

The Numinous Way of Life:

Empathy, Compassion, and Honour



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Introduction

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

The essays presented here represent the culmination of my own thinking, and thus supersede all other essays of mine about, or concerning, The Numinous Way, and what I, previously, in more unenlightened days, called The Numinous Way of Folk Culture.

For there has been, for me, a profound change of emphasis, a following of the cosmic ethic of empathy to its logical and honourable conclusion, and thus a rejection of all unethical abstractions, including those of the nation, of what is termed "race", and what I previously, in those more unempathic days, referred to as "the folk". For it is empathy, compassion and honour which are paramount - the living of an ethical way of life by individuals which is important - not some outward, causal, form, nor the classification and (unethical) judgement of individuals according to some abstraction, some stereotype, some dogma, some ideology, or some theory.

As I wrote in *Honour, Empathy and the Question of Suffering*:

"In essence, I have come to feel, know and understand the value and importance of empathy, compassion and human love, and to realize how abstractions - be they political, religious or even social, and be they forms, constructs, ideas or ideals - undermine and are contrary to the empathy, compassion, love and personal honour that are the essence of our humanity. All such abstractions cause suffering. This is the inescapable reality. For adherence to such abstractions, the pursuit of such abstractions, always results in conflict and suffering, and as I have learnt, and remarked in recent essays, good intentions are no excuse, for it the cessation of suffering that is the most important thing, not some abstraction, not some ideal, not some cause, not some vision or dream of the future."

In addition, it should be emphasized that:

"The Numinous Way is but one answer to the questions about existence, it does not have some monopoly on truth, nor does it claim any prominence, accepting that all the diverse manifestations of the Numen, all the diverse answers, of the various numinous Ways and religions, have or may have their place, and all perhaps may serve the same ultimate purpose - that of bringing us closer to the ineffable beauty, the ineffable goodness, of life; that of transforming us, reminding us; that of giving us as individuals the chance to be cease to cause suffering, to presence the good, to be part of the Numen itself." *Presencing The Numen in The Moment*

David Myatt
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An Overview of The Numinous Way of Life

Empathy, Compassion and Honour:

The Numinous Way is a particular way of individual living; that is, it is a Way of Life, which individuals can choose to follow. The basis, the foundation, of The Numinous Way is the belief that we, as individual human beings, are a connexion to all other life, on this planet which is currently our home, and a connexion to the Cosmos itself. Thus, we are a connexion to - connected with - Nature. We are or we can be aware of this connexion through the faculty of empathy.

An awareness of this connexion, and the cultivation of our latent faculty of empathy with living beings, disposes us toward compassion and toward acting in accord with personal honour. Thus empathy disposes us to be compassionately aware of others, of the suffering of all living beings, and particularly aware of the reality that human beings are unique individuals who, like ourselves, can suffer pain, sadness, and experience joy and love. Personal honour directs us to treat people with manners, and respect, and as we ourselves would like to be treated. That is, personal honour disposes us toward both dignity and fairness, and, in a quite simple way, honour is a practical manifestation of empathy: of how we can relate to other people, and other life, in an empathic and compassionate way.

From compassion arises the desire to cease to cause suffering, the desire to alleviate suffering - and honour is one ethical way by which and how we can do this, for honour disposes us to restrain ourselves and so do the right, the moral, the empathic, thing. Thus, compassion and honour are how we can develop, and extend, our innate - but often underused or ignored - human faculty of empathy.

Empathy is thus, for The Numinous Way, the source of ethics, for what is good is considered to be that which manifests empathy and compassion and honour, and thus what alleviates, or what ceases to cause, suffering: for ourselves, for other human beings, and for the other life with which we share this planet. Hence, what is unethical, or wrong, is what causes or what contributes to or which continues such suffering.

Essentially, The Numinous Way places our own lives, as individuals, into a particular context: that of the Nature, of all Life, and of the Cosmos beyond the life which is Nature, and it provides practical guidelines - a code of ethics - to enable us to strive to live our own lives in an empathic, compassionate, and thus honourable, way.

The Numinous:

Empathy also makes us aware, or can - by its development - makes us aware, of the numinous: that is, of those things which do or which can or which have presented ("manifested") the beauty, the joy, the awe, the "sacredness" - the goodness - felt in those moments when we are transported beyond ourselves and become aware of the connexion between all life, and of the underlying unity beyond us, and of the potential we as individuals and as human beings possess to be a source of joy, positive change, and of love.

In a simple sense, the numinous places our own personal lives in a larger context: that of other human beings; that of the other life with which we share this planet; and that of the very Cosmos itself, with its billions upon billions of stars and billions upon billions of Galaxies, some of which stars and some of which Galaxies may well have life-bearing planets of their own.

What is numinous is that which predisposes us to change ourselves in an ethical way; that which reminds us of our mortality - of life, existence, beyond us; that which manifests the essence of Life itself, and that which re-presents to us what we feel is beautiful and good.

Empathy itself expresses - or can express - the numinous, and what is of particular importance about empathy is that it is only and ever personal. That is, empathy - like the numinous - only lives and thrives within an individual living being; it cannot be abstracted out of a living, individual, being.

A Reformation and Evolution of Ourselves:

One of the basic principles of The Numinous Way is that we human beings possess the ability to change ourselves. That is, we possess the faculty to consciously change our behaviour, our attitudes, our way of living. Thus, we are much more than just animals who possess the faculty of speech and the ability of conscious, rational, thought, for we have the faculty of will which enables us to restrain and control ourselves. However, like the faculty of empathy, our faculty of will - the faculty of reformation and evolution of ourselves - is often underused or ignored.

How can we develop this faculty? How can we reform ourselves and so evolve? The answer of The Numinous Way is that this is possible through compassion, empathy, gentleness, reason, and honour: through that gentle letting-be which is the real beginning of wisdom and a manifestation of our humanity. To presence, to be, what is good in the world - we need to change ourselves, through developing empathy and compassion, through letting-be, that is, ceasing to interfere, ceasing to view others (and "the world") through the immorality of abstractions, and ceasing to strive to change or get involved with what goes beyond the limits determined by personal honour. For honour is only ever personal - and relates to that which affects us, as individuals, and those near to us, such as our family, or those with whom we come into contact on a personal basis. For personal honour can never be abstracted away from the immediacy of the moment - out from a living personal interaction between individuals.

The Immorality of Abstractions:

Empathy leads us away from the artificial, lifeless and thus un-numinous abstractions we have constructed and manufactured and which we impose, or project, upon other human beings, upon other life, and upon ourselves, often in an attempt to "understand" such beings and ourselves. And it is abstractions which are or which can be the genesis of prejudice, intolerance, and inhumanity. In addition, abstractions are one of the main causes of suffering: one of the main reasons we human beings have caused or contributed to the suffering of other human beings.

Abstraction (or abstractionism) - as understood by The Numinous Way - is the manufacture, and use of, some idea, ideal, "image" or category, and thus some generalization, and/or some assignment of an individual or individuals to some group or category. The positing of some "perfect" or "ideal" form, category, or thing, is part of abstraction.

According to The Numinous Way, it is immoral to apply such abstractions to what is living. Why? Because such abstractions usurp or limit or constrain our own individual judgement, which individual judgement - to be ethical - should and must be based upon empathy, that is, upon a direct and personal knowing of other individuals. All abstractions distort or destroy our correct, and of necessity our individual, perception of other human beings.

Abstractions - be they classified as political or religious or social - either predispose us to judge according to what someone else has devised or theorised, or they already contain, within themselves or within some theory or schema or model or "archetype" associated with them, a pre-judgement.

Thus, all abstractions to do with or concerning what is living, limit, restrict or undermine, or even destroy, empathy, and thus do they sever our numinous connexion to other life, and to the Cosmos itself.

An obvious example of one type of abstraction is the concept of "nation". Thus, some individuals are said "to belong" to a particular designated "nation", or consider themselves as belonging to a particular nation. That is, this nation becomes, for them, a source of personal identify, a provider of meaning for their lives, and a basis - often, the basis - of their judgement of others, with "their nation" becoming contrasted with others, and with they themselves often considering they have a "duty" and obligations to this particular abstraction termed a nation. Thus do differences, and conflicts, arise. Thus do people inflict suffering upon others in the name of this particular abstraction, and thus are there wars and invasions, as one "nation" - for whatever reason - wants to impose its own "values" and ideas and ways upon others.

Another obvious example of an abstraction is a political theory, or idea, or cause - such as, say, "democracy". This abstraction (however defined) comes to be regarded - by a certain nation or government - as "right" and necessary. Some government or nation (or leader or whatever) then believes that such democracy should and can be imposed upon another nation and government, and that it is thus "right" and "moral" to use force to get "these others" to accept such an abstraction as democracy. In the process, of doing what they regard as "right", there is of course conflict, and killing, and thus much suffering.

Yet another obvious example of an abstraction is the notion of a supra-personal culture, or way of life, or religion. This particular abstraction (be it a culture, or way of life, or religion) comes to be regarded by a certain group (be it a nation, a government or whatever) as "morally right", as "civilized" (or even as "superior"), and this group believes it is their "duty" - or their "destiny" or whatever - to get others to accept this particular abstraction. This - as almost always - involves force or coercion or similar things. Thus is there, yet again, conflict, and killing, and thus much suffering.

Yet one more obvious example of an abstraction is a professional Army, or some large professional fighting force. Such an Army, or such a fighting force, have an allegiance - a duty - to observe a given chain-of-command, and their obligation is to do what some abstract authority commands them to do, even if they do not personally know the person or persons behind the abstract authority and even if they do not personally agree with all the orders given through such a chain-of-command. Thus will they go and fight - and kill - in the name of that abstract authority, such as some nation, or some leader who has been elected by millions of people or who has seized power. In this instance, the soldiers or fighters dehumanize both themselves, and dehumanize whatever "enemy" the abstract authority commands them to fight.

Another example of an abstraction is the judgement of an individual on the basis of their occupation or on their known or perceived political (or religious) views or on the basis of some deed they may have committed in their past. Thus, the person is viewed according to such an occupation or such views, instead of as an individual, or is judged according to the deed they have committed - or are alleged to have committed - in the past. That is, they are assigned to some abstract category, and - in a very important sense - become dehumanized, and are often treated according to whatever moral value is, abstractly, assigned to such a category or such a deed. Consider, for example, a woman categorized as being a "prostitute". Almost always there are certain assumptions made about such a person, since the abstract category "prostitute" carries various connotations, or is assumed to denote a certain type of person. Thus, instead of being regarded, and treated as, an individual human being, the woman is regarded and treated as "a prostitute" and in the process often dehumanized. All such judgement according to such an assigned abstract category is unethical because it is not based on a personal knowing of the person; it is not based on the immediacy of empathy with that person.

What these obvious examples illustrate is a giving-up of individual judgement; a taking of the individual out of the immediacy of the numinous, personal, moment. Instead, the individual relates to, or judges by, the abstraction; refers to the abstraction for value, worth and judgement. Almost always, there is an acting on behalf of the abstraction, often with a sense of "being right" and of desiring to persuade or force others to accept or adopt this particular abstraction and a use of some sort of force or violence or coercion to persuade others to change and adopt such an abstraction. Always there is lack of letting-be; always there are impersonal generalizations; and, almost always, there is dehumanization.

According to The Numinous Way, when applied to what is living, all abstractions, by their very nature, by their very being, cause - or are or can be the genesis of - conflict and suffering. Furthermore, the

individual intent behind the abstraction is irrelevant, for once empathy is lost - and empathy is only and ever individual - then there is either suffering or the potential for suffering. Thus, it does not matter if someone or some many believe that some particular abstraction is "right" and "just", for what is right and just cannot ever reside in an abstraction, or be manifest by, an abstraction or by someone acting on behalf of such an abstraction. What is right and just only ever reside in and through and because of individual empathy and an individual, personal, honour and personal judgement.

A Better Way of Life:

According to The Numinous Way, the only ethical way in which we can change ourselves, and our society, is through an inner, individual, transformation by developing empathy and by striving to live in an ethical, and honourable, way.

There is thus a self-transformation, an inner change - a personal and very individual living according to the ethics of The Numinous Way. That is, there is compassion, empathy, honour, reason - the cessation of suffering, and the gradual evolution, development, of the individual. This is a personal change, and, in consequence, a very slow, social change. The social change arises, for example, when groups of people who follow such a Way freely decide to live in a certain manner through, for example, being part of, or creating, a small community. The social change also arises when others are inspired by the ethical example of those who are individually or collectively following such a way as The Numinous Way.

Hence, The Numinous Way is profoundly apolitical, and opposed to the use of force, and violence, in the service of any abstraction or "cause", believing that better communities - "a better world" - can only be brought-into-being by the efforts of ethical individuals who concern themselves only with that which, and those whom, they personally know and personally interact with.

Fairness, Law and Self-Defence:

The Numinous Way expresses the view that honour is not only personal, relates to the immediacy of the moment, cannot be abstracted out from such a personal immediacy, but also depends - by its very nature - upon others treating us honourably, and with respect. This means that our personal, individual, tolerance, and compassion, have certain ethical limits, and it is these setting of very human, and ethical limits, which in one way serves to distinguish and separate The Numinous Way from other ethical philosophies, such as Buddhism, based upon compassion and upon a desire to cease to cause suffering.

Thus, while personal honour demands that we are fair and tolerant and unprejudiced and compassionate toward others, it also allows for not only self-defence, but also for the employment, if required, and as a last resort, of the use of violent force (including lethal force) to defend one's self and those who might be in need of some immediate, honourable, and personal, assistance. Hence, if one is attacked, it is - according to The Numinous way - honourable to defend one's self, and if the circumstances require it,

ethical to use such force as is necessary, even if this means that the attackers or attackers are injured or possibly killed.

Similarly, if one finds one's self in a personal situation where, for example, several people violently attack another individual, it would be quite honourable to come to the aid of that individual, and use whatever force necessary, because such a violent attack is, in itself, a dishonourable thing.

To so act in such a personal situation is the fair, the just, the human - even the numinous - thing to do, because our practical use of honour restores the natural balance that the dishonourable actions of such attackers have upset.

However, it is worth emphasizing again that such a use of force is only fair, honourable and ethical, in a personal situation, in the immediacy of the moment, and the individual so using such force only does so because they themselves are immediately attacked or because some one, or some others, nearby in that moment, are dishonourably attacked.

Who decides whether such a use of honourable force is justified? According to The Numinous Way, this can only and ever be the individual in the immediacy of the moment itself. It is for the individual to use their own experience and judgement: their faculties of empathy and of fairness. This is so because, as mentioned previously, personal honour can never be abstracted away from the immediacy of the moment, out from a living personal interaction between individuals, and thus cannot be enshrined in some abstraction, such as a law manufactured by someone else at some other time, or be manifest in some supra-personal abstraction, such as a government or State or their "Courts of Law".

For true, human, justice is only and ever personal, related to and entirely dependant upon, personal honour. Hence, for The Numinous Way, the basis for all law in any community can only be personal honour.

The Spirituality of The Numinous Way

Our very individuality is a type of abstraction in itself, and thus something of an illusion, for it often obscures our relation to other life, as we often describe and define ourselves, or own personal life, in relation to, and by, our own personal desires, needs and feelings, which needs, feelings and desires we often do not understand and often do not control or, it seems, we cannot control.

Thus are we brought into conflict with others, and often ourselves; and thus do we often cause suffering, to others, and sometimes to ourselves. In addition, we often pursue the illusion which other abstractions present to us, and which we believe, or which we have been led or persuaded to believe, will bring us "peace", security and a personal "happiness".

However, according to The Numinous Way, all life is a manifestation of - a presencing of - what it is convenient to call acausal energy, and that it is this acausal energy which makes our physical molecules

"alive". In addition, it is this energy which is the basis for the matrix of Life: which is the connexion between us and all other life, human, on this planet Earth, and elsewhere in the Cosmos; and it is this acausal energy which forms the basis of empathy itself: what we sense, feel, and can come to know and understand, when we interact compassionately with other life.

Thus, all living beings in the physical, causal, Cosmos possess a certain type and amount of this acausal energy, which - like all energy - can neither be created nor destroyed, only transformed in some way. Hence, when our physical, causal, bodies die, they die because the acausal energy which has animated them and which gave them life and vitality has ceased to be presented - ceased to be manifest - in the causal physical Cosmos. This acausal energy - which in a causal sense, "was us", the essence of our being - then returns to the acausal part of the Cosmos from whence it was presented to give us our causal life. That is, it flows back to its origin, and will flow from there to become presented in some other, causal, form, some-where, at some causal Time. Or, expressed another way, our acausal aspect - or essence, beyond the illusion of our causal, abstractive, mortal self - returns from whence "we" arose.

In a quite important sense, empathy, compassion, and a living by honour, are a means whereby we increase, or access for ourselves, acausal energy - where we presence such energy in the causal - and whereby we thus strengthen the matrix of Life, and, indeed, increase Life itself. Thus, when we live in such an ethical way we are not only aiding life here, now, in our world, in our lifetime, we are also aiding all future life, in the Cosmos, for the more acausal energy we presence, by our deeds, our living, the more will be available not only to other life, here - in our own small causal Time and causal Space - but also, on our mortal death, available to the Cosmos to bring-into-being more life. Thus will we aid - and indeed become part of - the very change, the very evolution of the life of the Cosmos itself.

This does not mean we transcend - as some conscious, individual, being - to some other acausal realm where we "live" another type of individual existence. It only means that we have used the opportunity of this, our mortal life, to increase life, to further evolution; that we have seen beyond the illusion of self to the essence, and choose the essence, the reality, over the illusion. For the illusion is of separate, discrete, unconnected living beings, while the essence, the reality, is of the flow of Life; of acausal energy being presented in the causal, and so "creating" life. The illusion is of this mortal life as the aim, the goal, whereas the reality is of an evolving living Cosmos that we are part of, were once part of and will be part of, again.

Thus, we conceive of the very Cosmos itself as a living, evolving Being. We - all life - are not separate from this Being, but rather we are this Being, in evolution, evolving in the causal to become, by virtue of our sentience, the very consciousness of this Being, the very awareness of this Being. Similarly, Nature - the life dwelling with us on our planet, Earth - is a manifestation of this Being.

In addition, this Cosmic Being is not perfect, nor omniscient - not God, not any human-manufactured abstraction - but rather a burgeoning of Life, which Life we aid when we live with empathy, compassion and honour, when we respect other life, and which we diminish, or harm, when we do the opposite. Hence, there is not, nor cannot be, any "prayer" to this living Cosmic Being; no "reward" or "punishment" from this living Cosmic Being. Instead, there is only an empathic awareness, often - or

mostly - beyond words, and presented, manifested, sometimes, in some numinous music, or some work of Art, or in a personal love or by some honourable deed.

Ontology, Ethics and The Numinous Way

The Reality of Being:

The Numinous Way posits that (1) there are two types of being, differentiated by whether or not they possess, or manifest, what is termed acausal energy, and (2) that we can only correctly know a manifestation of acausal energy, an acausal being, through the faculty of empathy.

Reality, for The Numinous Way, is postulated to be the Cosmos, with this Cosmos existing in both causal space-time, and in acausal space-time. Causal space-time has three causal spatial dimensions and one causal Time dimension, and acausal space-time has n number (a currently undefined number) of acausal dimensions (which are not spatial) and an acausal Time dimension. Causal space-time can thus be considered to be the phenomenal, physical, universe we are aware of through our senses, and this universe is governed by physical laws and contains physical, causal, matter/energy.

There is thus a distinction between the knowing, the perception, of causal being(s) and the knowing, the perception, of acausal being(s) - with living beings (existing or being in the causal physical universe) understood as a presencing of acausal being (or energy) by the fact that they are alive. That is, because such beings are such a presencing of acausal energy (or acausal being) it is incorrect to apply lifeless, causal, abstractions (and a causal denoting) to them. One of the fundamental errors of former philosophies and of philosophers - the fundamental philosophical error behind abstractionism - is to apply causal perception and a causal denoting to living being(s). This error results in a covering-up of the essence of such beings.

According to The Numinous Way, the faculty of empathy - which is part of our consciousness, albeit often an undeveloped part at present - is a means whereby we human beings can discover and thus come to know the presencing of acausal being and acausal beings as those manifestations of Life are, in themselves. In essence, The Numinous Way understands empathy as a manifestation, an awareness, of our relation to acausality, and in particular as an awareness of the related and dependant nature of those beings which express or manifest or which presence acausal energy and which are thus described, in a causal way, as possessing life. This dependant nature, of such acausal beings or presencings, arises from the nature of the acausal itself, which is not bound by that separation which is inherent in causal Space and causal Time. Empathy often manifests itself, to us as human beings, through and in a rational and sympathetic understanding of, or feeling for, other living beings, and thus gives rise to compassion, which is a practical manifestation of empathy.

Thus, The Numinous Way adds empathy to the faculties by which we can perceive, know, and understand the Cosmos, and thus the Life of the Cosmos. For The Numinous Way, empathy is an essential means to knowing and understanding Life, which Life includes human beings, the other life we

share this planet with (and which we have already observed/discovered) and the other life which most probably exists in the Cosmos, which we have yet not physically observed or discovered.

Ethics and the Dependant Nature of Being:

The faculty of empathy - and the conscious understanding of the nature of Reality - leads to a knowing, an understanding, of suffering. Part of suffering is that covering-up which occurs when a causal denoting is applied to living beings, and especially to human beings, which denoting implies a judgement (a pre-judgement) of such life according to some abstract construct or abstract value, so that the "worth" or "value" of a living-being is often incorrectly judged by such abstract constructs or abstract values.

For The Numinous Way, truth begins with a knowing of the reality of being and Being - part of which is a knowing of the dependant nature of living beings. Thus, for human beings, part of truth is empathy and thus compassion - a knowing of the suffering, the causes of suffering, and a knowing of the means to alleviate suffering. Hence, the value of living-beings resides in their being a part of the matrix of Life which is part of Being - in their dependency, as parts of, as manifestations of, that Unity, that wholeness, which is the Cosmos, which itself, as causal and acausal, is Being, which exists independent of our causal being (our physical body) and our acausal energy (the life that animates our causal being).

