own writings, including his autobiography *Myngath*; court transcripts of his criminal trials; interviews with police officers who have arrested and interviewed him under caution; documents concerning his early years in Africa and the Far East; documents relating to his time as a Catholic monk; documents relating to his conversion to Islam (such as his *Testimony of Faith in Islam* signed as it is by Hafiz Muhammad Tufail – Imam of the Jamia Masjid Ghousia – and by Qadi Abdur Sa'auf and dated 24 Jumada Al-Ula), documents and letters relating to his involvement with Column 88; and so on.

Some material by the anti-fascist group 'Searchlight' relating to Myatt can be found in the Searchlight Archive in the University of Northampton archive room (ID: SCH/01/Res). Most of the Myatt items are in Series 12, SCH/01/Res/BRI/12/004, which deals with Combat 18. Some other material, relating to Myatt's National-Socialist Movement, is in Series 21 SCH/01/Res/BRI/21/002

{5} Long, Anton (c.1991). *Diablerie: Revelations of a Satanist*. The British Library. General Reference Collection Cup.711/742. BNB GB9219567; System number 012478777.

{6} Quotations from Myatt's memoir were included in the pamphlet *Cosmic Reich: The Life and Thoughts of David Myatt*, published by Renaissance Press, New Zealand, in 1995. Some details of Myatt's early life are described on p.216 of Jeffrey Kaplan's *Encyclopedia of White Power: A Sourcebook on the Radical Racist Right*, published by Rowman & Littlefield, in 2000.

Similar details are given in issue #3, May 1998 edition of Column 88, the magazine published by Myatt's National-Socialist Movement, with other details included in the 2001 internet article *The Life and Times of David Myatt*, a copy of which is archived at <https://web.archive.org/web/20011121112831/http://>

[//www.geocities.com:80/davidmyatt/biog.html](http://www.geocities.com:80/davidmyatt/biog.html) [Accessed November 2017]

Around 2002, Myatt himself issued a revised and updated version of his memoir - which included his years with Combat 18 in the 1990s - a copy of which is archived at <https://web.archive.org/web/20030502034417/http://www.geocities.com:80/davidmyatt/notes1.html> [Accessed November 2017]

{7} Myatt, David. (2013). *Myngath. Some Recollections of a Wyrdful and Extremist Life*. CreateSpace Publishing. ISBN 9781484110744.

{8} An example is the 2013 article *A Skeptic Reviews Diablerie* by R. Parker, a copy of which is available at <https://regardingdavidmyatt.wordpress.com/2013/01/19/a-sceptics-review-of-diablerie/> [Accessed November 2017]

Parker writes that the 'evil deeds' done by Mr Long which are described in Diablerie "are lame or laughable or sound like the adventures of a frat boy."

{9} Myatt, David. *A Matter Of Honour*. e-text, 2012. In the essay Myatt lists seven biographical errors made by Goodrick-Clarke. A pdf version of the essay is available on Myatt's weblog at <https://davidmyatt.wordpress.com/concerning-the-occult/> [Accessed November 2017]

Myatt also makes mention of another forgery, *Bealuwes Gast*, writing that it

"seems to have been recently written by someone, possibly for financial gain resulting from selling it at some silly price to collectors of rare Occult memorabilia. The bulk of this new fictional 'autobiography' consists of an early (now out of date) edition of *Myngath* to which various fictional autobiographical stories and 'sinister' incidents and diatribes have been added in line with what might be expected from a mythical 'Anton Long'. Given that the majority of these autobiographical stories in this so-called *Bealuwes Gast* are quite risible and fanciful (and not fundamentally satanic at all), and given that the 'sinister diatribes' seem to have been cut-and-pasted from various internet articles attributed to those who over the years have used the nom-de-plume Anton Long, it seems unlikely that this forgery will ever be taken seriously by anyone. I mean - and to name just one risible example - who can take seriously a 'clockwork orange cult' and the wearing of white lab coats to boot."

In regard to this other 'autobiography of Anton Long', qv. the 2014 article by R. Parker, *Bealuwes Gast: A Study in Forgery*, available at <https://regardingdavidmyatt.wordpress.com/bealuwes-gast/> [Accessed November 2017]

{10} One of the fallacious claims often repeated, deriving as it does from Senholt, is that Myatt's extremist adventures (neo-nazi followed by radical Muslim) were ONA Insight Roles and thus link Myatt to the ONA. It is fallacious

since such Insight Roles, by definition, (i) only last between a year and eighteen months while Myatt's neo-nazi adventures lasted thirty years (1968-1998) with his time as a radical Muslim lasting over ten years (1998-2009), and (ii) they are a task that a fairly new Occult initiate - an External Adept - is expected to undertake before moving on to the next stage of the ONA's Seven Fold Way.

The task is outlined in such Anton Long authored texts as *An Introduction to Insight Rôles*, which is included in the 1460 page ONA compilation *The Definitive Guide To The Order of Nine Angles: Theory and Praxis*, seventh edition, 2015.

{11} In his essay Myatt mentions that the criteria of scholarship "is essentially two-fold: (i) of detailed, meticulous, unbiased research on and concerning a specific topic or topics or subject undertaken over a period of some considerable time, usually a year or more in duration, and of necessity involving primary source material; and (ii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject therefore being not only the logical result of the cumulative scholarly learning so acquired but also possessing a certain gravitas."

{12} Introvigne, op.cit. p. 358.

{13} While the printed book is no longer available, copies of the e-text are, at the time of writing, still available on certain websites.

{14} Monette, Connell (2013). *Mysticism in the 21st Century*. Sirius Academic Press. p.89.

{15} Letter to Michael Aquino, dated 20th October 1990 ev. *The Satanic Letters of Stephen Brown*. Volume 1. Thormynd Press, 1992.

{16} Letter to Miss Stockton, dated 19th June 1991 eh. *The Satanic Letters of Stephen Brown*. Volume 1.

{17} The one exception is arguably the chapter on the ONA in Monette's *Mysticism in the 21st Century*, op.cit.

{18} Some of the basic errors made by Introvigne include the following: (i) "that Myatt joined Jordan's British Movement in 1969," when the correct date is 1968; (ii) that Myatt's middle name is William, when it is Wulstan; (iii) that the ONA Black Mass "derived from Huysmans and the rituals of the Church of Satan" when there is no such derivation and no documentary evidence to support such a claim; and (iv) that the Temple of Set "perceived the competition [the ONA] as dangerous, particularly when in the late 1980s some members of the Temple of Set started considering themselves members of the ONA at the same time. In 1992, Aquino [...] launched an internal purge, expelling from the Temple of Set those members who also wanted to remain in the ONA," when - to our knowledge - there was no such purge and no documentary evidence to

support such a claim.

{19} The article *The Occult And Academia* surveys some of the errors about the ONA and Myatt made in the 2016 book *Children of Lucifer: The Origins of Modern Religious Satanism*, written by Ruben Van Luijk. The article is available at <https://regardingdavidmyatt.wordpress.com/more-unscholarly-research/> [Accessed November 2017]

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II. The Strange Life Of David Myatt

One of the interesting things about the strange life of David Myatt is that there are several different interpretations of both his motives and his personality. The three most common interpretations - advanced and commented on by academics, by journalists, and others - are:

(i) That he is Anton Long, founder of the Occult group the Order of Nine Angles (ONA, O9A), and an "extremely violent, intelligent, dark, and complex individual" {1} who is "paramount to the whole creation and existence of the ONA," {2} whose "Nazism and Islamism are merely instruments for the ONA's underlying sinister esoteric plots." {3}

(ii) That his somewhat itinerant adult life has been a Faustian, experiential, quest, with him drifting toward an unknown destination.

(iii) That he has been on a life-long 'sinister-numinous' quest, both Occult and practical (esoteric and exoteric), and has now discovered the wisdom and the self-understanding that is the goal of such a quest.

According to the first interpretation, his poetry {4}, his published private letters {5} and post-2011 writings about his philosophy of *pathei-mathos* are either a clever ploy by a real-life Trickster to disguise his real 'sinister' nature or were written by someone else, or some others, as a deception.

According to the second interpretation - advanced by Myatt himself and some of his supporters - such writings are genuine and document the interior struggles, the vacillation, and the learning from experience, that occurred from around 2002 until 2010; struggles, vacillation, and a learning that he makes mention of in both his autobiography *Myngath* and in his essay *The Development Of The Numinous Way*.

According to the third interpretation - advanced by some supporters of the O9A

- such writings document the feelings and the understanding germane to someone who, questing for decades along the O9A Seven Fold Way, has entered and passed beyond the Abyss and thus discovered Lapis Philosophicus.

In respect of which interpretation of Myatt's life is the most plausible, it is my contention that Myatt's poetry, his published private letters, and his post-2011 writings about his philosophy of pathei-mathos, can provide the answer: that they hold all the clues necessary to arrive at a satisfactory and rational solution.

The Necessary Research

What is most surprising about those who advance and write about and believe one of the above explanations is that it appears that none of them have actually studied, in detail, and critically commented upon, Myatt's poetry, his published (pre-2009) private letters and his post-2011 writings about his philosophy of pathei-mathos.

For among the questions that should be asked, in relation to such works, are the following. (i) What do they express in terms of personal feelings and weltanschauung? (ii) What do they reveal about the writer and his style of life? (iii) Are they internally - and over the time span under consideration (2002-2011) - consistent? (iv) How do they relate to Myatt's life at the time they were written? (v) Are they all consistent with Myatt's own explanation of his life as described in his autobiography *Myngath* {6} and in his post-2011 essays such as *The Development Of The Numinous Way?* (vi) Could someone who faked the letters - for whatever reason - maintain a consistency of feelings for so many years? {7}

Is what Myatt explained in *Myngath* the truth of his life or the sly words of a trickster? He wrote:

"For the reality of my past nine or so years is not that of some sudden life-changing revelation, but rather of a profound inner struggle whose genesis lay years before - in my experiences with and passion for women; in my time in a monastery; in my ever-growing love for Nature and my involvement with English rural life; in Sue's illness and her tragic death.

This intense struggle was akin to an addiction, and I an addict addicted to abstractions. A struggle between my empathy, my understanding, my pathei-mathos, and my life-long belief, itself an abstraction, that somehow in some way I could make a positive difference to the world and that such abstractions as I adhered to, or aided or advocated were or could be a beginning for a better world, and that to achieve this new world certain sacrifice were, unfortunately, necessary.

A struggle which gave rise to what became - refined, and extended, year after year - The Numinous Way, and which struggle was an interior war to change myself, to actually live, every year, every month, every week, every day, suffused with an empathic awareness and a desire not to cause suffering; the struggle to abandon abstractions.

For nine years or so this interior struggle wore me down, until it gradually faded away. It was akin to cycling up a long steep mountain climb in mist and drizzly rain, struggling on against one's aching body and against the desire to stop and rest; and not being able to see the end, the summit, of the climb. And then, slowly, the drizzle ceases, the mist begins to clear, the road becomes gradually less steep, and one is there - in warm bright sunshine nearing the summit of that climb, able to see the beautiful, the numinous, vista beyond, below, for the first time, and which vista after such an effort brings a restful interior peace, the silent tears of one person who feels their human insignificance compared to the mountains, the valleys below, the sky, the Sun, and the vast Cosmos beyond: the wyrdful nature of one fleeting delicate mortal microcosmic nexion which is one's own life."

Post-2009 Letters And Writings

In 2012 Myatt was contacted, via e-mail, by a journalist employed by the BBC and, over subsequent months, they exchanged correspondence via that medium. In 2013 Myatt published edited extracts from some of this correspondence in Part Three of his book *Understanding and Rejecting Extremism: A Very Strange Peregrination* (ISBN 9781484854266). He also included some of this correspondence - and some other correspondence with a few other individuals around the same time (2011-2012) - in a posting on his weblog under the title *Just My Fallible Views, Again*. {8}

This correspondence is not only quite remarkable, given the various assumptions made about Myatt since at least the 1980s, but also is a significant development of the feelings expressed in his pre-2009 private letters. In those pre-2009 letters a certain lofty (even an arrogant) presumption of knowing - of having understood himself and the world - emerges time and time again, as well as certain pontifications based on various abstractions, while the later letters are replete with a certain humility. For instance, in one of these 2011-2012 letters he writes:

"The problem in the past had been me, my lack of understanding of myself and my egoism. It was my fault: not the place, not the time, not the people, for I so desired with that arrogance of youth to exchange this paradise, here, for those ideas, the idealism, the abstractions, I carried around in my prideful hubriatic head. Seldom content, for long, since happiness came with - was - the pursuit, or the gratification of my personal desires. So destructive, so very

destructive. So hurtful, inconsiderate, selfish, profane [...]

In a letter sent to the BBC journalist he wrote:

[My] recent propensity to be somewhat subsumed with a certain sadness [arose] from not only pondering on such questions as pathemathos, the causes/alleviation of suffering, and the nature of religion, expiation, and extremism, but also from understanding, from feeling, just how much suffering I personally have caused during my extremist decades and knowing that had it not been for the tragic death of a loved one some six years ago I would most probably have continued my career as a suffering-causing extremist.

He was even more explicit in another letter to a different correspondent and dated November 2012:

"The reason why I now do not - and have no desire to - "get involved with social change" (or to "go out into the world and try to give something back" as another correspondent recently expressed it) is the reality of me having made, and knowing and feeling I made, so many mistakes, shown such poor judgement, been so arrogant, so selfish, for so many decades - for most of my adult life. Given this reality, I simply do not trust myself anymore not to cause suffering, not to make even more mistakes, not to show poor judgement again. Just as I know my responsibility, my blame, for those my past mistakes and their human consequences. Thus, why would I want to inflict myself on the world anymore? [...]

For the simple honest truth is that I now feel, in my very being, that I have no right to, can find no justification for me to - beyond that necessitated by personal honour in the immediacy of the moment - interfere in the lives of others, in however small a way even if my initial motives might be (or seemed to me to be) good. For who I am to judge, decide, things beyond the purview of empathy and a very personal honour? I am just one fallible exceedingly error-prone human being with a long proven history of impersonal interference, of hubriatic, suffering-causing, and selfish, deeds. Someone who does not trust himself anymore and who values and tries to cultivate wu-wei."