Thus, the ethics of The Numinous Way derive from empathy and from that Cosmic perspective which empathy provides us with. Compassion is thus a central part of these ethics, as is the understanding that we, because we are thinking beings, have the ability - the faculty - to change ourselves. That is, we can consciously decide to develop empathy and consciously decide to alleviate suffering; we can act upon empathy, or we can ignore empathy.

Honour is a practical manifestation of empathy - of how we can act in accord with empathy. That is, honour provides us with a set of practical guidelines for our own behaviour. Part of honour is having "good manners" - that, striving to relate to other human beings in a dignified, rational, polite way, and thus as we ourselves would wish to be treated. Another part of honour is striving not to judge individuals until we have personal, direct, knowledge of them and can thus inter-act with them, one living being to another - that is, part of honour is refraining from a pre-judgement based upon some abstraction, or based upon the judgement of some other individual or individuals, whether personally known to us or not.

What is good is thus what manifests or increases empathy, and honour - and that which alleviates suffering or contributes to the cessation of suffering. What is bad is thus what covers-up, or undermines, or destroys, empathy and honour - and that which causes suffering to living-beings, whether intentional or un-intentional.

The Cosmic Being:

According to The Numinous Way, Reality - and Being, itself - are manifest in what is termed The

Cosmic Being, which Being is regarded as the Cosmos in evolution, with Nature representing one manifestation, one incarnation, of the Cosmic Being on our planet, Earth. We, as living, human, beings, are another incarnation of, a nexion to, the Life of this Being, as are the other living beings with whom we share this planet, Earth. Thus, in a quite profound way, we are this Being - or rather, we are the incipient consciousness of this Cosmic Being, who, or which, is The Unity, composed of the matrix of causal and acausal connexions - the matrix of nexions - which are the living-beings of the Cosmos, both causal and acausal.

That is, the Cosmic Being is manifest in us, because we are a nexion. Furthermore, we can aid this Being - contribute to its increase in consciousness, its awareness, its evolution - or we can in some ways harm this Being, for this Being is not perfect, or complete, or omnipotent. It is us - all life, everywhere in the Cosmos - existing, changing, being, evolving. We aid this Being when we access acausal energies through such things as honour, compassion, empathy - and especially when we change ourselves, when we become more self-aware, when we develop our understanding, our own consciousness, our reason. We harm this Being - and the evolution of the Cosmos, and the aspects of this Being presented as individuals, as Nature, as other living-beings - when we contribute to suffering, or cause suffering, or do what is unethical and dishonourable, for such things remove acausal energy from us, or distance us from acausal energy.

Thus, there is an interaction here - an on-going creation and evolution, of which we all are a part, although many of us do not see or understand this, such is our lack of empathy with other living-beings, our lack of empathy with Nature, and our lack of empathy with the Cosmos itself. For the Cosmos is alive, just as much as Nature is alive, here on this planet which we call Earth.

However, the Cosmic Being - as mentioned in the chapter *An Overview of The Numinous Way* - is not perfect, nor omniscient, not God, not any human-manufactured abstraction. That is, it is instead a new kind of apprehension of Being: a Cosmic one, based upon empathy, and an apprehension which takes us far beyond conventional theology and ontology.

Presenting The Numen In The Moment

How is the Numen presented, or how can it be presented, for us, through us, in a particular moment of our lives?

It can be presented, essentially, in two ways. Firstly, in that calm, peaceful silent feeling that places us in a rather humble relation to something beyond ourselves - such as some supra-personal power, or Being - in-where we feel and know a certain serenity. This, in the past, has been achieved through such things as numinous ritual, such as the monastic Latin *Opus Dei* and Tridentine Mass of the Catholic Church; through prayer, especially contemplative prayer, and through certain types of meditation, as well as in numinous pieces of music, whether traditionally regarded as "sacred", or otherwise. Secondly, it has been achieved through that which uplifts us and which inspires us, which makes us aware of beauty, or which is or which can be a manifestation of beauty itself, although this inspiration is always of either a gentle, or a sorrowful, type, or that strange combination of both which itself is sometimes manifest in some works of art.

One of the aims of such things, such as meditation, and prayer - in fact, the foremost aim - is to present the Numen and so imbue our lives with a numinous quality; to bring what is sacred, what is numinous, to us, and into, our daily lives; to re-affirm our connexion to that-which-is-beyond-us. This, in truth, is a continual and necessary re-affirmation of our human identity.

Furthermore, it is in the nature of our humanity is that we do need such a sacred re-affirmation, such a re-connexion, with The Numen for us to remember that humility, that love, that compassion, that often silent stillness, which is the essence of that humanity and which is most profoundly expressed in compassion, empathy, love and - for The Numinous Way - also through honour. In the past, we have tended to do this through prayer, to God, or to some deity or deities, or through some technique of meditation or self-reflexion (as in Buddhism, for example, with its insight meditations). In an important way, we can consider this re-affirmation as the achieving of that balance - or a return to that harmony - which is or rather should be our natural human state, our natural condition, or perhaps, more accurately, a fulfilling of our human potential, a condition or potential which we lose through failing to live in an ethical and natural way, through failing to uphold those qualities which make us human and which can evolve us further. We lose this harmony, this natural state, this potential, when we lose our connexion to the numinous, to the sacred, to the Numen itself; that is, when we ignore empathy itself.

However, for The Numinous Way there cannot be any conventional prayer, since there is no supra-

personal deity or God to make supplications to or seek to become part of, no redeemer to save us, and no Master or Buddha to guide us or to follow. Furthermore, the techniques of other Ways, such as the meditations of Buddhism, are not appropriate, since, for The Numinous Way, there is an engagement with life in a gentle way, not a withdrawal from it, and certainly not the ascetic, self-denial required to sit for hours in silent stillness according to some particular technique or other - for such a concentration on technique, such precise causal detailing, cannot, according to The Numinous Way, capture or express or presence the Numen, as The Numinous Way desires to capture and express the Numen, through a natural empathy. Rather, for The Numinous Way, there is a flow, a change, a being-in-moments, and a simple reverence which has its genesis in empathy, and thus in a genuine humility, in a genuine knowing, and acceptance of, ourselves as one evolving nexion among many.

Yet it should perhaps be noted that The Numinous Way is but one answer to the questions about existence, it does not have some monopoly on truth, nor does it claim any prominence, accepting that all the diverse manifestations of the Numen, all the diverse answers, of the various numinous Ways and religions, have or may have their place, and all perhaps may serve the same ultimate purpose - that of bringing us closer to the ineffable beauty, the ineffable goodness, of life; that of transforming us, reminding us; that of giving us as individuals the chance to cease to cause suffering, to presence the good, to be part of the Numen itself. For what distinguishes a valuable, a good, a numinous Way or religion, is firstly this commitment, however expressed, to the cessation of suffering through means which do not cause more suffering; secondly, having some practical means whereby individuals can transform themselves for the better, and thirdly, possessing some way of presenting, manifesting, presencing what is sacred, what is numinous, thus reconnecting the individual to the source of their being, to their humanity.

For The Numinous Way, there is an apprehension of the Numen itself, an apprehension of The Cosmic Being - of consciousness, of Life, in evolution; of the Unity of the matrix of cosmic, causal and acausal and earth-presenced nexions of which we are but one. That is, there is a moving-out toward, a transcendence toward, the acausal: toward the perspective of the Cosmos.

But how can the new apprehension, the new answer, of The Numinous Way be manifest in our daily lives? How can we make this part of our daily routine so that we remember and thus imbue our own lives with that which is sacred, numinous, thus enhancing our lives and thus contributing by such very actions to the upward evolution of life, toward the cessation of suffering and toward the presencing of the good?

This might be done, for example, by simple, numinous, personal rituals which could involve the silent recitation of some words, and/or some simple acts, such as the lighting of a candle, where we view ourselves as gently striving, between and beyond the Light and Dark, toward that acausal existence where we become the awareness of the Cosmos. Or by listening to a piece of calming, numinous, music, or playing or singing such a piece of music, at certain times of the day such as at the rising and setting of the Sun. It can also be wordlessly done through being in a quiet place where we can feel and see the natural beauty of Nature; or when we can look up, at night, and view the stars of our Galaxy, one Galaxy among so many. What is not particularly important are the words we might say, inwardly, or outwardly,

or when or where we do such things, or the actual things we might do. What is important, is the attitude within us, with the beginning of the correct attitude being the humility of knowing our limitations, our faults, knowing that we do not know everything, knowing ourselves for the simple nexion we are, one life among millions upon millions of lives on one planet among millions upon millions of planets in one Galaxy among millions upon millions of Galaxies in the Cosmos. Another aspect of the correct attitude is feeling compassion and empathy, and being aware of the beauty that is present in Life - that can and should be present in our own lives, through our deeds, our behaviour, our words, our very attitude, expressed as such beauty often is in a personal way through gentleness, through a personal intimate love, and through manners.

Perhaps, in time, some practical means will be created, or evolved, to presence the Numen in the moment for those who follow The Numinous Way, just as other Ways have created or evolved their own means of making us aware of beauty, of harmony, and aware of that ineffable goodness that is, can be and should be presenced by us living in an ethical way.

The Social, Personal and Family Values of The Numinous Way

Social, Personal and Family Values:

The values of The Numinous Way - whether social, personal or to do with the family - derive from our empathic ethics, and from an acceptance of the principle we human beings possess the ability to change ourselves for the better by using our will. That is, we have the ability to control ourselves: to exercise restraint; the ability to develop our personal character.

Our ethics are based upon the principles of personal honour, compassion, empathy and reason and according to these ethics what is good is what is honourable, what does not cause or contribute to suffering, and what aids, or presences Life and the Cosmic Being, while what is wrong, bad or undesirable - in terms of conduct, behaviour or action - is what is dishonourable and/or which contributes to or which aids suffering, and/or which distances us from, or which harms Life and the Cosmic Being. Thus, someone who is striving to follow The Numinous Way strives, in a gentle, empathic, human way, to do what is good, and thus honourable, and they strive to do this by using the power of their will (self-discipline). That is, they try to develop a certain personal character, a certain nature - and this character, this nature, derives from knowing and understanding the Cosmic Ethic of empathy. That is, they judge their own desires, their own feelings, their own passions, by the standards, the criteria, set by the Cosmic Ethic.

Personal Character:

The personal character of someone following The Numinous Way is evident in a quiet dignity, in tolerance, in fairness, in gentleness, in honesty, and in manners. Thus, such an individual is dignified; fair, honest and just, and while somewhat restrained, modest and self-effacing, they can be gently enthusiastic and gently joyful, feeling and knowing as they do the beauty, joy and numinosity of life.

All these personal qualities, these virtues, derive from empathy, compassion and honour. Thus, someone who possess such qualities, will be somewhat reserved, modest, tolerant, and as they will strive to be polite and self-controlled: not given to displays of public emotion, and not given to ostentatious display of any kind. That is, they strive not to attract attention to themselves through their appearance, their speech, their behaviour. Such a person seeks, in a gentle, natural way, to be in control of themselves because that is the civilized, the human, the noble, the empathic, thing to do, and a means whereby they can act honourably in any situation. To lose control - for whatever reason and from whatever means - is to lose dignity, and especially empathy with and for others, and to thus to revert to the level of a barbarian. Thus, an empathic individual will strive not to allow themselves to become intoxicated by any substance - natural or otherwise - because such intoxication reveals a lack of self-control, a lack of

manners, and prevents them from exercising empathy and an honourable judgement, and prevents them from acting upon that empathy and that judgement.

Marriage:

Marriage involves a man and a woman making a free, formal and public declaration of loyalty to each other. That is, they swear an oath, on their honour, not to betray their partner and to undertake to live together in an exclusive and loving relationship. Hence, infidelity - the placing of one's own sexual desires before the oath one has sworn to one's partner - is an act of dishonour, a betrayal of this oath of loyalty; a loss of empathy. Thus, infidelity - whatever excuses a person may make - is a sign of a weak un-empathic, person: someone who lacks the self-discipline, who lacks the personal character, to uphold honour and who has forgotten or negated empathy itself. As such, infidelity, with its betrayal of trust, its deceit, and its self-indulgence, is wrong because dishonourable and a cause of suffering: the act of someone who does not understand or feel (or who has selfishly forgotten) compassion and empathy.

For marriage to take place, according to The Numinous Way, there has to be a free giving of loyalty, on one's honour, and a declaration of loyalty, a commitment of love, made before several witnesses.

The Family:

The Numinous Way regards procreation as a natural blessing - as one means whereby we can contribute to, and presence, Life, and thus aid Nature, our culture and community, aid the Cosmos, and contribute to the evolution of these living beings. Such procreation is a paean to the Cosmic Being: a sacrament of Life itself.

Hence the importance, in The Numinous Way, of the family - one very important means whereby a man and a woman can lovingly share their lives, support each other in a noble, human way, and where they can create a noble way of living for themselves and their children, with this way of living contributing to the development of their own noble character and that of their children.

Living According to The Numinous Way:

Living according to The Numinous Way involves us in judging everything - every situation, every problem, ourselves and every person - by our ethics: by the standards of honour, compassion, empathy and reason.

Thus, we should ask ourselves such things as: What is the honourable thing to do, here? Will this act, this personal deed, cause suffering? Will it alleviate suffering? If I do this thing, will it benefit Nature, and those emanations of Nature such as the diversity of life manifest on this planet which is currently

our home? Will it, will I, harm Nature? Is it dishonourable and involves a negation of empathy?

The Cosmic Ethics of Empathy

What Are Ethics?

Conventionally understood, ethics are a set of moral principles: a set of rules which should guide us in our lives. These rules define what is good, and what is bad, and as such they express the purpose, the meaning, the aim, of our lives.

The Ethics of the Past

1) Primitive Ethics: Might is Right

Might is Right is the ethics of the barbarian, the primitive human being, and is just the human equivalent of the laws which govern animal behaviour. These ethics assert that right is on the side of the most powerful, the most strong: that what decides an issue is strength. Such ethics are primarily ethics of the individual in isolation.

2) Utilitarian Ethics

This is essentially the belief that what is right is happiness, and especially the "happiness of the majority": that is, what is right is what makes the most people happy, or secure, or comfortable.

3) Traditional Religious Ethics

The basis for most traditional religious ethics (Christian, Islamic and Judaic) is revelation from God, via a Prophet or Prophets, who reveal God-given laws which we should follow.

We should follow these laws in order to avoid being punished by God, in this life and the next, and to win a place in Heaven, or Paradise.

The basis for the religious ethics of non-revealed religions (such as Buddhism) is to attain something akin to "nirvana"/ end the cycle of birth-rebirth of one's soul, and so attain eternal bliss and happiness.

The reasoning behind all religious ethics is therefore a personal one: do as God/the Buddha/the Master says for then *you* will gain eternal life, not be punished, and so on. You might also gain personal fortune/ good luck in this life.

Traditional religious ethics also gave rise to the concept of "Divine Right" where a Monarch (usually a

King) was regarded as a representative of God, who therefore derived his authority from God and who therefore had the right to make and enforce laws because he was doing God's will on Earth. In Europe, this concept developed, as traditional religion declined, into a sort of "divine right of State governments" who ruled on behalf of The People, and who derived their authority from The People. Thus were State Ethics born.

4) State Ethics

This is basically the ethics which underlie all modern Western nations: the State, in the form of some "elected government" decides what is right, and what is wrong, and makes laws based on its beliefs and political policies.

State ethics is a sort of synthesis between Utilitarian ethics (the happiness of the greatest number) and the ethics of Plato. For Plato, what is good is defined as what contributes to harmony (we might say what contributes to "peace") and happiness.

In addition, according to the ethics of Plato, the ultimate reason for doing what is moral is still a personal, individual one: to earn reward, in this life and the next, since individuals possess an immortal soul.

From Utilitarian ethics State ethics derives the concept of the happiness of the majority; from Plato, it derives the concept of an ideal - or at least useful but always powerful, supra-personal - State, governed by laws made by law-givers who not only decide how prosperity, happiness and such like, can be attained, but who also possess the power, the authority, to make those laws enforceable.

Essentially, State ethics means that what is wrong - what is unlawful - is what the State says is unlawful, and the State bases its judgement on either one or both of the following:

- a) on political or social ideas which form the basis for the Political Party, or movement, which is either elected into political power, or which seizes power.
- b) On a "mandate" from "the people" who are said to have given their approval, or consent, for the policies of the Government by voting for them. This is "utilitarian ethics" where what is considered right is what a majority of people agree is right, or feel is right.

State Ethics can also be based, in part, on the prevailing religious ethic which is accepted, or is believed to be accepted, by the majority of people of a certain nation, State, or country.

The quintessence of State ethics is that a State, a government, can and should introduce laws - which are

enforceable by State-appointed officials such as the Police - to create a "good" society for its citizens, with their being punishment of those who contravene the laws which the State and its officials decide are "good" or "right", or of benefit to "the people".

Thus State ethics depends upon abstract notions such as The State, "The People", the "will of the people", and upon concepts such as "democracy" where the "will of the people" is said to be made known and which gives the State its mandate, and its authority. In many ways, Marxism and similar political theories, are just versions of these concepts of The State, and The People.

The New Cosmic Ethics: Morality of the Future

Cosmic ethics are revolutionary because they are not based upon the individual, not based upon the happiness of the greatest number, and not based upon some God-given revelation.

The conscious expression of the Cosmic Ethic begins with Aristotle, for whom *arête* (often mis-translated as *virtue*, but which properly is *excellence*) was a balance between extremes: that is, the avoidance of excess in feeling, action, thought, behaviour and deed.

That is, individual excellence, and excellence for the community, could be attained by following a reasonable, reasoned, middle way. This concept is itself a conscious expression of the basic attitude which underlay classical Greek society, manifest as this attitude was in the dramas of Aeschylus and Sophocles.

However, for Aristotle, the reason for striving for excellence is to attain a good or prosperous life: both in this mortal life and the next. That is, the goal, or meaning, of life is still understood in terms of the individual: in terms of their prosperity, their fortune (for good or bad) and in terms of their prospects, in this life, and the next. This is in contrast to Cosmic ethics.

The basis for Cosmic ethics is empathy. That is, the perspective is of the Cosmos, of ourselves as one finite, mortal, causally-existing nexion: one connexion to the Cosmos and all other Life. When we act in an empathic, compassionate, and honourable way, we are opening and evolving this nexion; and accessing (presencing) what is numinous. When we act in other ways, we not only close this nexion, but we cause or contribute to the suffering of other Life. According to Cosmic ethics we should do something not because we expect some reward, in this life or in the next, and not because we are told to do it by someone else, but because it is the empathic thing to do and manifests our true nature, our real duty, as human beings; because it is an expression of, an affirmation of, Life itself, and the evolution of Life toward the cessation of suffering and the emergence and evolution of consciousness.

Our duty is an expression of our evolving humanity. That is, by doing our duty, we are being human; we

are acting in accord with our human nature which is to be empathic, fair, just, rational, and to change, to evolve ourselves so that we can increase The Numen itself: that and those things which manifest, presence, express the very life and sentience of the Cosmos.

According to Cosmic ethics, we are the Cosmos - and thus Nature - made manifest and in evolution: what we do, or do not do, affects the Cosmos, and Nature, and thus the living beings of Nature. We can either aid Nature, or harm Nature. We aid the Cosmos - the living-being which is our Cosmic Being, of which Nature is one incarnation - when we, because of empathy, act with honour and compassion, and thus are fair, just, and reasonable.

Basically, personal honour is a manifestation of our human evolution: how we can respect the dignity, the rights, the freedom, of others, and how we can do our duty to Nature and the Cosmos beyond.

Thus, although Cosmic ethics and Kantian ethics may seem to have some things in common - such as using reason, the respect for the dignity and rights of others - they are very different not only because of the importance in Cosmic ethics of empathy, compassion and honour, but also because of how Cosmic ethics conceives the individual. For Cosmic ethics, the individual is but a living nexus, a sentient manifestation of Nature, linked to other human beings, connected to their ancestors and their ancestral culture, connected to Nature, and thence to the Cosmos beyond. For Kantian ethics, the individual relates to a transcendent pure Reason (basically, a mystical conception of God), from whom the purpose and meaning of life is derived, as it is with religious ethics.

According to Cosmic ethics, what is good is that which manifests and increases empathy, and that which manifests honour and compassion and thus that which does not cause or contribute to the suffering of any living being. Thus, our duty is to do what is honourable and what aids Nature, the living beings of Nature, and what aids the Cosmos. Thus, the criteria is not our own "happiness", nor the the happiness of the majority.

Accordingly, communities and supra-personal Institutions - to be ethical - should encourage empathy, personal honour, and compassion (and manifest these virtues) and thus encourage and enable us to do our duty to Nature, to the living beings of Nature and the Cosmos, with such communities and supra-personal Institutions respecting our right of honour and our right and duty of compassion.

Kantian and Hegelian Ethics: Religious Ethics in Disguise

The ethics of Kant are basically a development of the concept of traditional religious ethics, where revelation of God - the laws revealed by God - are replaced by "reason". That is, our moral duty derives from understanding the world around us and acting in such a way that we respect the dignity, the rights, of others. Why? The Kantian answer relies on the notion of duty. According to Kant, the only valid human motivation is duty; an individual has a duty to respect moral law, which itself is known through Reason. But what is Reason - that is, how does this duty arise? Kant, wishing to avoid deriving duty from God, settles on the concept of the norm: duty is that which does not take away the autonomy (freedom) of others and which allows an individual to be autonomous. Kantian ethics is the morality of the categorical imperative.

In effect, Kant replaces the aim of happiness (of the individual; the majority) as well as the aim of God with the concept of the Norm, even though his ethics are a pure expression of religious ethics. Replace his Reason with God, and his ethics function perfectly.

Thus, in many ways, Kantian ethics are mystical, transcendental, ethics; Christian ethics without the Old Testament concept of God: that is, the ethics of the Protestant religion, in particular the Lutheran kind.

For Hegel, morality, the good, derives from the transcendent Will, the Universal Will, which is knowable via the The Dialectic, the conflict between Spirit and Matter. The State is objectified Spirit, but not Spirit itself; the being of the individual is defined via the State, and thus by interaction with the dialectic for the State reveals ethics to individuals, and obedience to the State - according to Hegel - enables freedom.

In effect, the State is understood as a revelation of Pure Spirit, a revelation of the Universal Will, and in the final analysis, Hegel's Pure Spirit is nothing other than the God of monotheistic religion.

Objections to Kant:

1) The idea of Kantian autonomy is against the reality of Nature and the cosmos. For Kant, the individual is in isolation, and defined only according to a transcendent pure Reason.

For Cosmic Ethics, the individual is considered as a living nexus between other human beings, and thus is a nexus between Nature and the Cosmos.

For Cosmic Ethics, duty is what is compassionate and honourable; that is, duty is balance between

personal honour, the good of Nature and the good of the Cosmos, discovered as this duty is through empathy and practical reason.

Practical reason is rational thought based on a) principles of logic; b) practical observation of the external world; c) scientific experiments; d) the scientific method which asserts that observations should be repeatable and verifiable, with observations explained and connections made between observations by the fewest, most simple, most logical, explanations.

According to Cosmic Ethics, the duty an individual has arises because the individual is a nexus: a living link, and has potential to evolve themselves, and thus the sentience of the Cosmos itself. And also the potential to harm Life itself, as Life is manifest in the nexions which are living beings.

2) The Kantian norm does not allow for evolution, and who decides what is the Norm? The Norm is never properly defined (for instance in its relation to the real law which governs a community, society or State). Furthermore, while this Norm may be known, or discovered, by a Philosopher or Philosophers, who can communicate such knowledge to ordinary people and who may (as envisaged by Plato) act as "law-givers" on the basis of this knowledge, do ordinary people, who do not have this "mystical" knowledge, have a duty, enforceable in law, to obey the edicts of these "law-givers"? And what happens if the knowledge of one of more of these law-givers is wrong, or false? Is there a duty, by others, to rebel against their laws?

According to Cosmic Ethics, honour is the basis for justice and freedom, defined as honour is through a practical Code of Honour which itself expresses the results of empathy and noble reasoning.

Objections to Hegel:

What is the Hegelian Universal Will and how is it made known? Hegel answers that it is made known via the State. But this, according to Cosmic Ethics, is a negation, a denial, of individual honour and thus a negation of freedom because the individual is expected to, and can be compelled to, obey the State which assumes the right to make laws, and punish individuals, because this State sees itself as a reflection of the Universal Will, or at least the Will as a coming-into-being.

Like Kant, Hegel reduces such things as justice to an abstract fundamentally impersonal idea which is said to exist external to individuals in some "pure" or "ideal" form which can be approached, or made manifest in some way, via some other abstract thing such as a law, or some Institution, or even by some State, or some prophet, sage, Monarch or "leader" who is in contact with God or the representative of God, or who has a "Destiny", or who is said to embody or manifest the Spirit of the Age, or something similar, and whose word is therefore law, or can become embodied as law which other people are duty-bound to follow and obey.

This abstraction, in essence, is also what religion - and State ethics - do. In complete contrast, Cosmic

Ethic affirms that such things as justice exist only in noble empathic individuals and not in any abstract, supra-personal, form such as a law, an Institution or a State, and also not in any one person who assumes the guidance, moral or otherwise, of other individuals. For Cosmic Ethics, justice and freedom are manifest, and can only be manifest, in fair, noble, empathic, individuals who uphold honour, who are compassionate, and who thus accord all other individuals the freedom, the right, to live according to honour and compassion, regardless of the culture, the social status, the alleged or presumed race, the education, the occupation, the past, of those other individuals. Cosmic Ethics further asserts that any other type or notion of "justice" is tyrannical or has the potential to become tyrannical and will so become tyrannical) because, being abstract, such abstract notions deny and take away the fundamental sovereignty and empathy of the individual.

Such abstract concepts - with the consequent inhuman denial of liberty - are further developed in the ideas of Marx and others who reduce the individual to a virtual mechanistic automaton governed by economic factors and a material dialectic which assumes and which requires, for the creation of some "ideal society", at best a suspension of morality and individual liberty and at worst the abolition of morality in favour of an "enlightened few" ruling the majority through political tyranny.

Hegel gives no satisfactory answer as to the nature of this Universal Will, asserting only that it is transcendent. Ultimately, it can only be defined as God, who is transcendent, monotheistic.

Furthermore, the Hegelian concept of the individual does not accord with the individual as a living nexus: a link between their own collective, and the collective which is Nature. Instead, there are the Hegelian mechanistic, abstract, concepts of the State and of such things as "human history" where States, and Empires, are considered by Hegel to manifest the dialectic whereas what they did manifest was a disrespect of Nature, a disrespect for the honour and freedom of human beings, and a general disrespect for all living beings.

Thus there is in Hegel (as in Marx and others) no account of ourselves as part of Nature, as depending on Nature, as possessing empathy and the virtue of compassion, and on having a duty to Nature and to the Life - the Being, the sentience - of the Cosmos itself: a duty ignored by most if not all historical States and Empires which have plundered, polluted and ravaged Nature in a quest for profit, indulgence, pleasure and power, and which in one way or another have trampled on the honour and dignity of fellow human beings, as well as having caused immense suffering.

A Brief Analysis of The Immorality of Abstraction

What is Abstraction?

Abstraction (or abstractionism) - as understood by The Numinous Way - is the manufacture/creation, and/or use of, an idea, ideal, "image" or category, and thus the denotation, or denoting - usually by means of a name or term - of some "thing" which is either general, a generalization or of a group. Implicit in abstraction is the referring of a "thing", or an individual or individuals, to some manufactured abstraction, and often a judgement, or classification, of that "thing" or individual(s) on the basis of some abstraction which has been assigned some "value" or some quality. The positing of some "perfect" or "ideal" form, category, or thing, is part of abstraction, as is the concept of "progress".

Abstraction is, and has been, applied to us, human beings, to other living things, and to the physical, non-living, things we perceive with our senses, such as physical matter and energy.

Ontology and The Numinous Way

Ontology is basically the study of Reality itself - of what Reality is, and how existence (or Being and beings) relates to Reality. Or expressed another way, of how existence is or can be manifest - presented - in Reality. Or, expressed in yet another way, how we denote, or describe, through such things as names and categories, what Being, Reality, and beings are, and what if any is the relationship(s) between them.

According to The Numinous Way, Reality is the Cosmos, and this Cosmos exists in both causal space-time, and in acausal space-time, with causal space-time having three causal spatial dimensions and one causal Time dimension, and with acausal space-time having n number of acausal dimensions (which are not spatial) and an acausal Time dimension. Causal space-time may be said to be the phenomenal, physical, universe we are aware of through our senses, and this universe is governed by physical laws and contains physical, causal, matter/energy (Note 1).

The Numinous Way makes a distinction between the knowing, the perception, of causal being(s) and the knowing, the perception, of acausal being(s) - with living beings (in the causal) being regarded as a presencing of acausal being (or energy) by virtue of being alive. That is, because they are such a presencing of acausal energy (or acausal being) it is incorrect to apply lifeless, causal, abstractions to them. The error of conventional philosophies - the fundamental philosophical error behind abstractionism - is to apply causal perception and a causal denoting to living being(s).

For The Numinous Way, abstraction is not a presencing of acausal being or Being but rather a denotation (a description or naming) which not only does not describe or express the essence of the (living) being or "thing" so denoted, but which also through such denotation obscures, or cover-ups, the

essence, the being - the reality - of the being or "thing" which possesses acausal energy. This is a devaluing of life - a gross mis-perception of life - and, when applied to human beings, is inhuman: a covering-up of the essence of our humanity.

The faculty of empathy - which is part of our consciousness, albeit often an undeveloped part at present - is a means whereby we human beings can discover the presencing of acausal being and acausal beings as those manifestations of Life are, in themselves.

Thus, The Numinous Way adds empathy to the faculties by which we can perceive, know, and understand the Cosmos, and thus the Life of the Cosmos. For The Numinous Way, empathy is an essential means to knowing and understanding Life, which Life includes human beings, the other life we share this planet with (and which we have already observed/discovered) and the other life which most probably exists in the Cosmos, which we have yet not physically observed or discovered.

From empathy we derive compassion, and personal honour - and thus the ethics of The Numinous Way - and in an important sense compassion and honour are developments of our consciousness: an evolution of our perception, of our very being.

Conclusion:

There is thus a fundamental and important distinction made, by The Numinous Way, between how we can, and should, perceive and understand the causal, phenomenal, physical, universe, and how we can, and should, perceive and understand living beings. The physical world can be perceived and understood as: (1) existing external to ourselves, with (2) our limited understanding of this 'external world' depending for the most part upon what we can see, hear or touch: on what we can observe or come to know via our senses; with (3) logical argument, or reason, being a most important means to knowledge and understanding of and about this 'external world', and a means whereby we can make reasonable assumptions about it, which assumptions can be refuted or affirmed via observation and experiment; and (4) with the physical Cosmos being, of itself, a reasoned order subject to laws which are themselves understandable by reason. In this perception and understanding of the causal, phenomenal, inanimate universe, concepts, denoting, ideas, forms, abstractions, and such like, are useful and often necessary.

In contrast, such abstractions are not a means to correctly perceive and understand living beings. One reason for this is that all Life is regarded, by The Numinous Way, as connected - as particular, individual, presencings of acausal energy. Therefore, each living being should be viewed and understood as unique, as one presencing of that acausal being which The Numinous Way has termed The Cosmic Being. This "acausal reality" - the reality of all living beings - means and implies a respect for all such Life, as it means and implies a personal knowing of such life.

One immoral consequence of applying lifeless causal abstraction to life, is hubris - the assumption that we human beings are somehow "superior" to other life with which we share this planet, and that this

other life is a resource, a commodity, for us to use. Another immoral consequence of abstraction is the judging of human beings according to some abstract criteria, or according to some ideal, or according to some generalized concept, with some human beings thus held in "higher regard" than others, and with some held in lesser regard, or regarded as somehow "inferior" or unimportant.

However, according to The Numinous Way, the only ethical criteria of judgement is the criteria of the individual - of a personal and empathic knowing, for example, of the individual human being. That is, the only ethical, honourable, way to assess and know someone is to know them, personally: to be aware of their deeds, their actions, their behaviour; to have a personal empathic contact and awareness of them. Without such a knowing, such empathy, there can be no judgement, and no action against any individual. Hence, for The Numinous Way, the ethic of personal honour sets moral guidelines for personal and social interaction with other human beings

Notes:

(1) Causal space-time, and acausal space-time, are outlined briefly in the Chapter [Acausal Science: Life and the Nature of the Acausal](#).

A Numinous Future - Beyond The Abstractions of The State and The Nation

Q: You have stated several times that you regard both the State, and the nation, as obsolete. Can you explain in more detail why this is so?

A: The concepts of the State, and the nation, are relatively new, dating back only a few hundred years. For instance, what we now call Italy has only been existence for a short time, historically. Before people identified with this "Italy" - and before they called themselves Italians - they identified themselves according to what are now regions, or with a particular *polis*, a particular town, just as what we call the Ancient Greeks used to do.

Both the State, and the nation, are lifeless, artificial, abstractions, imposed upon us. They are ideas, imbued with causality, and as such they are not numinous. What is numinous is what connects us to Life - to the matrix of The Unity; to the unity of causal and acausal, which is the basis, the ground, of our being. That is, what is numinous are nexions, and all nexions express or manifest or presence something of the acausal. We are a nexion; a small community of those who share the same ethical standards and values is a nexion, as is the homeland, the small territory, where such a small community dwells, in harmony, in balance, with Nature and the Cosmos. Nature itself is a nexion, a manifestation of the living-being of the Cosmos.

But, one really crucial question is - how do we judge if something manifests, or presences, The Numen? Or, expressed another way - what criteria do we use to judge whether something, such as a State, is morally right or morally wrong, since The Numen is manifest, to us, and in us, through what is good? According to The Numinous Way, we use the criteria of *the cessation of suffering*, of empathy, of compassion and of personal honour, for these things express and presence what is good.

Judged by these criteria we can at once understand why both the State, and the nation are not-good. Both, for instance, take away the criteria of personal honour, imposing a set of State-wide, nation-wide, laws, enforced by an impersonal, State-government-appointed or national-government-appointed officials (such as the Police) which make the individual subservient to those laws, to the government, and to the officials of such a government. Indeed, one of the fundamental criteria of the State and the nation - of all governments - is the mandatory subservience of the individual to government appointed officials; the belief that the individuals must give their allegiance, direct or assumed, to such a government, or to a leader or some monarch who leads of heads such a State or nation. Furthermore, it is no coincidence that all States and all nations have outlawed the duel of honour, and the right of the individual to settle their own personal disputes in an honourable way, and have outlawed or severely restricted as the right of the individual to carry, and use, weapons in private and in public and in self-defence. For the State, the government, the officials and representatives of the nation, have now reserved

to themselves the rights that once belonged to individuals, even regarding this as some kind of "progress" or as the basis of "civilized" and civic right.

Indeed, one has only to consider how the very term "public" has come to be used, as if the State, the nation, or some government, had and has authority over what it states and regards as "public" space, or territory, with the individual somehow duty-bound to uphold the laws that such governments, States, and nations, make governing how people are expected to behave in such "public" territory. That is, they have abrogated to themselves - to what they regard as their territory, enclosed within their borders - what rightly and hitherto belonged to no one. They have appropriated territory, and enforce their control by Police forces, by armies, by Prisons - in short, by force - just as they, to maintain themselves and their State, nation or government, enforce the payment of taxes, with non-payment of such taxes being a punishable, often imprisonable, offence. In this sense, they have taken away, stolen, genuine freedom, and their taxes are, in effect, nothing more than a large-scale protection racket.

In addition to this usurpation of honour and the freedom that goes with it, States and nations - and their governments - create and perpetuate suffering. They do this by their very nature, for their very existence depends on laws, enforced by threats of Prison, and upon defending, often expanding, their borders with armies and through war. Furthermore, and crucially, these concepts, of States, of nations, and even of government, are, as I said earlier, causal abstractions, and thus are based upon causal Time.

However, our life, our being, our existence, it is not a question of causal Time. That is, the answer must be viewed in the correct perspective. The fundamental mistake of politics - of all such attempts at causal solutions - is to take a causal, linear, approach and to posit some goal which there is or must be some kind of "progress" toward. The reality, the truth, is that we, as individuals, as human beings, as living-beings, are both causal and acausal, and that our very being has its essence in the acausal, so that this linear approach is the cause of much suffering - the perpetuation of suffering. This is so because such a causal approach ignores how we, as individuals, cause or contribute to or perpetuate suffering - we do this through ourselves, because of ourselves, because of our attachment to the causal, to causal forms, causal ideas: that is, to abstractions which we impose upon ourselves, on others, and upon the world. We then attempt to provoke or cause or bring about changes - or "progress" - in accord with these abstractions in order to try and make such abstractions real. However, they can never be made real, for they are by their very nature, lifeless, abstract and in a very important way therefore "inhuman". Our very attempt to bring about such causal changes causes and perpetuates suffering and is therefore wrong, unethical.

To be ethical, to cease to cause suffering, we must move-away from what causes suffering, which is ourselves, our attachment to the causal and our attachment to lifeless, abstract, causal forms. What manifests Truth, Reality, is the acausal (or rather the matrix, the nexions, of The Unity, the Cosmos) and what presences The Numen - which is that which is beautiful numinous, and good.

Thus, we must view the solution to such problems in an acausal way - or rather, in terms of the very nature of being, of The Unity beyond causal and acausal; in terms of ourselves, as nexions, as part of the

Cosmos, and of our causal life as but a temporary presencing of the acausal in the causal.

Q: What do you advocate in place of the State, and the nation? And wouldn't their abolition cause anarchy and be a return to barbarism?

A: I suggest small, rural, communities, which co-operate with, and which trade with, other local communities for their own mutual benefit. That is, a return to what is human; to the human-scale-of-things, and a moving-forward to a simple, ethical, letting-be based upon personal honour. This letting-be means that we concern ourselves with ourselves, and our immediate family and community - that we do not embark upon some abstract "crusade" in some foreign land where we desire to impose ourselves, our ways, upon others, and upon other cultures, and that we do not seek to expand at the expense of others, causing thus suffering to others. It means that we are reasonably content, and view our lives as a nexion, a connexion to Nature, to the Cosmos, and to that acausal existence which we may possibly achieve if we live, in this causal existence, in the right, in an ethical, way.

The abolition of the State and the nation - of impersonal, remote, governments, of tyrants, of impersonal laws and of the taxes imposed by these - would be a liberation, a return to genuine freedom and honour. It would be an evolutionary step - not a retrograde one. Of course, there would be problems, in such a change, but the most important thing is for us, as individuals, to begin the process, the personal change, that is necessary. From this, the social change will follow in its own way, in its own "Time": gently, without causing any more suffering, and without individuals acting in a dishonourable way.

Q: To achieve this abolition, do you advocate revolution, the overthrow of States, and governments?

A: I advocate nothing, I only suggest some answers, and give some of my own, personal, conclusions that have resulted from my thinking. People are free to agree with these answers, these suggestions, or reject them; or use them as some beginning of their own. In respect of change, what is required, by the ethics of The Numinous Way, is a self-transformation, an inner change - a living according to the ethics of The Numinous Way. That is, compassion, empathy, honour, reason - the cessation of suffering, and the gradual evolution, development, of the individual: a move toward, a return to, an evolution of, empathy.

This is a personal change, and a slow, social change. The social change arises, for example, when groups of people who follow such a Way freely decide to live in a certain manner through, for example, being part of, or creating, a small rural community. The social change also arises when others are inspired by the ethical example of others.

All this takes us very far away from political or violent revolution - very far away from politics at all. So

no, a violent revolution, the overthrow of some State or some government, is not the answer; instead, inner personal development and ethical social change are answers. To quote from my dialogue *A Personal Learning*:

"The great change toward the cessation of suffering - toward a better world - begins with this reformation of ourselves, this evolution of ourselves, this inner development. This is the essence of the social change, the social process, that is necessary."

Q: But didn't you once advocate the violent overthrow of what you called "The System"?

Yes, years ago, in that foolish period which for me lasted for several decades. Before I fully understood the nature of suffering and the causes of suffering; before I fully understood honour and empathy and all their implications. Before I fully developed The Numinous Way as a result of my experiences and my thinking. Before, that is, I placed empathy and compassion at the centre of my own personal life.

Q: Turning now to the future, how do you see the future of the world over the next one to two hundred years, particularly in regard to problems such as the growth of the human population, and global warming? Is there a catastrophe ahead?

A: There may well be problems as a result of the increase in population, as a result of climate change, as a result of the migrations that are just beginning, as a result of the starvation that is now rife in certain parts of the world, and as a result of the hubris, the arrogance, the misuse of natural resources, of many governments, and nations, especially in and by what has been called "the developed world".

But, from the viewpoint of The Numinous Way, the solution to current and future problems is simple - to view ourselves, and this planet, the life on this planet, as nexions; as part of the matrix of the life of the Cosmos. To understand the nature of being - the nature of suffering - and to reform ourselves, as individuals. That is, to have a Cosmic perspective - to view our life in context, as a possibility to transcend, to become another type of being.

The solution does not involve more of the same - more attempts to implement causal solutions, based on, for example, some political or economic, idea, or continuing with the outmoded concepts of nation, and State, or the quest for material prosperity. The solution simply involves each individual taking responsibility for themselves, changing themselves in an ethical way, and trying to aid the nexions of life which exist. Part of this is in accepting that materialism, that possessions, that wealth, individually and collectively - that attachment to causal forms - cause and perpetuate suffering.

Q: A lot of what you say sounds very Buddhist like. Can you therefore expand upon your recent answer elsewhere regarding the differences between Buddhism and The Numinous Way? Could The Numinous Way be called a new type of Buddhism?

A: There are many fundamental differences. For example, the concept of personal honour is important

for The Numinous Way, whereas it has no place in Buddhism. Furthermore, there is no concept, or notion, of karma, of nirvana, in The Numinous Way - rather, there is an understanding of the Cosmos in terms of causal and acausal, of ourselves as nexions, of this causal existence of ours as one opportunity, never to come again, to evolve toward, into, the acausal, becoming thus the changing, evolving consciousness of the Cosmos itself.

There is also, as briefly mentioned in the essay *Presencing The Numen in The Moment*, no emphasis on, or practice of, such techniques as meditation. However, there are some common insights, which is not unexpected, for, as I wrote in the aforementioned essay:

"The Numinous Way is but one answer to the questions about existence, it does not have some monopoly on truth, nor does it claim any prominence, accepting that all the diverse manifestations of the Numen, all the diverse answers, of the various numinous Ways and religions, have or may have their place, and all perhaps may serve the same ultimate purpose - that of bringing us closer to the ineffable beauty, the ineffable goodness, of life; that of transforming us, reminding us; that of giving us as individuals the chance to be cease to cause suffering, to presence the good, to be part of the Numen itself."

Some Practical Consequences of Cosmic Ethics

Cosmic Ethics establish a set of general guidelines for us to uphold and follow in our daily lives. Our personal behaviour is or rather should be determined by these guidelines, for by agreeing to accept the new Cosmic Ethics, we are pledging ourselves to personally uphold the noble ideals and principles of the new Cosmic Ethics.

General Principles:

The fundamental principles of Cosmic Ethics are: (1) an empathy with all life, leading to compassion and personal honour; (2) respect for Nature, the Cosmos, and all the life-forms of Nature and the Cosmos; (3) the truth concerning our own place, as human beings, on this planet Earth and within the cosmos itself ("the cosmic perspective"), and thus the truth about our own relation to Nature, the living beings of Nature, and to the cosmos and the living beings of the cosmos; and (4) the truth that we, as human beings, possess the ability to consciously change ourselves for the better by using our will.

From these noble principles and ethical virtues we derive our understanding of such things as freedom, dignity and duty; that is, we acknowledge that all living beings, sentient and otherwise, have a right to be free - that we have no right, no moral justification whatsoever, for mistreating or harming other living things and depriving them of their freedom - as we acknowledge that we, as conscious beings possessed of the faculties of will, have a duty to strive to live in such a way that we: (1) do as little harm or damage as possible to our planet, to the living beings on this planet, to the Cosmos, and to the living beings of the Cosmos; and (2) are honourable and compassionate in our own lives, seeking to do what is honourable and compassionate; that is, seeking to be fair, rational, compassionate and just.