In a rather remarkable letter dated December 2nd 2012, he explained that:

"In respect of religion, there seems to have grown within me, this past year, a feeling regarding prayer, especially contemplative prayer, or rather that quiet way of being when - with no expectation of or belief in God - no words are desired or required and one is aware of the numinous in such an unaffected way that there is a calmness emanating not from within - not caused by our knowing or feeling of

self - but from that ineffable vastness beyond which includes us and all the life that seeps into us, there in our stillness: emanations, of not only the dreams, the hopes, the love, the sadness, the sorrow, the grief, the pain, the joy, the tragedy, felt, known, experienced by we humans millennia after millennia, but also of the being, the essence, of the other life around us, here as Nature, and elsewhere, which, as we, 'hath but a short time to live'.

A feeling, an intimation, of perhaps in some small way now understanding the Latin *Opus Dei - Officium Divinum* - as a needful daily reminder of our needful humility, as the plaintive cry *Miserere Mei, Deus* so reminds, and as the *Namaz* of Islam also so reminds with its *Ruku, Sajdah*, and recitation of *Subhana Rabbiyal a'la*. A needful daily reminder that we are transient beings, prone to dishonour, selfishness, and hubris, but who can be loving and kind, and beings prone to the charisma, the temptation, of words, either our own or those spoken or written by others. A reminder that we can so easily forget, have so often forgotten, that gentleness, that modest demeanour, that understanding, which derives from an appreciation of the numinous and also from one's own admitted uncertainty of knowing and one's acknowledgement of past mistakes. An uncertainty of knowing, an acknowledgement of mistakes, that often derive from *πάθει μάθος*."

All these sentiments, these feelings, are so consistent over so many years, chime so well with his poetry, with the feelings that run through his pre-2009 letters, with his autobiography *Myngath*, and with post-2011 writings about his philosophy of *pathei-mathos*, that it seems inconceivable to me that they are artful constructions - fakes - by someone else (or some others) or the product of some 'sinister trickster' who has consciously adopted a certain persona in order to try and fool people. Also, what they express is a mysticism, a reverence for and an appreciation of the numinous, so at odds with the ethos and the practice of Satanism - of whatever variety - that it is also inconceivable that they were written by a Satanist or even by a practising Occultist.

My conclusion, therefore, is that his somewhat itinerant adult life has been a Faustian, experiential, quest, with him drifting, stumbling, toward an unknown destination, which destination he has finally reached and which destination he in his post-2011 writings and letters has striven to describe.

JRW
2016

Notes

{1} Raine, Susan. *The Devil's Party* (Book review). *Religion*, Volume 44, Issue 3, July 2014.

{2} Senholt, Jacob. *The Sinister Tradition*. Paper presented at the international conference, *Satanism in the Modern World*, Trondheim, 19-20th November, 2009.

{3} Per Faxneld: *Post-Satanism, Left Hand Paths, and Beyond* in Per Faxneld & Jesper Petersen (editors) *The Devil's Party: Satanism in Modernity*, Oxford University Press. 2012, p.207

{4} DW Myatt. *Relict: Some Autobiographical Poems*. 2014. ISBN 9781495448386.

{5} Letters dating from 2002 to 2009 are currently (September 2016) available at <https://regardingdavidmyatt.wordpress.com/selected-letters/> with a few of these (and other) letters included in Part Two of Myatt's book *Understanding and Rejecting Extremism: A Very Strange Peregrination*, published in 2013, ISBN 9781484854266.

Some letters dating from 2011 were included in Part Three of the aforementioned book.

{6} David Myatt. *Myngath: Some Recollections of a Wyrdful and Extremist Life*. 2013. ISBN 9781484110744.

{7} While those who believe the 'fakery theory' might object that there is no proof the letters were written on the dates given - that is, they might all have been faked within a relatively short period of time - the evidence indicates otherwise. For many of the letters were published on the website of a Myatt supporter from 2005 onwards, as the following link reveals:
<http://web.archive.org/web/20050205011512/http://www.geocities.com/davidmyatt/>

The letters that are in the pdf compilation {5} and also available in that web archive, and in some subsequent archives, include the following: (i) Preco preheminecie, (ii) A Fine Day in Middle June, (iii) One Hot Sunny Day, Almost Mid-July; (iv) The Buzzards Are Calling Again; and so on.

{8} <https://davidmyatt.wordpress.com/about/just-my-fallible-views-again/>

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III. Demonizing Mr Myatt

Background

For almost ten years there have been attempts made to 'demonize' David Myatt based on the unproven allegation that he is Anton Long of Order of Nine Angles

fame.

These attempts have been made both by some individuals associating themselves with the Order of Nine Angles (ONA, O9A) and by those who for whatever reason or from whatever motive are opposed to the O9A or to Myatt himself. Such O9A opponents include self-described modern Satanists as well as those who profess to be followers of Jesus and those who take exception to what they believe is the pro-Nazi stance of the O9A. Those who are opposed to Myatt himself include anti-fascists who profess such slogans as "never forgive, never forget" and who thus cannot forgive or forget Myatt's neo-nazi past, {1} and individuals who for unconscious emotive reasons of their own are in some way either jealous of the real Myatt or hate the 'sinister Myatt' conjured up by their imagination, with the 'real' Myatt having been described as "having fluency in the classical languages (Greek and Latin), as well as Arabic and possibly Persian, [and] possessed of a gifted intellect and apparently a polymath," {2} and as "an extremely violent, intelligent, dark, and complex individual," {3} and with the 'sinister' Myatt being accused by demonizers of all manner of crimes even though no evidence is ever provided to substantiate their accusations. {4}

In the matter of individuals associating themselves with the O9A, their intent seems clear. It is to portray Myatt - aka Anton Long - in the most sinister light possible given that such individuals assert that the O9A is Satanist and indeed the only modern genuinely antinomian and satanist group because it espouses and practices what is evil such as criminality, violence, hatred, human sacrifice, political extremism, drug-trafficking and terrorism. Hence their composition and circulation of texts such as *Bealuwes Gast* {5} and *Diablerie* {6} and hence their assertion that Myatt is central to the O9A with his weird life an example of what it means to follow the O9A Seven Fold Way.

In the matter of individuals who are followers of Jesus - or at least sympathetic to the Nazarene religion - their intent also seems clear. It is to portray Myatt as an example, par excellence, of either a nihilistic modernism or of what a servant of Satan is and does in the real world, with one for instance recently writing that

"it is clear from my reading of O9A material that it is essentially not about the promethean elevation of the human person or individuality at all, which its talk of individuation and so on might seem to imply at first sight, but that the entire 'philosophical' system is geared towards the cunning seduction of human individuals in order to have them possessed and effectively taken over by these demonic entities ('dark gods'), whose agenda is the source of this magical covenant itself, rather than David Myatt as an individualistic 'philosopher' with a personal agenda. Much of the teaching as presented exoterically to non-initiates is thus no more than upaya or 'skilful means' (if I'm permitted to appropriate the Buddhist term) to get people hooked so that the demons will have their incarnate vehicles to exploit. Some of

the O9A fiction outlines very explicitly how it is a matter of a demonic infection being spread through the empowered transmission from a possessed initiate to another human vessel. The terrible truth is that the 'new, more evolved individual' is nothing more than a puppet of these satanic beings."