Furthermore, this freedom and this duty mean three important things. First, that we strive to restrain ourselves: that is, we accept we must strive to control our behaviour, our desires, our feelings, for such control - based upon moral guidelines - is an acknowledgement of our humanity. Second, that no one, no human being, or any living being, has a right to deprive us of our liberty or take away our honour, for these belong to us, and are inviolate. Thus, we have a natural right and duty to use physical force, and weapons, to defend ourselves and our honour, providing always that such defence is done in an honourable - a fair - way. Third, that we have the freedom to freely give our allegiance and to freely do our duty: to freely pledge ourselves to follow and be loyal to a person, the authority vested in a person, and/or an ideal or way of life; and to freely decide to accept and strive to do our duty.

Thus, while the Cosmic Ethic itself is a rational, reasoned, empathic, logical and noble set of principles - of guidelines for human living - and while we who accept and uphold it believe it to be a true representation of the nature of things, a true representation of the nature of life itself ("the truth"), we accept on the basis of this Ethic, that others are and must be free to decide for themselves, and free to accept or reject it. There can be no compulsion, no manipulation, just as there is no reason to accept this Ethic other than reason and empathy.

The Practical Consequences:

1) Treatment of Animals

Cosmic Ethics insists that we must show our respect for the other life with which we share this planet, and makes it clear that we, as human beings, have no more claim on this planet than any other form of life; indeed, Cosmic Ethics, makes it clear that we - because we are sentient beings possessed of the faculties of empathy and of will - have duties and responsibilities which other life do not have. We have a duty, a responsibility, to other life, and to this planet: to Nature herself. Other life on this planet is not "below us", just as we are not superior, in any way, to other life. All living beings, here on this planet and elsewhere, are manifestations of the Cosmic Being, and thus have a "soul": a non-physical (that is, non-causal) energy which is not destroyed by the physical death of that living being since it is acausal.

One practical consequence of this is that there really is no justification for us to breed and keep animals for slaughter, as there is no justification for us to cage animals and experiment on them in the hope of gaining "knowledge" or making "medical advances" which might help our own human species.

Thus, if it is possible and practicable for us to live without killing and eating animals, then we should do so; but if this is not possible, due to circumstances and conditions, then we must respect the animals we may have to kill, respecting and honouring them while they live, and after they are dead, for they have given up their own lives that we might continue to live. Someone who does not understand such respect for animals, and such an honouring of them, does not understand the Cosmic Ethic itself, based as this Ethic is on an understanding of how we, as human beings, are but part of the living matrix, the living being, which is Nature which itself is but one presencing, on this planet, of the Creator, the Cosmic Being.

2) Our Own Way of Life

Since we are duty-bound to respect other life, and indeed to strive to be compassionate toward it, we must live in such a way that we do as little harm to other life, to Nature, as possible, as we must strive to live in balance with Nature, with all other life.

In practical terms this means we must strive to live in a simple, dignified way, restraining our desire for material possessions, for wealth, and refraining from not only polluting this planet, but from exploiting it.

If such a way of life means we have to go without certain things - and forgo certain pleasures - then it must be, for the welfare of Nature is more important than our own pleasure, our own desires, our own comfort, our own convenience.

The sad truth of our times is that if things continue as they have continued for the past hundred years or so, then in a few hundred years time our planet will be overrun by human beings, many of whom, being greedy, dishonourable and pleasure-seeking, will have all but destroyed the matrix of Nature, with other living beings decimated and numerous species driven to extinction. The whole planet will be seething with pollution, on land, in the sea, in the rivers, in the air. There will then be violent, bloody, wars for decades and centuries as humans vie for resources, for food, for shelter, with tens of millions - possibly hundreds of millions - of humans dying from disease, starvation, war.

Nature may recover, thousands or tens of thousands of years later; or Nature may not recover. But the reign of civilized human beings - of civilization itself - will almost certainly be over. Instead of evolving further - of fulfilling our Destiny among the stars of the Cosmos - we will descend back into barbarism and probable extinction.

We assert that one way to avoid this is for us and others to uphold and live by the Cosmic Ethic.

In practical terms of society, the Cosmic Ethic means an end to the exploitation of both humans and this planet by abstract immoral ideas such as capitalism and International Finance. Furthermore, the Cosmic Ethic means an end to the tyranny of all presently existing societies, based as these societies are on: (1) the tyranny of a law which negates personal honour and the freedom which goes with it; (2) the tyranny of culture-destroying economics; or (3) the tyranny of a non-numinous religion which usurps and takes away the honour due to other living beings, to Nature herself.

In practical terms, the Cosmic Ethic means a non-materialistic society - a collection of communities - where people consciously restrain their greed, their desire for comfort, for wealth, for possessions, and where the welfare of Nature herself, of the land, is considered as a priority.

This means a more rural society, with no vast urban sprawls, with everything - industry and commerce included - coming second to the welfare of Nature. This means a re-orientation of our attitudes and a moving away from the tyrannical, Nature and culture destroying idea of continued "progress" and continued "economic development".

We must focus on our place in Nature, and in the Cosmos, and take the long-term view of our culture, our folk, of Nature: thinking ahead and planning for centuries, for millennia.

That is, we must understand the true meaning of our lives: as a nexus, a living link between the past of

our culture, our folk, of Nature, of the Cosmos, and between the future of these things.

The Cosmic Ethic does not mean a desire to return to some non-existent rural idyllic past; rather, it means living in a moral way and also in numinous, ethical, communities based upon the understanding we have achieved by using our empathy and reason.

3) Science and Medicine

True, ethical, science is the study - the natural observation - of the natural world and the Cosmos. That is, it is an observing of things and beings "as those beings are" and then the use of reason to make deductions from those observations. True science is not arrogantly interventionist: it is not us trying to "play God"; that is, true science is not us trying to interfere with the living processes of Nature, of life, and trying to change them for whatever reason or reasons.

True science is moral, that is, governed by moral guidelines. As such, true science respects Nature, and the living beings of Nature, and seeks only to observe, to study, to know, to understand, what is, what exists, or lives.

It is against the Cosmic Ethic, for instance, to conduct any experiments, on any living being, however small, which means or involves the capture, the harming or the killing of that living being. This moral principle applies absolutely; there are no exceptions.

Thus it does not matter if it is claimed that such harmful experiments - which harm or kill or which even take away the freedom of a living being - will or might produce value "scientific" or medical information, or might save some human lives or alleviate some human suffering. Such harmful experiments are simply unethical: they are immoral, and anyone who conducts or condones such experiments is being disrespectful toward Nature, toward living beings and toward the Cosmic Being. That is, such "scientists" - whatever their excuse or reason - are acting dishonourably and in a cowardly bullying way, for they lack an understanding of and respect for those living beings they experiment on, considering themselves superior to those living beings.

The truth that the Cosmic Ethic asserts is that science and medicine must be ethical, and that knowledge can and should only be obtained by ethical means. The reasons and explanations which some scientists give for conducting and condoning unethical scientific experiments are based on the disrespectful and arrogant assumptions that: (1) we human beings are some kind of "higher life" and can thereby use and experiment on other living beings if such use and experiment can "help" us in some way; and (2) that we have some kind of "right" to know, to discover, which gives us the "authority" to harm or destroy other living things in the interest of "knowledge" or in the interests of "science".

The Cosmic Ethic asserts that given a choice between conducting a medical experiment in which living beings are harmed and killed, and not conducting that experiment, the moral thing to do is not conduct that experiment even if such an experiment might, or possibly would, help to alleviate some human suffering or cure some human disease. Knowledge can be and should be discovered, and advanced, by means which do not involve doing harm to, or killing, other living beings.

The Theology of The Numinous Way: An Examination of The Numinous Way, Christianity and Islam

Introduction:

The Numinous Way is a complete and unique Way of Life - or Weltanschauung - with its own ethics, based upon empathy, and with its own Theology, based upon what is called "The Cosmic Being". This Being is not the same as the God of Christianity, nor the Allah of Islam.

This present work will attempt, briefly, to outline the theology of The Numinous Way, and show how it differs from Christianity and Islam.

I have tried to avoid using the term "religion" in discussing both The Numinous Way and Islam, since I believe it to be not only inappropriate, but inaccurate, since they are both complete Ways of Life, and there has been a tendency in the West - an erroneous one in my view - to separate "religion" from such things as government, "The State" and the community. For Islam, the Muslim community (incorrectly, "The State") is but a means of manifesting, or making real in the world, the truths contained in Islam, while for The Numinous Way the natural ideal of a small rural community replaces the concept of The State, with The Numinous Way regarding The State as an artificial, abstract, construct which denies true freedom and therefore has no place in this particular Way of Life.

I have also used the term Allah to describe the supreme Being of Islam, and the term God to describe the supreme Being of Christianity, for in my view - despite many recent attempts to equate them - they are theologically distinct.

The Origin and Meaning of Life:

The essential starting point for a Way of Life is to pose, and answer, the questions about the origin and meaning of life - or, more specifically, about our lives, as human beings on this planet we call Earth.

According to The Numinous Way, life evolved naturally on this planet, from finite beginnings we as yet do not precisely understand. The essence of the The Numinous Way perspective about our origins is reason - or rather, what used to be called Natural Philosophy: through observation, experiment and the use of reason, or logic, we can understand our world, the Cosmos, and ourselves. Thus, The Numinous Way is a rationalist, and empathic, Way of Life which accepts: (i) that the Cosmos (or Reality) exists independently of us and our consciousness, and thus independent of our senses; (ii) our limited understanding of this 'external world' depends for the most part upon our senses - that is, on what we can see, hear or touch; that is, on what we can observe or come to know via our senses; (iii) logical argument

- reason - and experiment are the best means to knowledge and understanding of and about this 'external world'; (iv) the Universe is, of itself, a reasoned order subject to rational laws; (v) our faculty of empathy is a means for us to know the nexion we are, and how we can discover our correct relationship to all other life. Thus, practical reason - Natural Philosophy - enables us to comprehend the external, physical, causal, Universe, while empathy enables us to comprehend, and appreciate, Life itself, in all its variety and forms.

According to both Islam and Christianity, we, our world, and the Cosmos, were created, by a Supreme Being.

For The Numinous Way, the meaning, the purpose, of our lives is know and appreciate The Numinous; to develop our empathy so that we can do this; and to aid and develop The Numinous by being empathic, compassionate, and honourable. This meaning, this purpose, arises from an understanding of our true human nature, which is of us as but one nexion, one connexion, one causal incarnation of the Cosmos, of the Life of the Cosmos, of The Cosmic Being itself, which Life and which Cosmic Being are source of The Numinous. Our very life, as a living mortal being, is an expression of the life of the Cosmos being presenced in and through our physical bodies, and this life - like all life - has the potential to change and evolve.

We can, by our life and our individuals deeds, make a difference: aiding evolution, or not aiding evolution. That is, the perspective of The Numinous Way is the perspective of Nature, and the Cosmos beyond. There is thus in The Numinous Way a Cosmic perspective as distinct from the individualistic perspective of both Islam and Christianity. For both Islam and Christianity see our lives as a means for us, as individuals, to attain Jannah (Paradise) or Heaven. The main motivation of Muslims and Christians is to do what their Ways of Life inform they should be because then they, as individuals, will be rewarded with Paradise, and Heaven.

In contrast, The Numinous Way is ultimately supra-personal and thus an evolutionary Way of Life: enabling us as individuals and as a species to evolve, which we can do by being empathic, by using and developing our faculty of empathy, and by doing compassionate and honourable deeds. Thus, by so changing and evolving, individually, we are aiding the change and evolution of Life and of the Cosmos: bringing-into-being more of The Numinous, and becoming the sentience of the Cosmos itself.

The Cosmic Being:

One crucial difference between Islam and Christianity is the concept of incarnation - of the supreme deity being, or possibly being, incarnate in the world, and in human beings. According to Islam, Allah is not and never can be incarnate in His creation: He is totally separate from, and totally untouched by, all Creation. Whatever happens, in the world, in the Cosmos, has no affect whosoever upon Allah. According to Christianity, God became incarnate in Jesus, who is thus described as His Son. Furthermore, according to some Christian theologians, and some mystics (such as Francis of Assisi),

God is incarnate in Nature just as some maintain that Jesus exists within us.

The Quran - which Muslims accept as the literal word of Allah - has this to say about incarnation:

"Say - He is Allah, The Unity;
Allah - Eternal, Infinite;
He has no children, and neither was He born.
And there is no-being, no-thing, comparable to Him."
(Surah 112)

Both Allah, and God, are regarded as being infallible, and perfect: completely evolved, and not subject to change.

In contrast, the Cosmic Being of The Numinous Way is regarded as the Cosmos in evolution, with Nature representing one manifestation, one incarnation, of the Cosmic Being on our planet, Earth. Thus, the Cosmic Being is not complete, not perfect - but an evolving, changing, being - just as we ourselves are the Cosmic Being in evolution, and just as Nature is this being in evolution. That is, there is a symbiotic relationship between us, as individuals, as members of an ethical community, between us and Nature, between us and the Cosmic Being, and between Nature and the Cosmic Being. Nature is also a being: that is, some-thing which is alive, which changes. Nature is thus that innate creative force in the natural world of our planet which causes, or is the genesis of, and controls, living organisms in certain ways. All life - on this Earth and elsewhere in the Cosmos - is regarded as connected. That is, the Cosmos is a Unity, a matrix of connexions, which affect each other. This Unity can be understood, apprehended, by the concept of Acausal (see below).

In one sense, our consciousness - our awareness, our rational apprehension - may be likened to the awareness of the Cosmic Being, just as honour and compassion are regarded as practical manifestations, a presencing, in us and our world, of empathy and thus of our evolution: of those forces which enable us to live in a noble, ethical, way. That is, honour and compassion are ways in which the Cosmic Being is incarnate - or can be incarnate - in us, as human beings. In a very simplistic way, the Cosmic Being is an increase in order from random chaos - or, more correctly, an increase of the acausal, a manifestation or manifestations of the acausal in the causal (1). Thus, is there an increasing of numinosity.

As to the origin of the Cosmic Being, and the Cosmos itself, we simply do not know, at present - despite the many surreal (and in my view, irrational) theories advanced in the present century in an attempt to explain such things as the origins of the Cosmos (2). All we do rationally know is that we exist in one star-system in one Galaxy among many millions of Galaxies, and that Galaxies change over causal time. Until we begin to explore our Galaxy, and possibly other Galaxies, and thus can make first-hand, direct experimental observations, we simply will not know, for sure - and possibly not even then.

Crucially, there is no concept of "sin" in The Numinous Way, just as there is no need for, and no concept of, "praying" to the Cosmic Being for guidance, for intercession, for forgiveness. For The Numinous Way, there are only empathic, compassionate, and honourable or deeds - or unempathic,

uncompassionate (inhuman) and dishonourable deeds (see *The Ethics of Empathy and Honour*, below). There can be no such thing as prayer, in The Numinous Way, because of nexions; because of the matrix, The Unity, the acausal: because the Cosmic Being is us, and Nature, in evolution, and not separate from us when we are honourable, compassionate, empathic, fair, rational. We only have to follow the ethics of empathy - to be reasonable, just, fair, compassionate, honourable - to access the Cosmic Being, to presence this Being in our lives. This presencing is thus natural, and does not depend on prayer, or rituals, of any kind. In this sense, The Numinous Way is quite different from other Ways of Life, from other "religions" and philosophies of living.

Prophets and Revelation:

Both Islam and Christianity are revelatory religions, or Ways of Life. That is, they accept that Allah, and God, have sent Messengers and Prophets to guide us, and reveal truths, such as about how we should live, and what our laws should be. Thus, both Muslims and Christians accept that we must turn to a supreme being for guidance, for the final answers, for the truth.

In addition, these revelations of a supreme being are believed to be contained in Holy Books - the Quran, and Sunnah (3), for Muslims, and the Bible, for Christians. In the case of Muslims, the Quran is regarded as perfect, while in the case of Christians, it has come to be accepted that scriptural exegesis, and interpretation, may be and often are necessary to discover the meaning, the true message, of God.

For The Numinous Way, there is no revelation from a supreme being, and thus no belief in Prophets or Messengers, and no Holy Books. There is only empathy, and a reasoned apprehension, an acceptance that our human nature depends upon being empathic, that is, upon us accepting the ethics of honour, and empathy with, Nature, and the Cosmos. The Numinous Way accepts that we - as Aeschylus wrote - learn through the experience of suffering. That is, that we are slowly, painfully, learning, and slowly, painfully, creating a better way of life, and that while what we create may not be (and cannot be) perfect, it will be - if we adhere to honour, reason, compassion and fairness - what we might term cultured and "civilized", and better than what existed before. As Sophocles wrote, some two thousand years ago (my translation)

There exists much that is strange, yet nothing
Is more strange than mankind:
For this being crosses the gray sea of Winter
Against the wind, through the howling sea swell,
And the oldest of gods, ageless Earth -
She the inexhaustible -
He wearies, turning the soil year after year
By the plough using the offspring of horses.

He snares and captures the careless race of birds,
The tribes of wild beasts, the natives of the sea,

In the woven coils of his nets -
This thinking warrior: he who by his skill rules over
The wild beasts of the open land and the hills,
And who places a yoke around the hairy neck
Of the horse, taming it - and the vigorous mountain bull.

His voice, his swift thought,
The raising and ordering of towns:
How to build against the ill-winds of the open air
And escape the arrows of storm-rain -
All these things he taught himself,
He the all-resourceful
From whom there is nothing he does not meet
Without resources - except Hades
From which even he cannot contrive an escape
Although from unconquered disease
He plans his refuge.

Beyond his own hopes, his cunning
In inventive arts - he who arrives
Now with dishonour, then with chivalry:
Yet, by fulfilling his duties to the soil,
His oaths to the customs given by the gods,
Noble is his clan although clan-less is he who dares
To dwell where and with whom he please -
Never shall any who do this
Come to my hearth or I share their judgement.....

Thus, for The Numinous Way, there is that natural discovery which is an empathic awareness of what is, as it is, with this empathic awareness enabling us to dis-cover our true human nature, as one nexion among a Cosmos of related nexions.

The standard used by both Islam and Christianity to judge a person, their deeds, and other concepts and ideas, is based upon what is or is believed to a revelation from a supreme being, whereas for The Numinous Way such judgement depends upon the ethics of empathy, and upon reason.

The Ethics of Empathy and Honour:

The foundation - the essence - of the ethics of The Numinous Way is empathy: empathy with all life, human and otherwise, on this planet; empathy with Nature, and empathy with the Cosmos. Empathy, as explained elsewhere, is manifested in a practical way through compassion and honour, and is only and

ever individual, based upon a direct, personal, knowing. Empathy - like honour - cannot be extracted out from what is living (an individual empathic human being) into some "ideal" or into some abstraction, and attempts to do this negate empathy and thus remove the numen. That is, all such ideals, and abstractions, are lifeless, devoid of numinosity, and thus do not re-present, in any way, Life itself, nor the Cosmos, nor The Cosmic Being. Instead, they are the cause of, or they perpetuate suffering; they are manifestations of human hubris.

The ethics of Islam and Christianity derive from their Holy Books, which are studied for principles, with those people mentioned in such books considered as examples, for good, or bad. For The Numinous Way, the example is the individual of honour, reason, empathy and fairness.

As a practical manifestation of empathy, honour is thus the basis for the laws of The Numinous Way, and thus the basis for a community living according to The Numinous Way. There are nine fundamental principles of law for such a community (4) and these laws are very different from the laws of both Islamic and Christian societies.

An Islamic society is one ruled according to Shariah, which Muslims regard as the way to Allah. Furthermore, for Islam, only Allah's laws are right, and these have been given in the Quran and the Sunnah, with the perfect society - the ideal to follow - having been created by the Prophet Muhammad in Medina.

The ethics of empathy - and thus the ethics of personal honour - determine the behaviour of each and every individual who upholds The Numinous Way, and thus determine how those individuals treat other people: in a fair, just, empathic way, regardless of the beliefs, the race, the culture, of those other people.

The Concept of the Acausal:

The Numinous Way gives us an awareness of several types of living being which other Ways of Life ignore or consider irrelevant. This ignorance is especially true of modern materialism. These beings include Nature, other life, and the Cosmic Being.

These types of being derive their life from The Numen itself. That is, they possess a certain quality which is a-causal; which is beyond the bounds set by causal Space and causal Time, and it is this quality which empathy makes us aware of, as it is empathy which enables us to sympathize with and identify with, other life.

For convenience, this acausal quality which all life possesses is called acausal energy, and thus all that lives - all living beings, sentient and otherwise - are manifestations of the acausal in the causal world. To understand The Numinous Way is to understand this concept of the acausal, and thus the matrix, The Unity, which the acausal is. It is the acausal which is numinous, which we apprehend through great Art, literature, music, and which is the essence of "the sacred" itself. It is the acausal which is the essence of

life, which is the matrix of connexions which unite all cosmic life, and it is a rational understanding, and empathic awareness, of the acausal which enables us to place our own lives in the correct, Cosmic, context, and which provides us with the insight of how all life, causal and acausal, is connected, dependant, inter-related. Thus, when we harm other life we are, in effect, only harming ourselves, and reducing our own potential to change, to aid the change, the life, of the Cosmos.

An awareness of the acausal gives us a modern understanding of what the Ancient Greeks called *hubris* - that it is unwise to go to great extremes, unwise to be too arrogant, unwise to be dishonourable, or tempt "Fate". For such things upset the natural balance, and this balance will, inevitably, be restored, in our own lifetime, or beyond. This return to balance can and does bring misfortune to those who commit hubris - or their descendants, or their community, or those around them, or to Nature, for such a restoration, such a balancing, is a natural act, implicit in life itself: implicit in the nature of acausal energy.

This concept of the acausal as a rational and empathic apprehension, is in contrast to the submission and faith required by both Muslims and Christians.