A Common Theme

All such attempts to demonize Myatt have one thing in common. They all ignore important aspects of Myatt's life and a swathe of his writings.

The ignored aspects of his life include his public (post 2010) rejection of all extremism (including neo-nazi and fascist ideology) while his ignored writings include his poetry, his published letters, his post 2011 writings about extremism, his writings about his philosophy of pathei-mathos with its principles of empathy, humility, and compassion, his 2013 autobiography *Myngath*; his post 2012 autobiographical essays included in books such as *Sarigthersa* and *One Vagabond In Exile From The Gods* {7} and his essays praising Christianity and in particular Catholicism. {8}

The demonizers of Myatt have ignored such things because those things reveal a very different Myatt. One at odds with the 'sinister' image of him they have all in their own way strived to manufacture and have propagated in pursuit of their aims. For the image of Myatt that emerges from his poetry and his post 2011 writings is of a reclusive man who regrets his extremist past, who values virtues such as empathy and compassion, and who believes that

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

Naturally, one or two demonizers have tried to 'square the circle' here by claiming that Myatt's rejection of extremism is a ruse and that the aforementioned writings of his were either written by someone else or were a clever 'sinister' jape by Myatt in order to mislead people.

Such claims are revealing of the need such demonizers have of their 'sinister Myatt'. That some of these demonizers have resorted to forgeries which they claim were written by Myatt while others have attached Myatt's name to old or photocopied O9A typewritten articles, {9} shows the lengths they will go to propagandise their 'sinister Myatt' and to support their claim that Myatt is after all Anton Long.

However, as noted in an essay by Ms J. Wright, Myatt's later writings

"express is a mysticism, a reverence for and an appreciation of the numinous, so at odds with the ethos and the practice of Satanism - of

whatever variety – that it is inconceivable that they were written by a Satanist or even by a practising Occultist." {10}

Rachael Stirling
March 2017
v. 1.04

{1} According to an academic source Myatt is "arguably England's principal proponent of contemporary neo-Nazi ideology and theoretician of revolution." Michael, George. *The New Media and the Rise of Exhortatory Terrorism*. Strategic Studies Quarterly (USAF), Volume 7 Issue 1, Spring 2013.

{2} Connell Monette. *Mysticism in the 21st Century*, Sirius Academic Press, 2013. pp. 85-122.

{3} Raine, Susan. *The Devil's Party* (Book review). Religion, Volume 44, Issue 3, July 2014, pp. 529-533

{4} One such accusation, almost a decade ago, was that Myatt was a computer 'hacker' who had hijacked several internet forums in order to promote both Muslim Jihad and racism. More recently (2017-2018) he has been accused of murdering Willie MacRae in Wester Ross in 1985, and of orchestrating attacks in Belgrade:

"We only touched upon the nature of these attacks last May. These weren't just virtual attacks, but included attempts at infiltration; agents of chaos sent to wreck havoc in person here in Belgrade on multiple occasions. We have actually dealt with these, now as we put the pieces together, since 2015. The most recent was just this month in early to mid October. One such agent by the name of Harmon, posed as a friend and supporter of Fort Russ and related projects, and turned out to be a member of the Order of Nine Angles cult, a British M15 subversion and intel gathering project led by David Myatt, who is known in some circles as Anton Long."

For those and other recent accusations - silly, amusing, or just conspiratorial - see the 'related' links in the article at <https://wyrdsister.wordpress.com/2018/02/17/the-occult-phantom-menace-part-seven/>

{5} Regarding the forgery titled *Bealuwes Gast* see the article *Bealuwes Gast: A Study in Forgery*.

{6} Regarding the forgery titled *Diablerie* see the article *A Skeptic Reviews Diablerie*.

{7} All these writings, and the poetry, are available from Myatt's blog at <https://davidmyatt.wordpress.com>

{8} For instance see *A Catholic Still In Spirit?*

{9} Several people have claimed that they have or they have seen or own old typewritten O9A articles or letters or manuscripts signed with Myatt's name. Yet as noted in *O9A Questions And Answers 2017* in response to one such claim:

"a signature on some old ONA typewritten MSS proves nothing. Anyone could have affixed Myatt's name on them at any time and until the original documents are made available and examined in a forensic way by a professional qualified to do so then it's just speculation; just another rumor about Myatt. A forensic examination would involve, among other things, finding the age of the paper, the type of ink used in the signature, comparing the signature with a documented signature by Myatt."

{10} See the essay *The Strange Life Of David Myatt*.

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IV. The Question of Anton Long And David Myatt

For decades allegations have been made that Anton Long - founder of the Order of Nine Angles (ONA, O9A) in the early 1970s {1}{2} and author of most of its Occult texts {3} - was the pseudonym of David Myatt, a former neo-nazi activist regarded as "the leading hardline Nazi intellectual in Britain since the 1960s" {4} and as "England's principal proponent of contemporary neo-Nazi ideology and theoretician of revolution." {5}

Such allegations - including the one that since Myatt is Long he is also a Satanist - have led to some academics, and many Occultists, to assume - or to accept without question - that Myatt is Long {6}, despite Myatt's persistent denials and despite no one, in some thirty years, having provided any credible evidence based on research using primary sources {7}. The only detailed examination, so far, of a possible connection has been by Senholt who devoted some 24 pages to the topic {8} although his conclusion that there is a connection is 'not proven' because his analysis is based on secondary - not primary - sources and he relies on various assumptions, such as there being some similarity between some events in Myatt's life (neo-nazi activism and involvement with radical Islam) and some of the Insight Roles suggested by the O9A, and that Myatt's idea of a 'Galactic Imperium' is echoed in some texts written by Anton Long.

As JR Wright mentioned in her essay about Myatt and the ONA {9}, those who accept that Myatt is Anton Long and therefore a Satanist have to explain:

not only the lack of factual evidence proving he is a satanist but also many other things about Myatt's life, among which are the following:

- 1) His time as a Christian monk and his many subsequent writings praising Catholicism in particular and Christianity in general.
- 2) His *Occultism and National-Socialism* text - written in the 1980's and republished in the 1990's and again around 2006 - and in which he denounced occultism.
- 3) The "small matter" of him being married in Church in accordance with the Christian ceremony of marriage.
- 4) His semi-autobiographical poetry.
- 5) His voluminous writings about the hubris of extremism, and about his rejection of and his remorse concerning his extremist past.
- 6) An extensive seven hour search of his home by six Detectives from Scotland Yard in 1998 failed to find any occult items or literature.
- 7) A forensic analysis, by the police, of Myatt's seized computers following his arrest in 1998 failed to find any occult material.

The Early Life Of David Myatt

Several academics have referred to Myatt's early life {1}{8}{10}(11)(12}, stating that he was born, in 1950, in Tanganyika (now known as Tanzania) when that land was still under British control; that he was educated there; that he later lived in the Far East, and came to live in England in the late 1960s. While these details are sketchy, Myatt himself in his autobiography *Myngath* provides a few more details {13}. He relates, for example, that he was privately educated in Africa, and that during his teens in the Far East he studied Ancient Greek and learned to read Sanskrit. In several letters and later writings he mentions trips, in the early 1970s, to the Middle East and Iran accompanied on at least one trip by a gay female (possibly Iranian) friend he had met at university. {14} In addition Myatt has mentioned that his father provided him, in the late 1960s and early 1970s, with an allowance sufficient to enable him to travel where he liked and purchase whatever books he happened to be interested in.

This rather eclectic, somewhat itinerant, and possibly privileged early life (in a letter to one correspondent Myatt mentions his family having servants), is certainly interesting and most certainly deserves further research based on primary sources. Which research might provide some clarification in respect of the assumption that Myatt was/is Anton and thus that "the role of David Myatt [is] paramount to the whole creation and existence of the ONA." {15}

Preliminary research by several academics has cast doubt on the rumour that David Myatt is Anton Long. For instance, George Sieg wrote that he considered the identification to be "implausible and untenable based on the extent of variance in writing style, personality, and tone" between Myatt and Long's writings. {16} Jeffrey Kaplan also suggested that Myatt and Long are separate people, {17} as did Connell R. Monette who wrote that it was quite possible that 'Anton Long' was a pseudonym used by multiple individuals over the last 30 years. {18}

Hearsay And Rumours

For decades, individuals such as Michael Aquino - famed for his foundation of the Occult group the Temple of Set and for his earlier friendship with Howard Stanton Levey - have, for whatever personal and/or ideological reasons, circulated rumours about Myatt and about the O9A. Thus, in a recent (2016) posting on some internet forum Aquino not only made known his ignorance of O9A esoteric philosophy but also unequivocally stated, yet again, that "he [Myatt] was confirmed to me as Anton Long," while failing to provide any evidence from primary sources to confirm such hearsay. {19}

Given such hearsay, and the continued allegations that Myatt is Anton Long, it is incumbent on those who repeat such hearsay and such allegations to provide evidence based on primary sources. Until they do - and until academics also provide credible evidence based on research using primary sources - it will remain a mystery as to whether David Myatt really is (or was) Anton Long.

R. Parker
2016
v.1.07

Notes

{1} Monette, Connell. *Mysticism in the Twenty First Century*. Sirius Academic Press, 2013. p.86

{2} Senholt, Jacob. *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 Aagaard Petersen (editors), *The Devil's Party: Satanism in Modernity*. Oxford University Press. 2013. pp. 254-256

{3} Senholt, op.cit. p.256; Monette, op.cit. p.86

{4} Simon Wiesenthal Center: *Response*, Summer 2003, Vol 24, #2

{5} Michael, George. *The New Media and the Rise of Exhortatory Terrorism*. Strategic Studies Quarterly (USAF), Volume 7 Issue 1, Spring 2013.

{6} For instance, Goodrick-Clarke, in his book *Black Sun* simply states that Myatt is Long and then proceeds to use their names interchangeably. Goodrick-Clarke, Nicholas. *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*. New York University Press. 2003, pp.215-216.

{7} Primary sources include direct evidence such as original documents dating from the period under study, and accounts and works (written, verbal, published or unpublished) by such individuals whose life or whose writings or whose works form part of the research. In addition, if such sources - documents or

accounts or writings – are in another language, then it is incumbent upon the scholar to have knowledge of that language and thus be able to translate such documents themselves, for a reliance upon the translations of others relegates such sources from the position of primary ones to secondary ones.

{8} Senholt, op.cit. pp.250–274.

{9} JR Wright. *David Myatt, Satanism, and the Order of Nine Angles*. e-text, 2012 (revised 2016). A pdf version is currently (September 2016) available at <https://regardingdavidmyatt.wordpress.com/david-myatt-and-the-o9a/>

{10} Michael, George. *The Enemy of My Enemy: The Alarming Convergence of Militant Islam and the Extreme Right*. University Press of Kansas. 2006. pp. 142-144.

{11} Kaplan, Jeffrey. *Encyclopedia of White Power: A Sourcebook on the Radical Racist Right*. Rowman & Littlefield. 2000. p. 216ff; p.512f

{12} Goodrick-Clarke, op.cit. pp.216ff

{13} Myatt, David. *Myngath: Some Recollections of a Wyrdful and Extremist Life*. 2013. ISBN 9781484110744. It should be noted that, according to academic criteria, an autobiography is a primary source.

{14} Some his letters have been published in a 2009 pdf collection edited by JR Wright and titled *Selected Letters of David Myatt, 2002-2008*. They are currently (September 2016) available at <https://regardingdavidmyatt.wordpress.com/selected-letters/>

Some of Myatt's other correspondence is included in part 2 and 3 of his book *Understanding and Rejecting Extremism: A Very Strange Peregrination*, [ISBN 9781484854266], while many of his post-2012 essays are autobiographical, such as the two *Questions for DWM* of 2014 and 2015, and the *Development Of The Numinous Way*, available (as of September 2016) at <https://davidmyatt.wordpress.com/>

{15} Senholt, Jacob. *The Sinister Tradition*. Paper presented at the international conference, *Satanism in the Modern World*, Trondheim, 19-20th November, 2009.

{16} Sieg, George. *Angular Momentum: From Traditional to Progressive Satanism in the Order of Nine Angles*. International Journal for the Study of New Religions, volume 4, number 2. 2013. p.257.

{17} Kaplan, Jeffrey. *Religiosity and the Radical Right: Toward the Creation of a New Ethnic Identity*, in Jeffrey Kaplan and Tore Bjørgo (editors), *Nation and Race: The Developing Euro-American Racist Subculture*. Northeastern University Press. 1998. p.115

{18} Monette, Connell. *Mysticism in the 21st Century*. 2013. Sirius Academic Press. p.92

{19} In respect of Aquino's latest rumour-mongering, qv. his recent diatribes about Myatt on some self-described 'satanic' internet forum, some of which are reproduced in the "Michael Aquino Sounds Off Again About The Order Of Nine Angles" and the two-part "The Sad Sad Story of Michael Aquino" sections of the following pdf document: <https://regardingdavidmyatt.files.wordpress.com/2017/03/lambasting-levey.pdf>

Appendix I

The Last Writings Of Anton Long

I. The Enigmatic Truth

As mentioned in my companion text *Lapis Philosophicus* regarding the apparent division of the journey to wisdom into a Right Hand Path and Left Hand Path:

"The 'outer secret' of the inner, the real, the living, alchemy is that the end and the result of both our apparently separate journeys is the same; the same place, the same understanding, the same knowledge. For wisdom is undivided, the same for all of us, whatever we believed or assumed when we began. Or expressed another way, *lapis philosophicus* is what it is, and always has been, and does what it does, and always has done, in terms of how it affects and changes those few who have succeeded in their decades-long endeavour and thus discovered it, and discovered it where it has always been hidden."