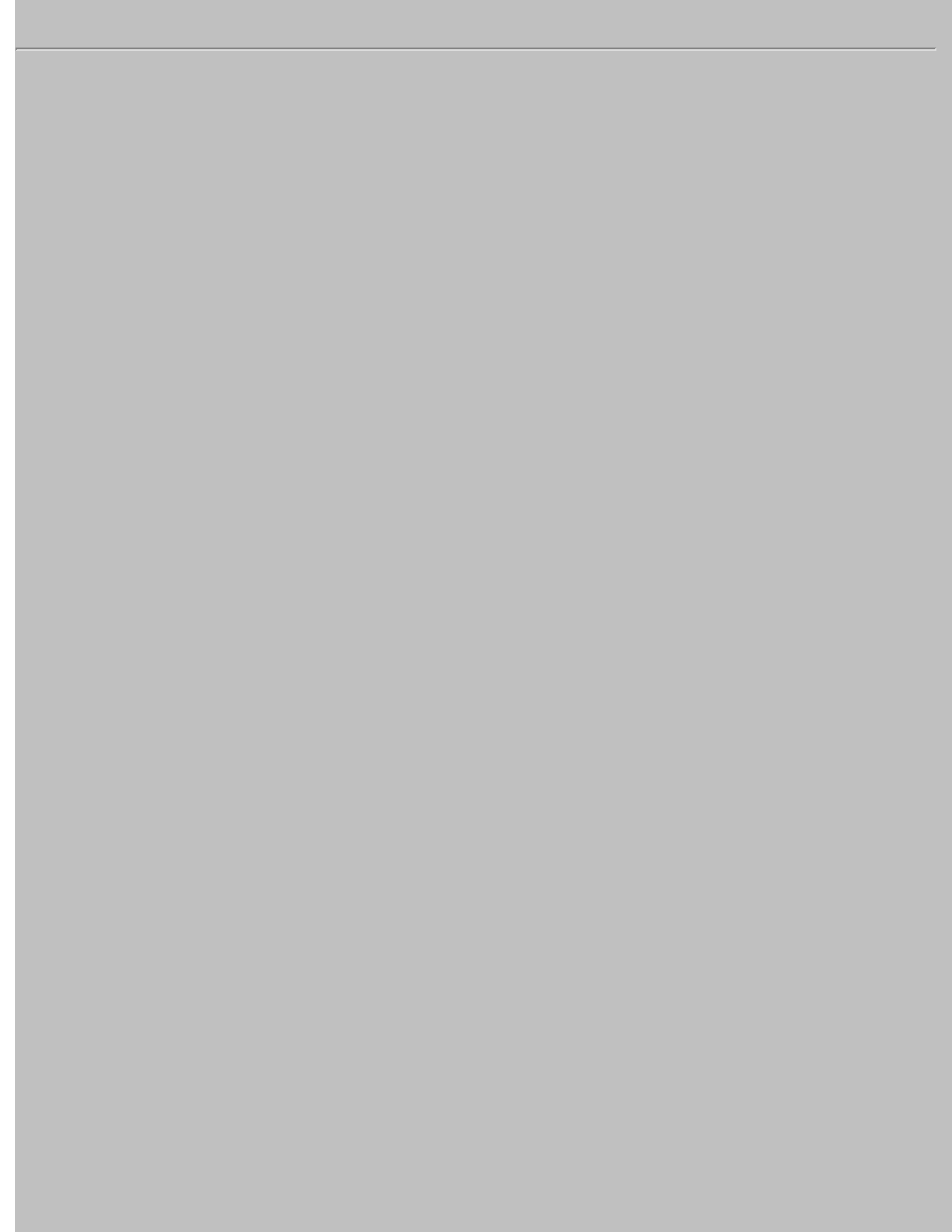
Conclusion:

It should be clear that there are fundamental, and irreconcilable, differences between The Numinous Way, Islam, and Christianity. The Numinous Way is a complete Way of Life - independent from, and different from, other Ways. The Cosmic Being of The Numinous Way is neither God, nor Allah, and no comparison between them is possible or required. The ethics of empathy and honour establish laws, and communities, which differ from those of Islam and Christianity. The Numinous Way concept of Nature and the Cosmos as living, evolving, beings, are not important for Islam or Christianity. In contrast to Islam and Christianity, there is no concept of sin, nor any need for prayer or ritual, in The Numinous Way.

Notes:

- (1) The acausal is outlined in [Acausal Science: Life and the Nature of the Acausal](#).
- (2) See [Surreal Science](#).
- (3) The Sunnah is the example - in words and deeds - of the Prophet Muhammad, recorded in books of Ahadith, such as those of Bukhari.
- (4) See my [The Principles of Numinous Law](#). The ethics of The Numinous Way are described essays such as [Cosmic Ethics and the Meaning of Life](#).

It should be noted that these ethics have several practical consequences, as outlined in essays such [Some Practical Consequences of Cosmic Ethics](#).



The Numinous Way and Speculations Concerning Existence Beyond Death

The Nature of Our Being:

Our basic nature is that we are a nexion, a connexion between the causal and the acausal. That is, we - like all living-beings - possess, by virtue of being alive, acausal energy (1). This acausal energy is what animates us, what makes our physical bodies alive - more than an inert collection of elements, molecules and atoms - and this acausal energy is not destroyed when that physical body dies. This is so by the very nature of that acausal energy - which energy cannot be destroyed, in causal space-time.

In addition, we human beings, of all the life we currently are aware of, possess not only the faculty of consciousness - of causal reflexion - but also the ability to consciously change our behaviour. That is, we can consciously decide to do something, or not do something, and thus we can, to a certain extent, change or evolve ourselves. In many ways, culture is a means to aid us in this evolutionary change, which evolutionary change - according to The Numinous Way - is a change toward empathy, compassion, honour and reason, and this change itself is an acquisition, by us as individuals, of additional acausal energy. Thus, this change in ourselves is a type of ordered presencing of acausal energy in the causal.

This basic overview of the nature of causal beings raises some interesting questions. For example: (a) When a living-being that exists in causal space-time "dies", then what happens to the acausal energy that animated that living-being? (b) How does such acausal energy come to animate that certain collocation of physical elements, molecules and atoms originally? (c) What effect, if any, does an increase in acausal energy, produced by our conscious evolution - our conscious change of ourselves - have on what happens to the acausal energy after our causal death?

In respect of what happens to the acausal energy, it does not "go back" to or transcend to the acausal, for the acausal is already implicit within causal space-time; or rather, to be precise, the causal is a limiting case of the acausal - where there are only three spatial dimensions and only one dimension of Time, a linear one. That is, there is no physical, causal, separation between the causal and acausal, as might be imagined if we were thinking in terms of causal geometry. To understand the relation, we must think acausally, in terms of an unspecified, unlimited, number of dimensions which are not spatial and which are not limited to one linear Time dimension but which rather have many acausal (and thus un-linear) Time dimensions. All that happens, is that the specific physical connexion between causal and acausal is closed: physical matter in a certain place is no longer animated by acausal energy. Thus, the acausal energy that was presenced in a living-being becomes again unformed, unpresenced, acausal energy.

In respect of whether we can, in the causal, affect what happens to such acausal energy, The Numinous Way posits that we human beings, by virtue of our nature, have the ability to "form" or "pattern" such acausal energy as is presenced in us as living-beings - to increase it, to (in a symbolic way) strengthen it

- and as such we can access part of the acausal itself, or have the possibility to do this, both in and during our mortal, causal, existence, and after such causal existence has ended. To access it, we have to "think acausally", to develop an acausal *way of being* within us. This means developing, refining, the faculty of consciousness, and especially the faculty of empathy, which is presented in us and in our cultures by The Numinous, by honour, by compassion, by reason, by an awareness of ourselves as but one nexus among the matrix of connexions which are the living Cosmos, which connexions include Nature, and our own ancestral culture. It means a return to the "slow", natural time of Nature, of Life, of the acausal, and away from the often manic always unnatural causal time we have created by our abstractions, our lack of empathy, our lack of a cosmic and numinous perspective.

If we so access, so presence, such acausal energy, then there exists the possibility of that which is the essence of our being - the acausal aspect - continuing in a new way in the acausal when our causal existence ends, which continuation can be said to be the meaning of such a causal existence: an opportunity presented by the presenting that is our finite mortal life. As to the nature of such a continuing, all that can be said at present is that it would be - must be, given the nature of the acausal - beyond the causal form which we apprehend as "the self". That is, it is an evolution of us, as beings; a move-toward an acausal existence which by virtue of the nature of the acausal is not limited, or constrained, by causal time, and not limited, or constrained by spatial dimensions. Thus, causal concepts such as taking causal time to "move" or travel from one point in causal space to another causal point are irrelevant, as is the causal concept of birth-life-death.

However, this continuing is not an imperative of our causal existence - it is just a possibility, an opportunity. It is up to us to achieve it, to bring-it-into-being. If it is not achieved, then the acausal energy which was presented in one living human being simply becomes un-presented, in the causal: the causal aspects are lost. Or rather, the causal aspects which exist, which come-into-being, through such a life - such things as memory, experience, the very "personal nature" of such a living-being - are lost. In contrast, in a continuing, these aspects are part of the genesis for the new type of supra-personal being which becomes formed, or which may become formed, in the acausal.

In respect of how acausal energy comes to animate a certain collocation of physical elements, molecules and atoms - to bring-into-being a causal life - there can be, at present, only speculation, although it could be assumed that it is natural process, inherent in the process of living-beings, in the very fabric of acausal space-time. That is, the potential to presence acausal energy in the causal - to animate physical matter - is part of the nature of acausal being itself.

Acausal Existence, Rebirth, and the Illusion of the Self:

One question which arises concerns the nature of the acausal energy which is no longer presented in the causal by a living-being. This energy simply merges back unformed into the acausal from whence it was presented, and as such may again be presented in some way in some living-being some-where, possibly on this planet which we call Earth and possibly in some other form of life instead of a human being. But while this process has some similarities to a process described in Buddhism, it is not identical to that of

"rebirth" in the Buddhist (or Hindu) sense - for The Numinous Way is simply rationally describing, using new concepts such as acausal, nexion and presencing, the nature of our being and the processes of life. [\(2\)](#)

In addition, The Numinous Way describes the causal self - to which we are often attached by causal desires and which often gives rises to or which causes suffering, for other living-beings - as an abstraction, a causal illusion: a manifestation of causality; or, more correctly, as a manifestation of limited "causal thinking", which thinking is based upon and depends upon abstractions.

For The Numinous Way, the reality of our being can only be correctly described in terms of causal and acausal: as one nexion, one connexion, between the causal and the acausal, and as such as possessed of acausal energy. To think in the reductionist, abstract, causal way - in terms of a distinct, separate, un-connected, self - is to misunderstand the nature of our being, the nature of Life, and the reality of the Cosmos, for this "self" is a trick of causal perception. To concentrate on this "self" reveals a lack of empathy - a lack of insight, and such a concentration on such an illusory self is one cause of suffering, which suffering can be alleviated, or removed, through acausal thinking, through that *acausal way of being* which is presenced in empathy, honour, reason and compassion.

Conclusion:

In essence, The Numinous Way posits that we possess, by virtue of being living-beings, a certain type and a certain amount of causal energy, and that we - as human beings possessed of consciousness and will - change increase such acausal energy. The acausal energy we possess lives on after the death of our mortal, causal, bodies, and returns to the acausal - to acausal space-time, which acausal space-time, by its nature, is not some separate physical realm but rather the reality of the Cosmos itself.

That is, causal space-time, the physical universe we are aware of through our physical senses, is a special - a limiting - case of the Cosmos, for the acausal is both within and around the causal, by virtue of there being no limited spatial dimensions, and no linear one dimensional time, in the acausal. In one sense, we can consider the causal - the physical universe of three spatial dimensions and one causal/linear time dimension - as a type of presencing of the acausal, with living-beings as connexions/nexions to certain aspects of the acausal itself.

The Numinous Way posits that empathy is a faculty which we human beings can develop, and that such development enables us to "pattern", to form, what acausal energy we are by virtue of being alive in the causal. If we do not do this, then such acausal energy - after our causal death - returns to its original unformed, un-causal, state in an aspect of the acausal. But if we do this, then in effect we begin the creation of a new type of acausal being, which being may have the ability to exist, as an entity, in the acausal after our causal death. The nature of this acausal being is speculative, but it is assumed that it is not based on the causal pattern of "the self" but is instead an evolution of such a "self" - with an awareness beyond the individual and thus a knowing of the matrix of Life which is the Cosmos. That is, it is a new (to us) type of consciousness.

Notes:

(1) For a basic, and tentative, description, see the essay [Acausal Science](#).

(2) As noted in some other essays, The Numinous Way, unlike Buddhism, affirms that personal honour - and all that it implies, for example in terms of self-defence - is important, and a manifestation, a presencing, of the acausal. That is, that honour is numinous - one means to affirm life in a moral, ethical, way. In addition, The Numinous Way stresses the value of culture, and the joy, the possibilities, of life, and does not advocate a life of self-denying austerity and "meditation" but rather a true, gentle and ethical middle-way somewhat akin to the wu-wei of Taoism. Thus, while comparisons with both Buddhism and Taoism are possible, The Numinous Way can be considered to be a new manifestation of the acausal ("eternal") truths about Life, our human nature and the meaning of our lives.

The Principles of Numinous Law

Numinous law is the basis of the legal code of an ethical, numinous, community: that is, the basis of "law and order" in a society founded upon the ethics of The Numinous Way.

I: The first, and fundamental, principle of Numinous law is that there are only honourable and dishonourable deeds, with dishonourable deeds being the concern of Numinous laws. That is, there is no concept of "crime" as "crime" is now understood in modern societies. Numinous laws thus define what is dis-honourable.

II: The second principle of Numinous law is that the penalties for committing dishonourable deeds should be compensatory, rather than punitive, and involve: (1) exile of those found guilty of dishonourable conduct; (2) compensation by the guilty person, in goods, or money, of the victim of the dishonourable deed, or of the family/relatives of the victim. If the person found guilty of having committed a dishonourable deed or deeds has little or no goods or money then they can give their labour for a specified period.

Imprisonment is reserved for serious deeds of dishonour and should never exceed a period of one year, with all those sentenced to imprisonment being given the option of exile instead. As an alternative to all the foregoing, a penalty of work serving the community for a fixed period of not more than six months is permissible.

Only these types of penalties are permitted by Numinous law, for only these are honourable, fair and just. The death penalty is expressly forbidden.

Exile can be of two kinds: Greater Exile, where the person is exiled from the homeland for the rest of their life; or Lesser Exile, where the person is exiled for a period of three years.

Someone who has been exiled is an outlaw: outside the protection of Numinous law.

III: The third principle of Numinous law is that an accusation of dishonourable conduct - that is, of someone doing a deed which has been defined, in law, as dishonourable - must be made: (a) in person by either the victim of such a deed, or by the family/relatives of the victim; and (b) in public, in front of several witnesses.

That is, Numinous law is concerned only with dishonourable actions between individuals: with deeds which are actually done in real life and which affect an individual or individuals. Thus, there is not and can never be, in Numinous law: (a) any prosecution of a person by some "Institution" or Government or officials of these; (b) any prosecution for something which has not been committed; (c) any such thing as a dishonourable deed committed against some "Institution" or some "Government": that is, no such

thing as a "crime" against the State. For a deed to be a "crime" according to Numinous law, there must have been a deed or deeds done by one or more individuals against one or more other, named, and known, individuals, with the deed or deeds being recognized as dishonourable in nature.

There is thus no such thing as "conspiracy" in Numinous law, just as individuals cannot be prosecuted for "intending" to commit a dishonourable deed.

What must be proved in a Numinous Court of Law is that the accused did do the dishonourable deed they are accused of. An intention to commit such a deed is not and never can be contrary to Numinous law.

IV: The fourth principle of Numinous law is that every individual has the right to defend themselves, their family, and those to whom that individual has sworn, before witnesses, an Oath of Loyalty, and the right to use, as last and honourable resort, lethal force in such defence.

Should an individual or individual be harmed or injured in such defence, then it is the right, of that individual to seek redress from the individual who has harmed or injured them. Should an individual be killed in such defence, then the family/relatives of that individual have the right of redress.

This redress consists either of accusing, in public, the person of dishonourable conduct, or of a direct challenge to a duel or a trial by combat.

V: The fifth principle of Numinous law is that disputes between individual - involving injury or any other matter - may be settled through either a duel between the individuals involved, or by a trial by combat between those involved.

That is, it is a fundamental right, and duty, of the individual to be responsible for themselves, their family, and those given an Oath of Loyalty, and to seek, if necessary, personal vengeance and satisfaction, through a duel or trial by combat. Justice, for Numinous law, is a matter of honour and of being seen to be fair.

What matters, what is important, for Numinous law is the personal honour of the individual and the right, and duty, of the individual to defend their own honour. This right and duty cannot be taken away from the individual by, for example, the State, for that would be contrary to Numinous law, a denial of the freedom of the individual based as this freedom is on personal honour, and personal responsibility to defend that honour.

Numinous law thus accepts that a duel, or a trial by combat, is an honourable way of settling disputes between individuals.

In the matter of duels and trial by combat, Numinous law specifies that there must be an independent referee, Umpire or judge, at least two independent witnesses, and that such duels and trials be conducted in an honourable way according to custom. Numinous law affirms that should any person be injured or killed in such a duel or trial by combat then that is their own responsibility. That is, Numinous law considers such duels and such combats - when performed honourably according to custom - as honourable deeds.

VI: The sixth principle of Numinous law is that anyone publicly accused of a dishonourable deed or deeds has a right to either challenge the person making the accusation to a duel, or of accepting a trial in a Numinous Court of Law.

Should the person so making the accusation agree to a duel, then the matter is considered settled, according to Numinous law, by the outcome of that duel provided it is done in an honourable way.

VII: The seventh principle of Numinous law is that an individual accused of any dishonourable deed or deeds, who has accepted a trial in a Numinous Court of Law, can either elect to have their case heard, in public, with witnesses called, or elect for a public trial by combat between the accused and a member or relative of the family of the person who has made the accusation.

It is up to the Court to ensure that such a combat is fair: that is, that the two combatants are fairly evenly matched in skill and physical strength.

If the accused accepts a public Court, then they are bound by the verdict of that Court. That is, there is no appeal. Thus, if the accused is found guilty, then they must accept exile, or pay whatever compensation is demanded by the Court. According to Numinous law, failure to pay such compensation within the time specified by the Court means the immediate exile of the person, with the type of exile being decided by the Court.

VIII: The eighth principle of Numinous law is that a public trial involves an accusation made by one individual against another individual before a Jury of twelve honourable individuals, with their being a presiding Judge. It is the duty of the Jury to judge the case on the evidence of independent witnesses, and after hearing arguments from the accused and the person who has brought the charge. The accusation must be supported by the evidence of independent witnesses: if there is no such evidence, the case is dismissed. It is the duty of the Judge to pass sentence according to the principles of Numinous law.

Thus, according to Numinous law, the people who should prosecute a case, and who should defend an accusation, are either the two individuals involved - accused and accuser - or members/relatives of their families. That is, someone accused of some dishonourable deed or deeds must either defend themselves in such a Court, or have a member/relative of their family do this. The same applies for the person

bringing or making the accusation: they should if possible present their own case, or have a member/relative of their family present it.

It is also the duty of the person who believes a dishonourable deed has been done to them - or the members/relatives of their family - to find and accuse the person responsible, if such a person has not been seen and identified during the deed, and to find any witnesses to the deed.

Numinous law thus does not accept the absolute necessity of "professional lawyers" or "solicitors", regarding such a necessity as dishonourable and a negation of the liberty of the individual. All the proceedings should be understandable by ordinary people, and involve only the direct evidence of witnesses, whether or not a deed is dishonourable according to Numinous law, and whether or not such a deed has been done by the accused.

An independent witness is defined in Numinous law as a person who is not a member or relative of either the person accused or of the injured party, and who is not bound by an Oath of Allegiance to either the accused or the injured party, or to any member of their families.

Both the Judge and Jurors at such a trial must also be independent by the same criteria, with both Judge and Jurors expected to have proved and be known for their honour by their deeds, their work, their service to the community.

IX: The ninth principle of Numinous law is that if a person who has suffered a dishonourable deed according to Numinous law has no living family members or relatives, then it is the duty of an honourable person in the community to act on their behalf, and so find and accuse the person they believe is responsible if that honourable person sees such a deed committed, or sincerely and justly believes that a dishonourable deed has been committed.

The person who so begins to act is bound by the rules of Numinous law: that is, they must present the case themselves, and can be challenged to a duel or a trial by combat by the person they accuse.

This honourable duty of acting on behalf of a person who has no living family members or relatives, or whose family members or relatives cannot be traced, or who for some honourable reason such as infirmity or sickness, cannot act on their behalf, may be undertaken by a public official appointed to undertake such duties, with this official being publicly known for their honour by their deeds, their work, their service to and on behalf of the community.

The Foundation of Freedom

Numinous law is the foundation, the basis, for genuine freedom, and a society based upon Numinous

law is a just and free society. Any other type of society or government is a denial of liberty, because Numinous law expresses the principle of personal honour, recognizes and accepts the importance of the sovereignty of the individual, and manifests the truth that true justice is only and ever the justice of empathic, honourable, individuals.

That is, Numinous law is built upon the foundation of the importance of honourable individual character. All other types of law, and all other types of society based upon such laws, deny or restrict or destroy individual character, as they deny, restrict or take away the personal honour of the individual and their family and relatives.

The most fundamental belief behind Numinous law is that the sovereignty of the individual is inviolate. The fundamental principle of all other types of law is that sovereignty belongs to the Government, the State or some "Monarch" or tyrant. Numinous law makes the person responsible for themselves and their kin whereas other types of law - and the societies based on such laws - take responsibility away from the individual.

The aim of a modern Numinous movement would be to ethically establish a new culture - new communities - where individuals can live according to the ethics and customs of The Numinous Way - and where Numinous law is the basis for the "law and order" of such communities.

The Clan, Culture, and The Numinous Way

According to The Numinous Way, both clan and culture - as defined by The Numinous Way and as manifest by and in individuals living according to the ethical guidelines of The Numinous way - are and can be expressions, manifestations, of the numinous. That is, both the clan and culture are regarded as supra-individual entities: as types of being, imbued with acausal energy; that is, imbued with life. As such, they are not causal abstractions, but rather living, changing, entities.