This understanding, this knowledge - the wisdom acquired, the finding of *lapis philosophicus* [1] during the penultimate stage of the Way - means two particular things, and always has done. (i) living *in propria persona* [2], in a private manner and sans all posing, all rhetoric, all pomposity, all ideations; and (ii) having an appreciation, an awareness (sans words, ritual, thought) of what is now sometimes known as the acausal - 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'. These two things form the basis of a particular and reclusive way of life of a particular type of person: the type known, in one locality, as the rounerer of The Rouning.

In effect, the enigmatic truth is that those who have found *lapis philosophicus* - whatever path they took on their journey, whatever their prior views, beliefs, assumptions, ideas, praxis - live in a similar manner and have acquired the same *weltanschauung*. An enigmatic *weltanschauung* that needs no descriptive name and cannot, in its simple fundamentality, be communicated, let alone taught, to those who either have no natural intimation/intuition of it (for or from whatever reason) or who lack an inner changing (wrought via *pathei mathos*) of a sufficiency necessary to propel them beyond the illusion of conflicting opposites and thus beyond the deceptions of their known and their unknown (their hidden, inner) egoist.

There is thus no magick; no one true Way; no one true praxis; no one true system; no one 'genuine' Order/organization/group. There is no secret knowledge - no secrets, no mysteries - to be revealed, to others. No chain of authority. As there can be no disciples since there is no mastery. No individual or individuals to be lauded. No longer any need to pontificate about, or even inform others about, the journey, about what has been seen, experienced, found, along the way.

There is only *lapis philosophicus* and its individual discovery. There are only those, on their own individual journeyings, journeying in their own way in their own species of Time, and who may or may not arrive at their planned destination. For we are life, the Cosmos; we are Time beyond its perceived illusive dichotomy and are and have been and will be Being, presenced and unpresenced, particular and general, past-present-future, and beyond the illusion, the deception, of 'a being' and of 'beings'.

Therefore, silence and reclusiveness become the few whose esoteric peregrinations have after decades - and by and because of *lapis philosophicus* - been ended.

Anton Long
December 2011 CE

[1] Lapis Philosophicus - the jewel of the alchemist; the goal that the alchemist, through the symbiosis that is alchemy, seeks. *al-χημία* [from *χῦμεία*] - 'the changing'.

[2] "He wolde be in his owne persone, the example of our hole iourney." William Bonde [lector philosophiae] - *The Pylgrimage of Perfection* (1526 ce), i. sig. Dvi.

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II. Lapis Philosophicus

Lapis Philosophicus – the jewel of the alchemist; the goal that the alchemist, through alchemy, seeks. Possession of this jewel is, according to aural tradition, sufficient to gift the alchemist with both wisdom and the secret of a personal immortality.

Let me begin the story – of the secret of *lapis philosophicus* – at the end, and which writing about this particular story will be the last writing of mine on any Occult, esoteric, matter, and thus the end of my chatter.

The story ends with an anticipated discovery: that the penultimate stage (however named: Magus, GrandMaster, GrandLadyMaster) of that life-long genuine Occult journey which begins with initiation (of whatever kind: hermetic, ceremonial, self) is the same whether one began on, and thence followed, what has been described as 'The Left Hand Path', or whether one began on, and thence followed, what has been described as 'The Right Hand Path'. For in the context of beyond The Abyss, such designations based on such a dichotomy become, and are, irrelevant because without sense and meaning.

That is, the 'outer secret' of the inner, the real, the living, alchemy is that the end and the result of both our apparently separate journeys is the same; the same place, the same understanding, the same knowledge. For wisdom is undivided, the same for all of us, whatever we believed or assumed when we began. Or expressed another way, *lapis philosophicus* is what it is, and always has been, and does what it does, and always has done, in terms of how it affects and changes those few who have succeeded in their decades-long endeavour and thus discovered it, and discovered it where it has always been hidden.

Naturally those who have not discovered, not found, *lapis philosophicus* either will not appreciate this or will disagree with it; as will, of course, all those who pretend to others (and/or to themselves) that they have found *lapis philosophicus* and thus claim or award themselves some exalted title or some Occult grade or whatever.

As I mentioned in a previous MS:

"Our real work, both as individuals and as an Order – our Magnum Opus – is genuinely esoteric and Occult, and thus concerned with *lapis philosophicus* and not with some purely causal self-indulgence, or some ephemeral outer change in some causal form or forms, or with using such forms to try and effect some external change. For it is this esoteric, this Occult, work which will, affectively and effectively, introduce and maintain the Aeonic changes we desire and plan for – in its own species of acausal Time."

Furthermore, this work as one moves after decades of *pathei-mathos* toward

The Abyss of necessity involves a living of the sinisterly-numinous. For those of the LHP - having followed 'the sinister' - living numinously for a period of some years; for those of the RHP - having followed 'the numinous' - living sinisterly for a period of some years. For such a living (and the pathei-mathos which of necessity is part of it) is a means to know, to live (to move toward becoming) the natural balance, the Life, beyond abstracted opposites and all abstractions. There develops thus a knowing of Wyrð, an Aeonie perspective, taking the 'sinister' individual beyond personal destiny, beyond the self, and far beyond the attempted, the primitive, deification of the ego of the charlatans and the novices of one particular 'path'. After which follows the ordeal of The Abyss which, for both types, both paths, is a living alone for a month or more in a certain difficult if simple manner, as for example outlined in the traditional Camlad rite of the abyss.

What, then, is the 'inner secret' of the living alchemy? What in other words is the nature of *lapis philosophicus*, the affects, of the object whose discovery is the ultimate purpose of our life-long Occult journey? The last part of this 'secret' is symbolized by the last stage/grade, begun but not yet attained as one's mortal nexion closes: during the right alchemical season, and at the right causal Time beyond one's mortal power to choose, to decide, for it is when it is, and will by the discovery of *lapis philosophicus* become known and can neither be chosen/decided by us nor forestalled by any means. The middle part of this 'secret' is that the object of our journey never really was distant and neither was it hidden at all; we only assumed or believed it was, and we only had to learn to not only see as we can see but did not know we could but also to know, to understand, to feel, to appreciate, what is seen, sans denotatum, and be such denotatum words (verbal, written), symbolic, ideation (of 'the mind'), archetypal, or whatever. The first part of this 'secret' concerns a certain knowledge: about 'the living water', azoth; about the nature of Time, of Being, of consciousness, of the Cosmos, and thus about our nature as mortal existents, as beings, in this realm of phenomenon; of how we are Time beyond its perceived dichotomy and are and have been and will be Being, and have the potential to become/return-to Being beyond our perceived temporary existence as conscious mortal beings. But one has to be 'there'/here - now/then/when and in/within/beyond Time - in order to 'see', to know, to feel, to appreciate, to understand, this. The rest is either preparation or null.

Anton Long
2011

Appendix II

The Life And Times Of David Myatt

David Wulstan Myatt^[1] (born 1950), formerly known as Abdul-Aziz ibn Myatt^[2] and Abdul al-Qari,^[3] is the founder of The Numinous Way,^{[4][5][6]} a former British Muslim,^[6] and a former Neo-Nazi.