The Numinous Way is one means whereby new numinous clans, and new numinous cultures, can be brought-into-being, and thus not only a means whereby the numinous can be presented in and through us, as individuals, but also whereby we as individuals, and such new communities and new cultures as arise, can evolve in harmony with themselves, in harmony with Nature, and in harmony with the Cosmos.

The Clan

Essentially, the clan, as defined and understood by The Numinous ous Way, is just a large extended family, where the individuals are personally known to each other and/or related to each other by family ties, such as marriage. Importantly, what distinguishes a clan is: (1) this personal knowing, these personal, direct, living, relationships; and (2) a certain honourable loyalty, a certain "clannishness", based on this personal knowing and this personal loyalty. [See Footnote 1 below]

Thus, the clan is living: growing, changing, evolving; and it is not tied to or dependant upon any static, causal, un-numinous abstraction such as "race". It is a coming-into-being, and the criteria for "membership", if you will, is not determined by some causal abstraction, such as perceived (outward) ethnicity, but by personal interaction, a personal knowing, based on personal (individual) character. Hence, it is individual empathy - individual personal judgement of individuals, based on a personal knowing - which is important; a relating to individuals directly and personally; and not the classification, and judgement, of an individual or individuals according to some abstract, causal, un-numinous, criteria, such as ethnicity, status, sexual orientation, occupation, gender, and so on, etcetera.

Furthermore, the clan is the basis for establishing new, numinous, communities based on The Numinous Way itself. That is, new numinous clans can express, manifest, presence, the numinous itself by the members of such new clans living according to the numinous principles of empathy, compassion and personal honour. They are thus nexions, regions where numinous law, based upon honour, can be

established, to the benefit of the individuals of such new communities. A numinous clan ceases to be numinous - ceases to presence the numinous and thus ceases to be a living, changing, evolving, being - when individual empathy, individual knowing, individual character, and individual honour, cease to be the basis for inclusion, and there is, instead, a reliance and dependence upon causal abstractions. For a living, numinous, clan is not some ideal or some static abstraction "to be loyal to" or a means whereby self-identity is felt and known and obtained, but rather a living, changing, evolving symbiotic-being personally-known via empathy with the individuals who *are* that living being.

When several clans liaise or co-operate together for their mutual benefit, on the basis of the ethical and numinous principles of empathy, compassion and personal honour, then a new and numinous culture arises, distinguished as such a culture is or can be by a specific, and numinous, ethos. In essence, therefore, a numinous culture is a natural evolution of the clan.

Numinous Culture

A numinous culture is regarded, by The Numinous Way, as a type of being: some-thing which has Life; a presencing of acausal energy here on this planet surrounding our star, the Sun, which star is one star among millions in one Galaxy among billions upon billions of Galaxies in the Cosmos.

A numinous culture arises over causal time, usually through a small group of individuals (usually clan-based) ethically and numinously living in a certain area - which becomes their homeland and thus their ancestral territory - and there, in such places, having shared experiences, and thus partaking of a common heritage, a common history and so on. Over time, this specific culture develops a certain character: a certain nature, which in general serves to distinguish it from other cultures. This character may be manifest in the way of life of the people of that culture, in their spiritual outlook, in their literature, in their natural music (that is, their "folk music"). Thus, a numinous culture is not an abstract, easily defined, static, "thing" but rather is a living, changing, evolving, being - a unique type of life. Such a culture is thus a living symbiotic being - in symbiosis with the being which is (or rather which is presenced in) the land of the individuals who dwell in that certain locality; in symbiosis with that community or that collection of communities and in symbiosis with the individuals of such clans as make such communities. And it is this life, this living, which is numinous, which presences the numinous.

One of the distinguishing features of a numinous culture - of a living culture - is its smallness; its clan-like nature. Another is that those dwelling in its communities still possess an empathy with life and especially with Nature, and often also with the Cosmos, beyond. That is, there is an awareness of "The Numen"; a desire to not commit hubris, to not profane or destroy or undermine what is numinous. A culture ceases to be numinous once it strives for abstractions, and once the ground of its morality moves from the individual, the community, to something dogmatic, abstract, and idealized. That is, it ceases to

be numinous when personal empathy and personal honour become replaced by causal thinking: by individuals identifying themselves with, and judging others by, abstract, lifeless, un-numinous abstractions.

Evolution and Acausal Science

The Numinous Way considers that it is such new cultures which can aid the evolution of the individual, establishing - over a certain amount of causal Time - a more evolved, more cultured, more empathic, more compassionate, more honourable, human species. Such cultures, and their clan-communities, are, or rather should be, the genesis for the next stage of our human evolution, where we leave this planet, which is currently our home, and so live and evolve and diversify among the stars of this and other Galaxies.

However, given that such numinous cultures are small - and may often be rural in nature - how can this Galactic, extra-terrestrial, development be achieved, especially since a numinous culture would most certainly not involve large national or supra-national industries, as it would not be reliant upon the usury, and the supra-national trade and commerce, which all modern States and nations depend upon?

It could and should be achieved by means of the development of a new acausal science, and the development of a new type of technology, based on acausal energy. For a numinous culture - and all empathic human beings - are, both in principle and in practice, opposed to the exploitation of the Earth, and the exploitation of the living beings of the Earth, which exploitation is inseparable from capitalism and the modern industries, and technologies, deriving from, and dependant, upon such capitalism, on such supra-national commerce, and on other causal un-numinous abstractions.

The basis for the new acausal technology is the science of causal and acausal, of the apprehension of acausal energy emanating from the acausal universe by means of living nexions [See Footnote 2 below]. In its beginnings, this new acausal science would involve the identification of acausal energy by acausal means, *sans* causal scientific concepts and causal scientific terms. In its beginnings, this new acausal technology would be the control and application of acausal energy itself, *sans* lifeless, causal, "machines" which require an input of some fuel or some causal energy (such as electricity) to make them work.

In respect of Space Travel, there are two possibilities. The first is the development of entirely new types of machines which generate and use *acausal energy*, and then the further development of the new technology underlying such machines in order to use acausal energy as the source of propulsion. The second is the development of living, organic "machines" - which *are* acausal energy, or acausal beings - and thus the creation, or discovery, of a new type of being capable of travelling, with us or taking us,

among the stars. Of these two, the most likely - at least in foreseeable future - is the development of machines which use acausal energy as a means of propulsion.

For it is this new acausal science and technology - based on acausal energy - which will finally liberate us from our present cumbersome, destructive (of Nature, and of The Numen), interventionist and un-empathic, non-living, causal technology, just as the numinous principles of empathy, compassion and personal honour - manifest in numinous clans and numinous cultures - liberate us from causal thinking, causal abstractions, and thus enable us to establish new ways of numinous, evolving, conscious life: beyond the artificial restrictive abstractions of the past, most evident today in the tyrannical State, in lifeless concepts such as that of the nation, in judging, and pre-judging, individuals, according to some lifeless, abstract, category, some term, some *-ology* or some *-ism*, and especially in our un-numinous need to seemingly identify ourselves with some particular lifeless, abstract, category, term, or *-ism*.

Thus, for perhaps the first time, we conscious evolving empathic human beings can attain, individually, and collectively through our new clans, and new cultures, a genuine freedom.

DW Myatt

Notes:

(1) The origin of the word *clan* shows its original numinous nature - the word passed into common usage in Middle English, being from Scottish Gaelic *clann*, meaning family, from the Old Irish *cland*, meaning offspring.

(2) This "new acausal science" is briefly - and somewhat tentatively - outlined in the now dated essay [Acausal Science: Life and The Nature of the Acausal](#).

The acausal is considered to be a natural part (one particular Universe) of the whole that is the Cosmos, consisting as the Cosmos does of both Causal and Acausal Universes. It is the Causal Universe which we know through causal sciences such as Physics and Astronomy - defined as the causal is by three (causal) spatial dimensions and one, linear, causal Time dimension. The Acausal Universe can be considered as possessing n acausal Time dimensions, and n non-linear and non-spatial dimensions, where the number n is currently unknown, but conceivably is infinite.

As mentioned in several other essays, all living entities, or beings, in the causal, phenomenal,

physical Universe, are nexions - regions where acausal energy, from the acausal Universe, is manifest, or presented, in the causal. The amount of this energy so manifest in the causal has some relationship to causal complexity of the living being, and it is this acausal energy which "animates" the physical matter of beings, making them "alive". So far as we know, we human beings - by virtue of our evolution and our consciousness - manifest more of this acausal energy than the other living beings with whom we share this causal planet, Earth.

Thus, nexions are regions, or places, where the Causal and the Acausal Universes interact, or coincide, or come into contact.

Frequently Asked Questions About The Numinous Way

Version 3.09

Q: What is the Numinous Way?

A: The Numinous Way is a Way of Life: one answer to fundamental questions, such as "What is the Meaning of Our Life?" According to The Numinous Way, the meaning of our life is to live, in harmony with Nature and the Cosmos, so that we can evolve ourselves and, after our causal death, transcend to another type of existence, in the acausal. This evolution of ours is also an evolution of Nature and the Cosmos.

Thus, The Numinous Way conceives of an individual as a nexion - as one, causal, connexion between the life that exists in the causal and the life, the beings, the energy, that exist in the acausal.

The Numinous Way has its own ethics, which it calls Cosmic Ethics, and the basis for these ethics are personal honour, empathy and compassion.

Hence The Numinous Way is a practical, and spiritual, way of living, as well as providing answers to fundamental philosophical, and ethical, questions. The Numinous Way is apolitical.

Empathy may be said to be the essence of The Numinous Way - empathy with life, with Nature; with other human beings; with the very Cosmos itself. From empathy arises compassion - the desire to cease to cause suffering, the desire to alleviate suffering - and honour is how we can do this, how we can restrain ourselves and so do the right, the moral, the empathic, thing.

Thus the ethics of The Numinous Way - and in an important sense compassion and honour are developments of our consciousness: an evolution of our perception, of our very being.

Q: What are the causal and the acausal?

A: The Numinous Way conceives as the Cosmos as having two fundamental aspects - or two types of Time and Space. There is causal Time and causal Space, and acausal Time and acausal Space. The

ordinary, non-living, matter/energy of the Cosmos exists in causal Space-Time. We also exist in causal Space-Time - but, because we are alive, we also have, within us, a certain type of acausal energy. That is, we are a nexion, a connexion, between causal Space-Time and acausal Space-Time. All life, because it is life, has a certain type of acausal energy - that is, it presences acausal energy, in the causal, in causal Space-Time. Acausal energy cannot be created, or destroyed - it just changes the manner of its presencing, or its "strength", its amount.

The acausal energy which we possess, as temporal, causal-living beings, as an individual, as a causal nexion, is just one type of acausal energy.

Q: What does the word numinous mean?

A: As used by The Numinous Way, the term numinous means a presencing of acausal energy, in the causal. In a more ordinary sense, what is numinous is what we might regard as "sacred"; as special. It thus contains, or manifests, presences, beauty, harmony. It reminds us that we are but a single nexion, among many. It reminds us of Nature, and the Cosmos, beyond us - it provides us with perspective. It presences the true meaning of life, the true meaning of our causal existence, since it is manifestation to us, for us, of the essence of Life itself, of The Cosmic Being.

Q: What is a nexion?

A: A nexion is a region, in causal Space-Time, where acausal energy exists, or is manifest, of through and by which acausal energy can be manifest, or can be presenced, in the causal. We, as individuals, are individual nexions by virtue of being-alive, just as Nature is another, supra-personal, nexion - a connexion to the life, the acausality, the energy, of the living-Cosmos.

What needs to be understood is that the Cosmos is both causal and acausal. We are mostly aware of only the causal aspect - the material world around us; our planet; the stars; Galaxies, and so on. But the acausal exists within, and beyond, us - and the Cosmos is a Unity, a matrix of connexions, of causal and acausal. Thus, The Numinous Way conceives as all life - everything that lives, that exists, in the Cosmos - as connected, as part of The Unity, of which causal and acausal are a part. Being aware of this Unity, of how we are connected, of ourselves as one nexion, is the beginning of understanding the meaning, the purpose, of our own lives.

Q: What do you mean by the term presencing?

A: Presencing means the flow of acausal energy, or energies, from the acausal to the causal, or a manifestation of such energies, in the causal. Thus, a sublime piece of music may be said to *presence the numinous*, because it captures, it expresses, it manifests, some-thing beyond us, as individuals - something beautiful, numinous, sublime - and as such it may make us aware of The Unity, of the living-Cosmos, and be or become a nexion itself: a kind of "gateway" through which certain acausal energies may flow, or be presenced, which energies may change our consciousness, our being, our life, in certain

ways, thus changing us, often in a positive, life-enhancing, way. That is, such a work of Art can access certain acausal energies.

We, as individual living beings, are one presencing of acausal energy, as is Nature, to which we are connected.

Q: What is this acausal energy?

A: Acausal energy is discussed in the article *The Question of Time: Toward the New Acausal Science of Life* and in the article *Acausal Science: Life and The Nature of the Acausal* which is based upon parts of the previous article, and an update of it. These articles also outline, in a tentative manner, the nature of the acausal itself.

Basically, acausal energy is the type of energy (or "matter") that exists in acausal Space-Time, and *some* of this type of energy can be manifest, or presenced, in the causal. That is, the type of acausal energy which we know and experience - which gives beings life in the causal - is only one type of acausal energy.

Q: What about the question of suffering?

Empathy makes us aware of the reality of suffering, as it guides us, through compassion and honour, toward an understanding of what is necessary for us to alleviate suffering. The ethics of The Numinous Way guide us toward striving to alleviate suffering: toward refraining from causing suffering to other living-beings. Indeed, the desire not to cause suffering - to be empathic, compassionate and honourable - may be said to be the basis of individual living according to The Numinous Way.

Q: What is Culture?

A: A numinous culture is regarded, by The Numinous Way, as a type of being: some-thing which has Life; a presencing of acausal energy here on this planet surrounding our star, the Sun, which star is one star among millions in one Galaxy among millions upon millions of Galaxies in the Cosmos.

A numinous culture arises over time, usually through a small group of individuals ethically and numinously living in a certain area - a homeland or ancestral territory - through shared experiences, through a common heritage, history and so on. Over time, this specific culture develops a certain character: a certain nature, which in general serves to distinguish it from other cultures. This character may be manifest in the way of life of the people of that culture, their religious outlook, their literature, their natural music (that is, their "folk music"). Thus, a numinous culture is not an abstract, easily defined, static, "thing" but rather is a living, changing, evolving, being - a unique type of life. Such a culture is thus a living symbiotic being - in symbiosis with the being which is (or rather which is presenced in) the land of the individuals who dwell in that certain locality, in symbiosis with that community or that collection of communities. And it is this living which is numinous, which presences

the numinous.

One of the distinguishing features of a numinous culture - of a living culture - is its smallness. Another is that those dwelling in its communities still possess a reverent awareness of, an empathy with, life and especially with Nature, and often also with the Cosmos, beyond. That is, there is an awareness of "the sacred"; a desire to not commit hubris, to profane or destroy or undermine what is sacred, what is numinous. A culture ceases to be numinous once it strives for abstractions, and once the ground of its morality moves from the individual, the community, to something dogmatic and idealized.

Q: Is Culture important?

A: The Numinous Way considers each living culture - each creation of Nature, if you will - to be important, and considers that these living beings should be aided, and evolved, but only by ethical means consistent with the ethics of The Numinous Way. That is, through honour, empathy, compassion, reason, and tolerance. Thus, The Numinous Way considers that the diverse cultures - the different unique cultures which have arisen on Earth - are worth caring about; worth nurturing, in an ethical, tolerant way. It does not wish to see this great diversity of culture destroyed by, for example, the levelling of urbanization, or by the materialism of consumer-capitalism, or by some political ideology, or even by some supra-personal, large and abstract State.

Each individual is and should be, according to The Numinous Way, free to choose what to believe, what to uphold, where and how they live - this personal liberty, this respect for personal dignity, is an essential part of The Numinous Way which suggests that some individuals may choose to belong to, to identify with and to aid in an ethical way, their own ancestral culture, as some may choose to live in a small community where their culture is treasured in a rational and honourable manner, just as some might choose to live in another way such that new local cultures are born and nurtured.

Q: What is the nature of these living beings - such as Nature and culture? Are they acausal beings?

A: They are manifestations of acausal energies in the causal, and as such can be said to be a type of acausal being. They are not purely "acausal beings", though. They presence acausal energy in causal Space-Time. As such, they live - they come-into-being in the causal; they change; they evolve; and their causal existence can end. That is, they, or rather their causal apprehension, their causal mode-of-being, can die - become extinct, in the causal.

Q: What about tolerance and racial prejudice?

A: Tolerance is an essential part of The Numinous Way. Racial prejudice is dishonourable, and therefore against the ethics of The Numinous Way. The Numinous Way regards empathy, compassion and personal honour to be supreme virtues, and these imply that each person must be tolerant and that they

only judge people on a direct individual basis.

Q: What are the ethics of the Numinous Way?

A: The ethics of The Numinous Way - often called Cosmic Ethics, or the Cosmic Ethic - are based upon the concepts of personal honour, compassion, and empathy. One aspect of personal honour is having manners: treating people with courtesy and respect. What is good is defined according to honour and compassion - that is, what is good is what is honourable and what does not cause or contribute to the suffering, or which alleviates the suffering, of other living beings. What is wrong, or bad, is what is dishonourable and causes suffering or which contributes to suffering.

"What causes suffering? A lack of compassion; a lack of empathy; a lack of honour, a lack of self-awareness, a lack of self-discipline, a lack of the Cosmic perspective. Where is this lack of such things to be found? In ourselves, in our craving for pleasure and material possessions; in the abstractions and the ideas which we project onto the world; in political ideology; in dogma, be it religious or social or whatever; in prejudice, and in intolerance, towards others...The great change toward the cessation of suffering - toward a better world - begins with [the] reformation of ourselves, this evolution of ourselves, this inner development." (*A Personal Learning*)

How can we reform ourselves and so evolve? Through compassion, empathy, gentleness, reason, and honour: through that gentle letting-be which is the real beginning of wisdom. One of the most important principles of The Numinous Way is this personal reformation of ourselves: that to restore goodness, and honour - to presence what is good in the world - we need to change ourselves, through developing empathy and compassion, through letting-be, that is, ceasing to interfere, ceasing to strive to change or get involved with what goes beyond the limits determined by personal honour. Honour is only ever personal - and relates to that which affects us, as individuals, and those near to us, such as our family.

Q: What is The Cosmic Being?

A: The Cosmic Being is regarded as the Cosmos in evolution, with Nature representing one manifestation, one incarnation, of the Cosmic Being on our planet, Earth. In a quite profound way, we are this Being - or rather, we are the incipient consciousness of this Cosmic Being, who, or which, is The Unity, composed of the matrix of causal and acausal connexions - the matrix of nexions - which are the living-beings of the Cosmos, both causal and acausal.

That is, the Cosmic Being is manifest in us, because we are a nexion. Furthermore, we can aid this Being - contribute to its increase in consciousness, its awareness, its evolution - or we can in some ways harm this Being, for this Being is not perfect, or complete, or omnipotent. It is us - all life, everywhere in the Cosmos - existing, changing, being, evolving. We aid this Being when we access acausal energies through such things as honour, compassion, empathy - and especially when we change ourselves, when

we become more self-aware, when we develop our understanding, our own consciousness, our reason, and when, at our causal death, we move-on, into the acausal, bringing with us the acausal energies we have "collected" during our causal existence. We harm this Being - and the evolution of the Cosmos, and the aspects of this Being presented as individuals, as Nature, as other living-beings - when we contribute to suffering, or cause suffering, or do what is unethical and dishonourable, for such things remove acausal energy from us, or distance us from acausal energy.

Thus, there is an interaction here - an on-going creation and evolution, of which we all are a part, although many of us do not see or understand this, such is our lack of empathy with other living-beings, our lack of empathy with Nature, and our lack of empathy with the Cosmos itself. For the Cosmos is alive, just as much as Nature is alive, here on this planet which we call Earth.

Q: What about life after death?

A: The Numinous Way posits that the acausal energy which we, as an individual possess by virtue of being alive, by virtue of us existing, having-being, in the causal, is not destroyed when our physical bodies die. Instead, this acausal energy is returned to acausal Space-Time, since the physical nexion - our physical being, in causal Space-Time - no longer exists.

The Numinous Way understands this physical life of ours as a means - never to arise again - whereby "we" can evolve toward the acausal. We can do this by strengthening the acausal within us while we exist in causal Space-Time. This involves us in cultivating honour, compassion and empathy - in using our will to restrain ourselves, to do what is right, honourable, and compassionate. Why do these things do this? Because they do or can presence acausal energies, and so we can access certain acausal energies through them, and so change ourselves, so "evolve" thus acquiring for ourselves more acausal energy.

At present, we cannot express in words or even concepts the true nature of this next acausal existence, except to posit that it is and will be an evolution of our own self-consciousness: a returning to The Unity where our self expands to include the consciousness of The Unity, to be, in one sense, the consciousness, the awareness, of the Cosmos itself. This is so because of the nature of the causal and the nature of the acausal. The causal - where we exist, as physical beings - is bound by causal Space, and Causal, linear, Time. So there is birth, life, death: a beginning and an end, separated in both time and space; causal change and causal movement. The acausal, however, is not bound by causal Time nor by causal Space: it is, "everywhere at once" and "eternal" (when viewed via causal Time).

What about Prison? Did I not read somewhere that, according to The Numinous Way, prison is barbaric?

The Numinous Way regards Prison as an unethical method of dealing with those who are without honour and empathy, who lack compassion, and those who - perhaps overcome by their desires or by some emotion - do something dishonourable and unethical which affects other people.

As mentioned in the now somewhat dated essay *Honour, Justice and Penal Reform* until a new type of society, new communities, a new culture, arises, based upon the ethics of empathy, compassion and personal honour - and which thus has Numinous Law as its basis - then it is ethical to work toward penal reform, just as it is ethical to work toward ending the suffering we inflict upon animals by, for example, becoming vegetarians, and ceasing to use animals for so-called scientific experimentation.

Q: Is there any relation between The Numinous Way and other religions, such as Buddhism?