"A British iconoclast who has lived a somewhat itinerant life and has undertaken an equally desultory intellectual quest, Myatt is emblematic of the modern syncretism of radical ideologies",^[7] and regarded as an "example of the axis between right-wing extremists and Islamists".^{[5][8]} He has been described as an "extremely violent, intelligent, dark, and complex individual",^[9] as a martial arts expert,^{[10][11]} and as one of the more interesting figures on the British neo-Nazi scene since the 1970s.^{[10][12][13][14]}

Before his conversion to Islam in 1998,^{[15][16][17]} Myatt was the first leader of the British National Socialist Movement (NSM),^{[4][18]} and was identified by the British newspaper *The Observer*, as the "ideological heavyweight" behind Combat 18.^[10]

Myatt came to public attention in 1999, a year after his Islamic conversion, when a pamphlet he wrote many years earlier, *A Practical Guide to Aryan Revolution*, described as a "detailed step-by-step guide for terrorist insurrection",^[19] was said to have inspired David Copeland, who left nailbombs in areas frequented by London's black, South Asian, and gay communities.^[20] Three people died and 129 were injured in the explosions, several of them losing limbs. It has also been suggested that Myatt's *A Practical Guide to Aryan Revolution* might have influenced the German National Socialist Underground.^{[21][22]}

Myatt has translated works of ancient Greek literature, translated and written a commentary on the Greek text of eight tractates of the Corpus Hermeticum, and written several collections of poems. He is currently translating and writing a commentary on the Greek text of the Gospel of John.

Personal life

Myatt grew up in Tanzania, where his father worked as a civil servant for the British government, and later in the Far East, where he studied the martial arts.^[23] He moved to England in 1967 to complete his schooling, and has said that he began a degree in physics but did not complete it, leaving his studies to

focus on his political activism.^[24] He is reported to live in the Midlands ^{[25][26]} and to have been married three times. ^[27]

According to Professor Jeffrey Kaplan, 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."^[28]

Beliefs and career

Political scientist Professor George Michael writes that Myatt has "arguably done more than any other theorist to develop a synthesis of the extreme right and Islam,"^[23] and is "arguably England's principal proponent of contemporary neo-Nazi ideology and theoretician of revolution." ^[29]

He described Myatt as an "intriguing theorist"^[23] whose "Faustian quests"^[23] not only involved studying Taoism and spending time in a Buddhist and later a Christian monastery,^[30] but also allegedly involved exploring the occult, and Paganism and what Michael calls "quasi-Satanic" secret societies, while remaining a committed National Socialist.^[30]

Myatt is also alleged to have been the founder of the occult group the Order of Nine Angles (ONA/O9A) or to have taken it over,^[31] written the publicly available teachings of the ONA under the pseudonym Anton Long,^[32] with his role being "paramount to the whole creation and existence of the ONA".^[33] According to Senholt, "ONA-inspired activities, led by protagonist David Myatt, managed to enter the scene of grand politics and the global 'War On Terror', because of several foiled terror plots in Europe that can be linked to Myatt's writings".^[34] David Myatt has always denied such allegations about involvement with the ONA,^{[27][35][36]} and using the pseudonym Anton Long.^[37] and has repeatedly challenged his accusers to provide evidence of such allegations, which so far they have failed to do. ^[38] Academic George Sieg expressed doubts regarding Myatt being Long, writing that he considered it to be "implausible and untenable based on the extent of variance in writing style, personality, and tone" between Myatt and Long's writings.^[39] Jeffrey Kaplan also suggested that Myatt and Long are separate people,^[40] as did the religious studies scholar Connell R. Monette who wrote that it was quite possible that 'Anton Long' was a pseudonym used by multiple individuals over the last 30 years.^[41]

In 2000, British anti-fascist magazine *Searchlight* wrote that: "[Myatt] 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. Over the past ten years, Myatt has emerged as the most ideologically driven nazi in Britain, preaching race war and terrorism [...] Myatt is believed to have been behind a 15-page document which called for race war, under the imprint White Wolves."^[42]

At a 2003 UNESCO conference in Paris, which concerned the growth of anti-Semitism, it was stated that "David Myatt, the leading hardline Nazi intellectual in Britain since the 1960s [...] 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..."^[43] This view of Myatt as a radical Muslim, or Jihadi,^[44] is supported by Professor Robert S. Wistrich, who writes that Myatt, when a Muslim, was a staunch advocate of "Jihad, suicide missions and killing Jews..." and also "an ardent defender of bin Laden".^[45] One of Myatt's writings justifying suicide attacks was, for several years, on the *Izz ad-Din al-Qassam Brigades* (the military wing) section of the Hamas website.^[46]

Since 2010, Myatt has written extensively about his rejection of both Islam^[27] and his extremist past,^{[47][48]} writing that: "What I [...] 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."^[49]

In addition to writing about Islam and National Socialism, Myatt has translated works by Sophocles,^{[50][51]} Sappho,^[52] Aeschylus,^{[53][54]} Homer,^[55] translated and written a commentary on the Greek texts of the Poimandres, Ἰερός Λόγος, κρατήρ ἡ μονάς, and five other sections of the *Corpus Hermeticum*,^[56] and written several collections of poems.^{[57][58]} He has also developed a mystical philosophy which he calls both *The Numinous Way*^{[59][60]} and the *Way of Pathei-Mathos*,^[61] and invented a three-dimensional board-game, the Star Game.^[62] He is currently translating and writing a commentary on the Greek text of the Gospel of John ^[63] and has so far made publicly available Chapters 1 to 4. ^[64]

Political activism

Myatt joined Colin Jordan's British Movement, a neo-Nazi group, in 1968, where he sometimes acted as Jordan's bodyguard at meetings and rallies.^[65] Myatt would later become Leeds Branch Secretary and a member of British

Movement's National Council. [66] From the 1970s until the 1990s, he remained involved with paramilitary and neo-Nazi organisations such as Column 88 and Combat 18, [67][68] and was imprisoned twice for violent offences in connection with his political activism. [23]

Myatt was the founder and first leader of the National Socialist Movement [69][70] of which David Copeland was a member. He also co-founded, with Eddy Morrison, the neo-Nazi organization the NDFM (National Democratic Freedom Movement) which was active in Leeds, England, in the early 1970s, [71] and the neo-Nazi Reichsfolk group, [72][73] and which Reichsfolk organization "aimed to create a new Aryan elite, The Legion of Adolf Hitler, and so prepare the way for a golden age in place of 'the disgusting, decadent present with its dishonourable values and dis-honourable weak individuals'". [74]

Of the NDFM, John Tyndall wrote (in a polemic against NDFM co-founder Eddy Morrison): "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." [75][76] Myatt, writing in his autobiography *Myngath*, admits that during this time he did organize a small gang "whose aim was to liberate goods, fence them, and make some money with the initial intent of aiding our political struggle." Myatt was subsequently arrested in a raid by the Yorkshire Regional Crime Squad, and imprisoned for leading this gang. [27]