A: Only in so far as both understand the nature of suffering and the causes of suffering. But they are distinct answers to the questions about life, and existence. It could be said that The Numinous Way is somewhat more rational, positing as it does concepts such as causal and acausal, and that The Numinous Way is aware of Nature, and the Cosmos itself, as living beings, whereas Buddhism is not.

In addition, personal honour is central to The Numinous Way, whereas personal honour is not central to, or even important in, Buddhism. Personal honour sets moral guidelines for personal and social interaction with other human beings, and from it a cultural community derives their laws. In essence, honour is the basis for genuine freedom, since freedom, correctly and morally understood, is a respect for the autonomy of the individual.

Q: What about Christianity and Islam?

A: The Numinous Way is quite different from both Islam and Christianity, and indeed incompatible with them. For more details, see the essay *The Theology of The Numinous Way*.

"The Numinous Way is but one answer to the questions about existence, it does not have some monopoly on truth, nor does it claim any prominence, accepting that all the diverse manifestations of the Numen, all the diverse answers, of the various numinous Ways and religions, have or may have their place, and all perhaps may serve the same ultimate purpose - that of bringing us closer to the ineffable beauty, the ineffable goodness, of life; that of transforming us, reminding us; that of giving us as individuals the chance to be cease to cause suffering, to presence the good, to be part of the Numen itself." *Presencing The Numen in The Moment*

The Development of The Numinous Way and Other Questions



Q: Can you explain something about what led you to develop The Numinous Way?

A: It arose from my diverse experience, my involvement with and study of various Ways, various religions and various philosophies. I found the answers that they gave to be unsatisfactory in one or many ways, so I began to think deeply about these questions and arrived at certain conclusions: my own answers. It is these answers - the result of over thirty five years of study and practical involvement - that developed into The Numinous Way, or as I first called it, the Way of Folk Culture.

Thus, my own thinking has evolved slowly as a direct result of my practical experience of, my knowledge of, my study of, these various religions and Ways - such as Islam, Buddhism, Taoism, paganism, Christianity.

Q: Can you give some examples of these unanswered questions?

A: In respect of nearly all of them, I have never found a satisfactory answer to the question, to the reality, of the diversity of cultures and their homelands. That is, I considered, and consider, that there is a living-being which is a particular culture, with such a culture having been brought-into-being (or born), and that this being is part of Nature - an emanation, a manifestation, a presencing, of Nature - and that we, as individuals who are or may be are part of a culture, a community, are also a nexion. As I have described elsewhere, this living-being is somewhat different from the living beings we are familiar with - different from the types of life that exist on this planet we call Earth. They are different insofar as they represent a type of acausal being, whereas the life with which we are familiar are essentially causal beings. That is, these acausal types of life, present on this planet, are not separate, distinct, entities or beings described by finite causal Space and causal Time - rather, they are multiple-nexions, a collocation of nexions. Thus, we individuals are - or importantly, can be - but part of the being which is our culture, as this being which is or which can be our culture is but part of the even larger being which is Nature, and as Nature - a presencing of Life, of The Numen, on this planet - is but part of the living evolving

being which is the Cosmos.

It is thus a question of dwelling in harmony with a particular living-being - a culture - which is a certain manifestation of Nature in a particular locality, which, by the nature of such a living-being, is a small area which we know personally. It is also a question of realizing that we can, by living in small rural communities according to the ethics of empathy, compassion and honour, develop in a natural way a new culture, many such new cultures: bring more Life into-being and thus aid the evolution of the Cosmos itself.

All the conventional religions and conventional Ways of Life either do not accept the reality of there being a living-being such as a culture, and Nature, or they by their very dogma and beliefs work against such living-beings. That is, they tend to undermine such living-beings, and thus go against that harmony, that empathy with all Life, which we should know and feel and which provides us with an understanding of the meaning of our own individual existence.

Another example is the question of honour. The Numinous Way regards honour as the basis for genuine freedom. Honour creates - honour is - true justice. Furthermore, honour is related to, dependant upon, empathy and compassion, and it is these three virtues that form the Cosmic Ethic, and which thus express the essence of The Numinous Way. All other Ways, or religions, either ignore honour, or do not regard it as central to their own ethics.

Another example is the question of suffering - of the all-powerful Divinity, the all-powerful Supreme Being of conventional religions, allowing the continuation of suffering and allowing dishonour and all that proceeds from dishonour, such as oppression, and cruelty. The conventional answers for this problem of allowing suffering - or, to use the terminology of theology, the answers to the problem of evil - essentially revolve around, depend upon, concepts such as Heaven and Hell, Jannah, sin, and Judgement of us, by some Supreme Being. The Numinous way dissents from this view, from these concepts, and posits instead a simple cause and effect, and the principle of personal change: of us using our human nature, our will, to change ourselves for the better. We do this because we understand and accept ourselves as one nexion - as one connexion among the matrix of connexions which is the Life of Nature and the Life of the Cosmos beyond. Thus, The Numinous Way views all life as a nexion - a place, in causal Space and causal Time, where acausal energies are present. That is, what makes a certain type of matter alive is this acausal energy. According to The Numinous Way our foremost duty is to cease to cause suffering - to reform ourselves, to change ourselves, to evolve ourselves, by upholding the Cosmic Ethic. This means we have or develop empathy and compassion - that we treasure Life, and all presencings of Life, here on this planet, and elsewhere. That we aid the beings which are Life, which manifest Life, such as Nature, and in culture, and that we must only aid such beings in a moral, an honourable, way.

Another example is the question of revelation. Conventional religions such as Christianity rely on revelation - on some person, or some people, being favoured, or "chosen" by some Supreme Being, with there thus being a revelation to this person, or these people. The Numinous Way dissents from this view, believing that there is no perfect, all-powerful Deity, no Supreme Being, no God in the conventional

sense - but rather a Cosmic Being, a living Cosmos, of which we human beings, and Nature, are a part. The Numinous Way accepts that this living being which is the Cosmos is changing, evolving, and that we are part of this evolution, this change; indeed, that we can aid this evolution, or we can, by our life, harm this evolution. Furthermore, this conventional answer of revelation also requires that we accept that we human beings are somehow special: that God concerns himself with us, like some kindly father - and does not tell us about the other life in the Cosmos. Thus, for instance, if Jesus died to redeem us - does he have to suffer and die on other planets where conscious life exists? Such questions seem to pose unresolved dilemmas for conventional religions, for it seems inconceivable to me that we human beings are the only sentient life in the Cosmos.

Another example is the question of scriptural authority - of seeking answers in some revealed Holy Book, some scriptures. This even applies, it should be noted, in the case of Buddhism, where answers to moral questions, and what are regarded as social issues, ancient and modern, are referred to the teachings of the Buddha as contained in such works as the Pali Canon. This produces a type of attitude to life which The Numinous Way dissents from, for reasons I have explained in others essays and dialogues.

Q: Can you briefly describe, then, the attitude of The Numinous Way?

A: The attitude is one of empathy, compassion and honour - of a gentle letting-be; a gentle striving, a dignified quest, for true harmony, for balance. This is balance with Nature, with other life, with the Cosmos itself. Of being guided by the simple precepts of honour, compassion and empathy. Of accepting that we can indeed change ourselves for the better by upholding these precepts. Thus, we do not need scriptures; revelation. The answers we seek are all around us - manifest in Nature; in the presencing of Life; in the beauty of Nature and the beauty of the Cosmos; in the perspective of Nature and the Cosmos; in the understanding of ourselves as part of the matrix of Cosmic Life, as part of the Cosmic Being. This really is quite simple, and quite human. Joyful and rather relaxed - that is, it is compassionate, and tolerant.

Q: But aren't you being somewhat intolerant in criticizing, as you have in your previous answer, other religions and Ways of Life and making it seem that you, in The Numinous Way, have the right answers?

A: All I am seeking to do is to rationally give the answers I have arrived at, through reason, empathy and experience. It is for others to consider these answers, and judge them. They may find them useful, or they may not. They may agree with them, or some of them; or they may not. As I have stated several times recently, I do not consider I, or The Numinous Way, have any monopoly on truth - I have made enough mistakes in my life to realize that my answers may be incorrect. As for other Ways and other religions, as I have also said and written recently, they may express truth, or hint at it, or guide others toward it, as they may and sometimes do presence The Numen, or manifest those qualities, those virtues - such as compassion, honour, and love - which are important for us, as human beings. I respect the beliefs of others, and have no wish to undermine their faith, or whatever Way of Life they may have accepted or are drawn toward.

Q: In your comment about Christianity above you mentioned God as some kind of father-figure. Isn't

that idea now rather out-dated and a somewhat superficial understanding of God and Christianity?

A: To be pedantic and unpartizan, we should perhaps speak about the Nazarene religion, and about Nazarene theology, rather than about Christianity, given how many people do not accept Jesus as a Messiah or as The Messiah - but we shall pass over such pedantic things!

It is true that there has been a great development in Christian theology, in how God is understood and perceived, and in how Jesus is understood and perceived. This is a natural evolution of religion, as answers are sought to questions which were not posed previously, and as our knowledge and experience and understanding grow over the centuries, through philosophical and religious dialogue. Science has also played a part, bringing us new understandings, new insights, new knowledge, and providing some plausible alternative explanations: one thinks here, for example, of our origins as a species and the great changes that have taken place in and on this planet over millions upon millions of years.

Thus, in a way, theology adapts itself, and often strives to express what it regards as the fundamental truths and insights of its own Way in new language, in new terms. Theology changes as new questions are asked. But one of my essential points is - do we really need this theology? Do we really need the revelation, and ideas, and concepts such as God, sin, religious redemption, faith?

That is, is it possible for us to live morally without positing some supreme Being, God, and/or some revelation from this God? Can we have a genuine morality, a cessation of suffering, without God and religion? Without faith; without some Master, to guide us? Can we have empathy without God? Can we have humility without God? Can we change ourselves for the better without the concepts of Sin and Heaven and Judgement Day? Can we redeem ourselves without Jesus or the Buddha or Muhammad?

Of course, I admit the valuable role that ethical religions and ethical Ways of Life, such as Buddhism, have played, and still play, in changing people for the better, and in striving to change the world for the better. But this is not to assume that they are the only answers, the right answers - that there are not alternatives which do not require a Supreme Being, that do not require revelation, that do not require scriptures, or some Holy Book, or some caste or Priests or scholars to interpret these scriptures, such books.

For another question regarding revelation - be it Christian or Muslim - is that if God, or Allah, or the Supreme Being is perfect, and All-Knowing, then why are the books containing the revelations, containing the word of God, of Allah, are as they are? Why do they not contain information - such as scientific information - unknown at the time, and why are they not clear, precise, and not open to interpretation? Those who believe such works of revelation to be divinely inspired, or to be the actual word of God, of Allah, have answers to such questions - and all these answers require us to have faith; to believe that God/Allah considered us, or considers us, to be in need of guidance, in terms that we could understand, at the time of such revelation and given the nature of the people to whom the revelation was first addressed, and that the form of revelation is itself a kind of test, for us. But The Numinous Way dissents from this view, and posits a Way of Life, a perspective, and answers, which do not require the assumption of God, the assumption of revelation, and the changing theology which always derives from such things.

Q: But isn't the Cosmic Being just another name for God?

A: Most certainly not, although perhaps the distinction has not been made as clear as it should have done or could have done.

God, and Allah, imply a perfect, all-powerful Being who is conscious in a quite literal way and who is also supreme, The Creator. This Being is Unchanging, and we are enjoined to worship this Being; to obey this Being, as we are told we shall one day be judged by this Being, who will reward us, or punish us. This Being may be said to watch over us, to guide us, and to be concerned about us - and our relation to this Being is one of a certain if not literal inferiority. We are the creations of this Being, as our Fate depends on, or is determined by, this Being, to whom we can pray and make supplications, either directly, or, in the case of Christianity, through certain intermediaries, such as The Blessed Virgin Mary.

In contrast, the Cosmic Being is the Cosmos in evolution; this Being is not perfect; not all powerful; and it is also changing, evolving, just as it is not outside of the Cosmos, or outside of us, or outside of life. Rather, this Being is the Life of the Cosmos, as we are part of the consciousness of this Being, and just as we can aid this Being, or harm this Being, by what we do, or do not do.

Thus, our relationship to this Being is very different from the relationship which Christianity and Islam posit vis-s-vis our relationship with God and Allah. In a profound way - very different from theology - this Being is within us because we are a manifestation of Life; because we are one nexion among the matrix of nexions that are the Life of the Cosmos. We, and all life, in the Cosmos, are this Being, changing; this Being evolving, learning, developing self-awareness, consciousness. Thus, we have a duty of care, toward this Being; a duty of love and compassion - not some duty of obedience; not some fear. Furthermore, we determine our own Fate, to a great degree - because we human beings possess the ability to change ourselves for the better; the ability to participate in a positive way with the evolution of Life and thus the evolution of the Cosmos, with the evolution of the Cosmic Being.

That is, our life, our existence, our very Thought, can and does have an affect, on us, on other human beings, on Life, on the Cosmos. In truth, our purpose is to attain a correct, a natural, balance with Nature, with the Cosmos, and thus within ourselves - to change ourselves in a positive way - so that we can cease to cause suffering, and can consciously participate in this evolution, which becomes our own evolution, in both causal and acausal Time and Space. We participate in it through empathy, which correctly understood, is an extension of our existence, our consciousness, our Thought, our being, and the beginning of this change is to appreciate, to feel, the perspective of Life, of the Cosmos; to understand ourselves as but one nexion, one small presencing of Life upon one planet. Hence, our prayer is empathy, as us causing suffering is us harming this Being, harming Life, and undermining the natural balance which is necessary for Life and for positive change, for evolution, with evolution here understood as the increase of empathy, the decrease of suffering, the increase of consciousness.

However, it is perhaps possible to equate this Cosmic Being with God, with Allah - The Compassionate, The Most Merciful - as some Christian mystics and some Sufis have done. Or, at the very least, to find some common ground between such a cosmic Being, and that Being we know as God, as Allah, The

Compassionate, The Most Merciful. It depends on the assumptions made; on the perspective; on ontology.

Q: What is your reaction to - and do you have any comment on - those people who say you that because you have been associated in the past with so many causes and religions that they cannot take what you write seriously?

A: For many years, I have not been bothered by what people say or write or believe about me, for I go and have gone my own way - and this personal way, for many many years, has been a journey of exploration, of discovery, of experience, and of making a multitude of mistakes, many of which mistakes caused or contributed to suffering. Outward appearance - of belonging to or adhering to a certain cause or Way - is not the same as inner essence.

Over the past seven and more years I have reviewed every thing I believed in, as I have also tried to admit my mistakes, and learn from them. I have also sought to answer some of the most fundamental and perplexing questions about life, about our existence. I had been searching for such answers since I was around thirteen years old, and in the course of this search I sought practical involvement with many of the major religions of the world. In this search, I have gone beyond Christianity, Buddhism, and nationalism, and beyond all politics - creating, in effect, a new, apolitical and ethical Way of Life which may well be important for us, as human beings, and important for Nature and the living-beings of Nature. But these are just some of my answers, as The Numinous Way can be considered just one philosophy of life among many. Other people are free to reject these answers, this new philosophy - and I am not concerned if they do so reject them; for there is no longer any desire to proselytize; no fanaticism; no arrogant belief that The Numinous Way is right: only a gentle feeling about life, a certain empathy with Nature, with the living-beings of Nature, with the Cosmos itself, Only a certain knowing of the natural beauty of living, the natural beauty of existence which we humans, sadly, so often undermine, obscure or tend to destroy through our ideas, our abstractions, our arrogance, our hubris, our selfishness, our lack of honour, our lack of empathy and compassion.

Rigorously following where Cosmic Ethics - the ethics of empathy, honour, and compassion - lead, we arrive at certain conclusions, which some or many people may dislike, for whatever reason or reasons. Thus, The Numinous Way rejects what is called racism, racial prejudice and the immoral notion of racial superiority; rejecting the abstraction of race, of nationalism: of using such things to judge individuals or to assign a value to an individual. In addition, The Numinous Way leads to an affirmation, on moral grounds, of such things as vegetarianism. Also, following this, we cannot find any moral justification for large scale war, or any moral justification for the primitive and barbaric concept of imprisoning people for years.

The guidelines of The Numinous Way are the morality of honour, empathy and compassion. Those who adhere to this Way are not concerned about what is termed politics, or about "being popular", or how The Numinous Way itself is regarded. They are as they are, as I am as I am. Those who have taken the trouble to read such things as the letters of mine which have been published, my recent writings, and

my poetry, should be able to understand the progression of my thinking over the years, and my doubts about other Ways and my continuing search for answers. Certainly, and especially in my personal letters of the last three years, I have striven to be honest about my feelings; about my doubts; about my mistakes; about the inner struggles that have sometimes consumed me, often as a result of some personal tragedy.

As for those who make personally offensive remarks about me - I might ask them what criteria, or what information, they use to base their views, their opinions, on, and if they know or feel what honour means, for certainly the honourable thing is to take the trouble to find out, in person, to seek to know, or to keep quiet about someone they have no direct personal knowledge of. Certainly most of the views and opinions of such people seem to be ill-informed, or based upon rumours or dis-information about me, or derive from their own often dishonourable feelings or instincts. But such is human life and human nature - for the present, as it has been, sadly, for thousands upon thousands of years.

Q: In some of your most recent writings you have stated that you - and the The Numinous Way itself - have gone beyond even the concept of the folk. Can you explain this in more detail?

A: When I began developing what I first called "Folk Culture" and then The Numinous Way of Folk Culture, there was still some importance placed on what I described as "the folk", which I then considered as a living-being, a nexion, which I assumed was distinct from the abstract idea of race. Indeed, I tried to make a clear distinction between "race" and "folk", writing that a folk was essentially a clan, a tribe, of individuals - a small grouping - who shared the same ancestral heritage, the same genetic heritage, and who dwelled in the same area. I contrast this with the abstraction of "race" and regarded small, rural "folk communities" as worth conserving and nurturing, or worthy of being brought into-being.

However, the more I developed the ethics of The Numinous Way, the more I realized that, if used as a criteria of judgement, of value, this "folk" was itself divisive, an abstraction, and thus a cause of - or the potential cause of - suffering and intolerance, of judging other than by empathy and the criteria of honour. That is, to promote such a thing was, and is, in itself unethical. Thus I have had to abandon this concept of "the folk" as a necessary criteria, as one foundation, of The Numinous Way. Such a concept as "the folk" now has no place in The Numinous Way.

In essence, therefore, The Numinous Way, as finally developed, is a personal and ethical way of living, founded on the virtues of empathy, compassion and honour. The aim is for individuals to reform themselves, and live in an ethical way, and to - if they consider it necessary - to join with others and so live as a small community, concentrating on their own concerns. From such communities a new culture - or several new cultures - may arise, and if they do, they do. But there is no aim, *per se*, to create such communities, or cultures, and certainly no demand or expectation to "preserve" whatever communities or cultures that may arise. There is certainly not any attempt nor desire nor need to create such communities according to any abstraction, according to any presumed or manufactured "ideal", such as what is termed "race", or "volk/folk", for all such abstraction and ideals are immoral and un-numinous, and undermine, obscure or destroy our true human nature, that connexion we are to all life, to the Cosmos, to other human beings.

Q: You mentioned the beauty of life - can you expand upon this?

A: Yes, I do feel that life is and should be beautiful: that we should, each and everyone of us, be able to feel this beauty, experience this beauty. Life has so many wonderful possibilities, just as we human beings are wonderful beings - full of potential.

This is why allegories such as the mythos of Jesus, of the Passion, can and have filled us with wonder and joy - why such allegories, such mythos, still move us and still are sought. For they remind us of what many of us feel, deeply: that life can and should be good. That there is a meaning, somewhere. That certain things are wrong; and certain things are right. We human beings need to feel, to know, The Numen - we need to have what is numinous presented in our life, through something: be this a mythos; a fable; a legend; an allegory; a ritual; a ceremony; a piece of music, a loving partner, a religion, or a Way of Life.

But we are still half-savage; still half-barbarian, or, rather, often more than half - and so commit hubris: we trample down, upon, what is numinous; we scorn it. We let our desires overwhelm us and create, perpetuate, suffering. We can be and often are callous, and in thrall to abstractions, to ideas, which we worship and which we put in place of The Numen; abstractions and ideas such as some nation, or some State, or some leader, or some religion, or some political view, some ideology, some *-ocracy* or some *-ism*, which we seek to impose upon others by brute force, through propaganda, through war.

So, instead of letting The Numen - the beautiful, the sacred, the numinous possibilities of Life, the matrix of the nexions of the Cosmos - suffuse us and live within us and change us for the better, we kill; we torture; we lie; we imprison; we steal; we cheat; we connive; we manipulate. Instead of reforming ourselves, first, and being moral, and being content with seeking an inner harmony, we become hypocrites and seek to impose ourselves, and our abstractions, our *-ologies*, upon others while forgetting or ignoring or not even knowing our own faults, our own failings, our own weakness.

Now, we are reaching the stage - partly due to technology - where even the balance of Nature is threatened by our hubris, our arrogance, our barbarism, our inability to control ourselves, our addiction to ideas, materialism and hypocrisy. How many millions upon millions upon millions of people have been killed - how many injured; how many have suffered - in the past hundred years through wars, conducted with weapons created by technology? How much devastation has been caused by these wars? By the rapacious materialism of capitalism; by our own greed? In many ways, technology has not freed us - it has enslaved us, and made us able to commit hubris, to practice hypocrisy and greed, to conduct war and oppression, to commit injustice, on a scale far larger than our so-called barbarian ancestors. Technology has also enabled us to distract ourselves - to allow us to be distracted - from the Numen of Life, just as it has distanced many of us, especially in what is called the West, from Nature, from the slow natural rhythm and quietness of Nature which often is the beginning of personal wisdom. In place of this naturally-grown, personally acquired, wisdom we imbibe abstractions, vain empty cleverness, and propaganda, with many people becoming like some mass-produced clones: their ideas, their way of

life, their opinions, their desires, their prejudices, given to them, manufactured for them, by governments, by Corporations, by commercial and political factions.