It is also alleged that in the early 1980s Myatt tried to establish a Nazi-occultist commune in Shropshire, [10][77] although Myatt denies this allegation, claiming that his aim was to establish an agrarian community solely based on the Nazi principles of Blood and Soil [27] and which project was advertised in Colin Jordan's *Gothic Ripples* newsletter, [78] with Goodrick-Clark writing that "after marrying and settling in Church Stretton in Shropshire, [Myatt] attempted in 1983 to set up a rural commune within the framework of Colin Jordan's Vanguard Project for neo-nazi utopias publicized in *Gothic Ripples*". [79]

Michael writes that Myatt took over the leadership of Combat 18 in 1998, when Charlie Sargent, the previous leader, was jailed for murder. [23]

Alleged influence on David Copeland

In November 1997, Myatt posted an allegedly racist and anti-Semitic pamphlet he had written called *Practical Guide to Aryan Revolution* on a website run out of British Columbia, Canada by Bernard Klatt. The pamphlet included chapter titles such as "Assassination", "Terror Bombing", and "Racial War". [80] According to Michael Whine of the Board of Deputies of British Jews, "[t]he 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."^[19]

In February 1998, detectives from S012 Scotland Yard raided Myatt's home in Worcestershire and removed his computers and files. He was arrested on suspicion of incitement to murder and incitement to racial hatred,^{[19][27]} but the case was dropped because the evidence supplied by the Canadian authorities was not enough to secure a conviction.^[80]

It was this pamphlet that, in 1999, allegedly influenced^[81] David Copeland, the London nailbomber - who was also a member of Myatt's National Socialist Movement - and who planted homemade bombs targeting immigrants in Brixton, Brick Lane, and inside the Admiral Duncan pub on Old Compton Street in London, frequented by the black, Asian, and gay communities respectively. Friends John Light, Nick Moore, and Andrea Dykes and her unborn child died in the Admiral Duncan pub. Copeland told police he had been trying to spark a "racial war."^[18]

Following the conviction of Copeland for murder on June 30, 2000, after a trial at the Old Bailey, one newspaper wrote of Myatt: "This is the man who shaped mind of a bomber; Cycling the lanes around Malvern, the mentor who drove David Copeland to kill [...] Riding a bicycle around his Worcestershire home town sporting a wizard-like beard and quirky dress-sense, the former monk could easily pass as a country eccentric or off-beat intellectual. But 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."^[82]

According to the *BBC's Panorama*, in 1998 when Myatt was leader of the NSM, he called for "the creation of racial terror with bombs".^[18] Myatt is also quoted by *Searchlight* as having stated that "[t]he 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".^[42]

Conversion to Islam

Myatt converted to Islam in 1998. He told Professor George Michael that his decision to convert began when he took a job on a farm in England. He was working long hours in the fields and felt an affinity with nature, concluding that the sense of harmony he felt had not come about by chance. He told Michael that he was also impressed by the militancy of Islamist groups, and believed that he shared common enemies with Islam, namely "the capitalist-consumer West and international finance."^{[83][84]}

While, initially, some critics – specifically the anti-fascist *Searchlight* organization – suggested that Myatt's conversion "may be just a political ploy to advance his own failing anti-establishment agenda",^[85] it is now generally accepted that his conversion was genuine.^{[86][87][88][89][90][91][92]}

Following his conversion to Islam, Myatt dissociated himself from nationalism and racialism, openly stating that racism is wrong.^{[93][94][95][96]}

As a Muslim, he travelled and spoke in several Arab countries,^[97] and wrote one of the most detailed defences in the English language of Islamic suicide attacks^[98] – having become an advocate of such attacks^{[99][100][101][102]} and defended the killing of civilians in such attacks.^{[103][104]} He also expressed support for Osama bin Laden,^[105] and the Taliban,^[5] and referred to the Holocaust as a "hoax".^[17] An April 2005 NATO workshop heard that Myatt had called on "all enemies of the Zionists to embrace the Jihad" against Jews and the United States.^[106]

According to an article in *The Times* published on 24 April 2006, Myatt then believed that: "The pure authentic Islam of the revival, which recognises practical jihad 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... Jihad is our duty. If nationalists, or some of them, desire to aid us, to help us, they can do the right thing, the honourable thing, and convert, revert, to Islam – accepting the superiority of Islam over and above each and every way of the West."^[17]

Departure from Islam

In 2010, Myatt publicly announced that he had rejected Islam,^{[107][108]} having developed his own weltanschauung,^{[60][61][109]} writing that "the Way of Pathei-Mathos is an ethical, an interior, a personal, a non-political, a non-interfering, a non-religious but spiritual, way of individual reflexion, individual change, and empathic living, where there is an awareness of the importance of virtues such as compassion, humility, tolerance, gentleness, and love",^[110] and that "living according to the way of pathei-mathos [...] means being compassionate or inclining toward compassion by trying to avoid causing, or contributing, to suffering".^[110]

"The Numinous Way" and Pathei-Mathos

Myatt describes *the Numinous Way* as "the result of a four-decade long *pathei-mathos* and [...] the often difficult process of acknowledging my many personal

mistakes",^[111] and writes that it is an apolitical, and individual, way of life,^[112] based on empathy and *πάθει μάθος*, *pathei-mathos*,^[112] where race and the concept of the folk not only have no place^[113] but are regarded as unethical abstractions.^{[60][112]}

He defines *pathei-mathos* by saying: "The Greek term *πάθει μάθος* derives from the *Agamemnon* of Aeschylus (written c. 458 BCE), and can be interpreted, or translated, as meaning learning from adversary, or wisdom arises from (personal) suffering; or personal experience is the genesis of true learning."^[114] *Pathei-Mathos* is thus an aspect of or element in *the Numinous Way*, although the former term comes to predominate over the latter in Myatt's writings beginning 2012.

Myatt writes that "the numinous sympathy - *συμπάθεια* (*sympatheia*, benignity) - with another living being that empathy provides naturally inclines us to treat other living beings as we ourselves would wish to be treated: with fairness, compassion, honour, and dignity. It also inclines us not to judge those whom we do not know; those beyond the *purveu* - beyond the range of - our faculty of empathy".^[115]

Myatt links his *Numinous Way* to Hellenistic philosophy and places it in the Western philosophical tradition.^{[60][61]}

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"In respect of Sheikh Abu Baseer at-Tartusi, I incline toward the view that he might be mistaken in some of the things he has said, especially in relation to martyrdom operations in Dar al-Harb. For instance, he has spoken about some such operations being haram because they can or might or have resulted in the death of "innocent" people, and involve the Mujahid in "suicide". I have written several articles striving to express the view that I myself incline toward - such as "Thinking Like a Muslim" and "Are Martyrdom Operations Lawful According to Quran and Sunnah?" (the publication of which on the muslimcreed website was, I believe, one of causes which led the kuffar to close down that site) - which view of mine is that such operations are legitimate, according to Quran and Sunnah, and that it is an error to apply the terms and concepts of the kuffar, such as "innocent" and "civilian", to Deen Al-Islam, and that using such terms amounts to an imitation of the kuffar."

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