In all these things, the beauty of Life becomes lost or can become lost. It certainly has become lost for millions upon millions of people, world-wide, who are starving; who are oppressed; who are under occupation by some foreign Army or controlled by some tyrant or some tyrannical idea or some political abstraction. It is certainly lost for the millions upon millions who daily suffer some dishonourable deed undertaken by another human being - a rape, perhaps; a killing; a robbery... So many thousands of years for so little understanding; for so little real, inner, change toward harmony and the cessation of suffering.

In many ways, many of those in the West are indeed fortunate because their societies are fairly stable and prosperous, and they have a certain freedom, and a certain leisure, so that they and we can feel The Numen - become aware of beauty, or are aware of beauty, presenced in a piece of music, perhaps; or through a walk in some beautiful countryside; or through a personal love; through a work of Art, or literature, or through some other particular intimation. They are also fortunate in that they have a vast treasure of such presencings - in recorded music, for instance, or through accessible literature and Art - as they also have such people as professional artists, musicians, and Institutions supporting these, and centres of learning, many with a long tradition. Thus, they can attend concerts of glorious numinous music performed well, as they can seek out and learn about and appreciate the Art, the music, the literature, the learning of the past.

Many in the West are thus fortunate, even though certain intimations of The Numen, certain manifestations of beauty, are increasingly disappearing and often not appreciated, within the societies, the homelands, of the West. In particular they are losing, in their modern urbanized, technological way of living, in their quest for more luxury and comfort, an appreciation of the beauty, the quiet, of unspoilt Nature - as they are losing the natural, unspoilt places where the beauty and the quietness, the sacredness, of Nature can be felt and known and appreciated. This is very sad, but is a natural consequence of our greed, our desire for comfort, our selfishness, our failure to place ourselves in the context of Nature, in the context of the Cosmos - that is, it is failure of morality, a failure to appreciate and feel beauty; a failure of meaning. Some would also say: it is a failure to know God, a failure to know Allah - The Compassionate, The Most Merciful - which failure results from the pride, the arrogance, of hubris, which hubris it seems increasingly coming to be the way of the West.

Q: But didn't you, for a long time, preach and agitate for the violent overthrow of the West?

A: Yes, because I myself was in thrall to various abstractions and because I did not fully understand the morality, the perspective, involved.

To evolve - toward a genuine empathy with all life, with Nature and the Cosmos, toward the next stage of our existence - The Numinous Way inclines toward the view that we must develop an inner harmony which is a reflexion of the harmony of Nature and the Cosmos. To do this, it suggests that we must gently strive to presence the numinous in our own lives, and learn to abide in acausal Time rather than in

the causal Time of the modern world with its hubris and lack of empathy and compassion. That is, there should be an inner change, an inner transformation toward the numinous, toward The Numen, toward beauty and harmony, and it is this inner, personal, individual change which is moral, which presences the numinous and which thus does not cause suffering or add to suffering.

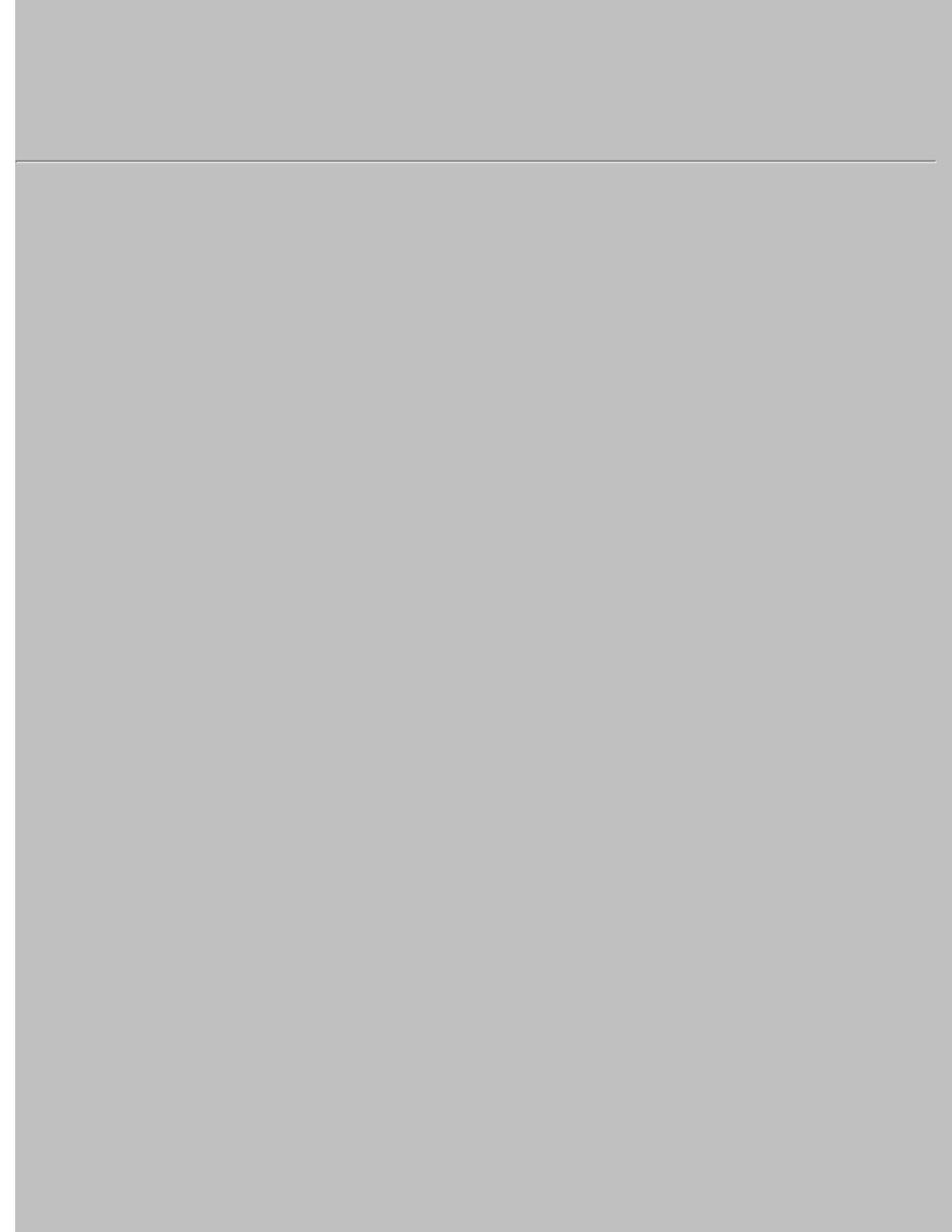
According to The Numinous Way, the change of agitation, of political strife, of revolution, of armed struggle, is a causal change, based in causal Time, and often or mostly causes suffering, creates suffering, adds to suffering, and more often than not does not contribute to the development of genuine inner harmony, to the presencing of the numinous. That is, it undermines and often destroys the beauty of Life, as the changes it provokes or causes or almost always only temporary ones, lasting a few years, a few decades, at most a hundred years or so. Thus, the suffering such causal provokations cause does not achieve what the adherents of such provokations believe they do. I, in my limited way, know this from experience, for I made this mistake myself, many times over the decades.

What does fundamentally change people, the world, toward The Numen, toward a genuine understanding and appreciation of Life, is that which expresses, which presences beauty; that which is numinous - and it is these changes caused by such presencings which endure, long after some revolution, long after some war, long after some Empire, long after some tyrant, and long after some political Party or other. Why do such things endure so? Because they express, they capture, they presence, something of the acausal, while causal forms - such as some political strife or struggle - are firmly rooted in the causal.

But this understanding aside, we must also judge such causal things - such transient forms such as some struggle, political or otherwise - morally. That is, we must apply the ethics of honour, compassion and empathy, the ethics of The Numinous way, to such things. Thus, do such things alleviate, can they alleviate, suffering? Do they cause suffering? Do they take away personal honour? Do they allow for personal honour? Judged in this way, we find such things immoral.

Q: Are you documenting one person's journey through life, to thus inspire others to live as some kind of explorer?

A: I am just attempting to write as and when as an aid to my own self-understanding and insight and development. If others find what is written of interest or value, fine; if not, it does not matter. I am not interested anymore in inspiring others in some kind of political or even social way - only in working things out for myself; moving forward; ceasing to cause suffering. To make public what is written so that others can see my errors, my mistakes, my searching, my answers, and so there is a public record, assuming anyone is interested, of those answers, and this questioning and this inner struggle, and it has been a struggle, these past seven to eight years, and especially these past two years. If what I write contributes in some small way to some others, however small in number, understanding themselves, the world, the Cosmos - so that they cease to cause suffering, and aid The Numen, in whatever way - then that is and would be good.



Honour, Empathy and the Question of Suffering

Can you explain in more detail the relation between honour and empathy and how this relates to the question of suffering?

Empathy may be said to be the essence of what I have called The Numinous Way - empathy with life, with Nature; with other human beings; with the very Cosmos itself. From empathy arises compassion - the desire to cease to cause suffering, the desire to alleviate suffering - and honour is how we can do this, how we can restrain ourselves and so do the right, the moral, the empathic, thing.

That is, in an important sense, personal honour is a means of living in an empathic way - how we can be compassionate, and empathic, in our lives, in our interactions with other human beings, and indeed with all other life. For the basis of personal honour is the desire to treat other people - other living beings - as we would wish to be treated. Having manners, modesty, being polite and gentle, are part of honour, because these things enable us to relate to people in a moral, empathic, way.

What about animals? You have written about respecting all life and not causing suffering to animals - does this mean you accept that animals have rights?

In respects of animals, it is a question of respect and empathy, of knowing and feeling the connexion that we, as individual human beings, are with all manifestations of life, human, animal and otherwise. We should treat animals as we ourselves, as individual beings, would like to be treated. Would we wish to be subject to pain? To suffer? Would we wish to be captured, and held in captivity, and experimented on, and breed for food and for slaughter? No, of course not. In an earlier essay of mine, I gave an analogy concerning a race of aliens - sentient extra-terrestrial life-forms who possess technology far superior to ours - who come to Earth and who treat us as we treat and have treated animals: as property; as some commodity. Such an analogy should place us, and other life in the Cosmos, in context - providing us with the new Cosmic perspective, the new Cosmic ethics, we need, in place of the ego-centric, human-centric, arrogant perspective and ethics of the past.

Thus, we need to feel and know - to accept - how we are but one small manifestation of Life, connected to all life in the Cosmos. What we do, or do not do, has consequences for ourselves and for other Life. To have empathy - to be empathic - is to be an evolved and evolving human being: it is to be and behave as an adult, a rational human being rather than as the children we have been for so many thousands of years with our tantrums, our squabbles, our pride, our need to fulfil our own desires regardless of the suffering we might or do cause to others, to animals, to Life.

As for "rights", that is an abstract concept, imposed upon Life, and like all concepts, it distorts what-is, and encourages conflict and suffering because it posits some ideal which it is believed can and should be

striven for. Correctly understood, it is empathy which is important - not such an abstract concept as "rights". From empathy there is compassion, and personal honour, for such honour, as I explained earlier, sets the practical limits of our personal behaviour, and thus prevents us from going beyond the boundaries which empathy sets.

In essence, therefore, empathy takes us far beyond the classification of concepts and the sterile, rather uncompassionate debates that revolve around such concepts as "rights". Thus, there is no need to debate, for example, whether some or all animals are sentient, or whether they are "intelligent" according to some abstract criteria, for such questions are irrelevant, from the perspective of empathy, from the perspective of the matrix of the Cosmos. We have - or can develop - an empathy with life; an appreciation of Life itself; an understanding of the possibilities that life presents.

But we are encumbered by the dead-weight of our own arrogance, our hubris, our belief we are "superior" to some other life on this planet.

You have written recently that you regard The Numinous way as fundamentally a-political, more of a spiritual way of life. Has this fundamental change in your beliefs been the result of your own experience these past six or more years, since surely you previously agitated for political, revolutionary change?

There certainly has been a fundamental change, as a result of my thinking, and my experiences, some of which have been deeply personal, and occasionally tragic. In essence, I have come to feel, know and understand the value and importance of empathy, compassion and human love, and to realize how abstractions - be they political, religious or even social, and be they forms, constructs, ideas or ideals - undermine and are contrary to the empathy, compassion, love and personal honour that are the essence of our humanity. All such abstractions cause suffering. This is the inescapable reality. For adherence to such abstractions, the pursuit of such abstractions, always results in conflict and suffering, and as I have learnt, and remarked in recent essays, good intentions are no excuse, for it the cessation of suffering that is the most important thing, not some abstraction, not some ideal, not some cause, not some vision or dream of the future.

For decades, I myself in my error, in pursuit of some so-called glorious vision or some ideal, pursued such abstractions, and in the process contributed to, and caused, suffering. For year after year I made excuses, controlling my natural empathic nature, my instinct for compassion, by believing that "sacrifices" have to be made - that it was acceptable, in order to have a better future, to use violence, to encourage struggle, and war, and conflict: that if people had to suffer and die to preserve "this", or create "that", then it was necessary; harsh, but necessary. That view, however, is morally wrong; reprehensible. We should no longer make excuses for ourselves, for no cause, no abstraction, no ideal, no construct, is worth even one person's suffering, pain and death. Morally, we are only ever justified in defending ourselves on an individual basis in a personal situation - that is, it is only honourable for us to defend ourselves, and those of our relatives or family, who may be near us, if we or they are attacked. This personal defence can and may involve force sufficient to cause injury to the attacker or attackers, or, as a last resort, it may involve their death if there is no other option available. However, this use of force

cannot morally, honourably, be abstracted out from such a personal, direct, situation or confrontation.

For centuries we have mistakenly, arrogantly, pursued such abstractions as "nationalism" and we have gone to war to defend an abstraction called our nation, as we have killed others, and caused suffering. Millions upon millions of people have been killed. Millions upon millions of people have been injured, and millions upon millions have endured hardship and suffering. This is and was morally wrong; it was and is dishonourable.

Previously, we pursued such abstractions as Empire, or we followed some leader or ruler or some King who desired to conquer, or rule, and who in the pursuit of such things again went to war and again indulged in killing and again caused suffering. We have also pursued religious abstractions, and fought, and suffered and died, in the name of such an abstraction, such a faith. Now, the rallying cry is or seems to be for "democracy" and "peace" - and in the pursuit of these abstractions, people regard war, invasion, the occupation of lands, the killing of so-called "enemies", as acceptable and indeed necessary, as the price which has to be paid. As I said, this is morally wrong; it is reprehensible; it is inhuman.

Not so long ago, some politician said that "if we want peace, it has to be fought for", by which he meant people had to suffer, be injured and be killed in the striving for this mythical peace, which he incidentally never bothered to define.

Such an attitude, such a belief, is uncivilized: a sign of immaturity; a sign in truth of barbarism, of inhumanity. It is de-humanizing. True peace can only ever be attained by means which do not cause any suffering and by means which do not contribute to any suffering, for true peace is within each and every one of us - it is not some mythical or abstract "thing" which can be attained at some future time through violence, hatred, struggle, suffering, killing or war, just as true peace cannot be attained through some law, or be given by some political party or government or leader or ruler. Neither can it be legislated into existence by some piece of paper (a constitution) or by a particular type of government, such as democracy.

The simple compassionate, empathic, honourable truth is that to attain peace we must change ourselves; we must become empathic, compassionate human beings. We must reform, evolve, ourselves through accepting a Cosmic morality that does not depend on amoral, inhuman, abstractions and which does not claim to have been revealed by some deity. For it is the struggle for abstractions, for abstract ideals - the struggle to implement such things - which is inhuman, which always leads to suffering, however noble and fine such ideals or abstractions might seem, and our foremost, fundamental, principle must be to alleviate suffering, to cease to cause suffering to any human being, or to any living thing.

The politician who made the aforementioned statement has been responsible, as head of the British government, for many tens of thousands of people being killed in various parts of the world; for the suffering of hundreds of thousands of people, for the maiming of tens upon tens of thousands of people, and directly or indirectly, for the torture and humiliation of thousands upon thousands of peoples. Yet such a person - and those who support such a person - finds and find such things acceptable; acceptable,

but, they say, regrettable, and they will write and say this because they have placed some abstraction, some ideal, some mythos, before human suffering, and are prepared to inflict suffering in the name of this ideal, this abstraction, this mythos, this belief. This is fundamentally wrong. It is immoral.

For decades I myself made the same mistake, in my pursuit of some political idea, or some religious belief. As I keep writing and saying, we must at last grow-up, and become truly human: that is, empathic, compassionate. We must cease to cause suffering. All we have to do is change ourselves - and let-go of the abstractions we have brutally imposed upon Life, upon human beings.

Are you optimistic about the future?

Vaguely. I used to be very optimistic, but not any more. I hope I am wrong. But it does appear that we human beings are incapable of learning from our errors, from our experience. The names we give to our abstractions change, as do some of the excuses we make for killing and causing suffering, but our basic nature does not seem to change very much. My own life is an illustration of our human stupidity, of our forgetting - for I myself failed to learn, for decades; failed to change myself; continued to make excuses for continuing to cause suffering, and continued to forget the sometimes painful lessons I learned along the way.

We have thousands of years of history to learn from; thousands of years of literature, of Art, of music; thousands of years of personal examples - of people who strove to do what was moral, honourable, who understood the truth regarding the cessation of suffering; who understood the wisdom of compassion. Sometimes, we have honoured such people - more through rhetoric, through platitudes, than following their example. And yet still the suffering goes on - still we follow and strive for and adhere to some abstraction, or we follow our own dishonourable passions.

That is, we have failed to develop the empathy we need, the empathy which we must have if we, and the life on this planet, are to survive, and if we human beings are ever going to evolve, ever going to grow up. It is empathy which is the key, which is required, which is the beginning of our change into genuine, civilized, compassionate, beings, and this requires us to have the perspective of the Cosmos, of all Life: an appreciation and understanding and feeling for how all such life is connected, and how we are but one finite, temporal, nexion, and of how we can, through such empathy, reach out toward a more evolved existence beyond the spatial temporality of this Earth.

As some people have remarked, all this does seem rather like Buddhism. Would you agree?

There are certain similarities, but a great many differences. A difference such as that of personal honour. A difference such as that of empathy - as manifest in the perspective of the Cosmos; in the knowing of The Numen, and the presencing of The Numen through such things as music, Art, literature, and the immediacy-of-the-moment when we feel the beauty, the joy, the potential, of Life within us.

Thus, while there is suffering, there is also - and can be and should be - great joy; great beauty. A

knowing of beauty so great that we are momentarily removed from our own often mundane lives and transported to another more numinous realm of existence. Hence there is the prehension of the moment - a living-in such a moment, rather than the somewhat turning-away from the world, from life, that exists in Buddhism when so many moments are used to end the presencing of the moment, through such a technique as meditation.

The Numinous Way is essentially both a new and an old way of living. New, in that we are consciously aware of the need not to cause suffering and so can, because of honour, restrain ourselves and reach out with empathy, love and compassion. Old, because there is or can be *wu-wei*. New, because there is a going-beyond each and every abstraction to the essence which is of ourselves as one finite, temporal nexion; old, because there is a feeling for the moral allegories, the lessons, of the past. New, because there is a knowing of the possibilities which await if we can but use empathy and honour to change ourselves.

Compassion, Empathy and Honour: The Ethics of the Numinous Way

Q: Can you explain the connection between honour, empathy and compassion, and if, and why, compassion and empathy are important for The Numinous Way?

A: The true basis for personal honour is an inward feeling of nobility: of intuitively knowing what is honourable. Honour means we respect people - we are well-mannered toward them; we treat them as we ourselves would wish to be treated, and are aware of them, as unique individuals, as fellow human beings, who feel pain, anguish; who love, and who can know joy, sorrow and happiness. That is, we have empathy toward them, and this empathy - this awareness of their humanity - should incline us toward compassion, which is an expression of our very humanity, of our ability to know, to be aware of, the feelings, the suffering, of others. In effect, compassion and empathy provide that supra-personal perspective which makes us truly human and what we may term "civilized".

Thus, honour, empathy and compassion are all related. Honour means we know, we feel, what true justice is - it is individuals being fair, being reasonable. Honour also means what we strive to do what is right, and are prepared to act, in an honourable way, if we see some injustice, some dishonour, being done.

Honour is the basis for the ethics of The Numinous Way.

Q: How, then, would you define the ethics of The Numinous Way?

A: As a modern, and conscious, expression of our humanity.

Q: Does The Numinous Way support the concept of a just war?

A: No, The Numinous Way does not support this because it is contrary to the ethic of honour and compassion which is the basis for The Numinous Way itself, which ethic means that we strive to avoid causing suffering, and strive to alleviate suffering. This in itself means that we strive not to harm, or injure, or kill, any living thing - and nothing justifies war, which is an unethical, inhuman, abstraction undertaken by some abstract "authority" or some abstract State, which "authority" and which State are dishonourable, and unethical, by their very nature because they take away the freedom, the liberty, that personal honour confers. In addition, the concept of war entails the demonization of those regarded as "the enemy" which itself is inhuman and dishonourable, just as it involves de-humanizing "armies" which seek to, and which often do, take away, or which try to take away, the responsibility each member of such an "army" has for their own actions, such as killing another human being.

The only thing which is ethically justifiable is honourable self-defence, and this is only and ever a personal and immediate response to a direct, personal, assault or attack, and should involve the minimal amount of force necessary, and always involve fighting in an honourable, warrior-like, way. It is therefore difficult to ethically justify a group, however small, using lethal force against another group, although it possible that certain exceptions could be made. For example, one might imagine, at some future time when impersonal unethical States no longer exist, a small community being attacked by some marauding band composed of dishonourable persons. These marauders might be opposed by a small trained band of warriors from such a community who would fight in an honourable way and in defence of their community, but even this must be preceded, if possible, by dialogue designed to arrive at a peaceful solution, as it most certainly must involve some personal knowledge of, or some personal contact with, the attacker or attackers.

Q: Does The Numinous Way support violence?

A: The Numinous Way supports the use of some physical force in acts of self-defence, for this is often the honourable thing to do when, for example, faced with someone trying to inflict harm upon you, or on someone near you. Violence, correctly defined, is using force sufficient to cause physical injury to someone else. But it is perhaps better to use the concept of "honourable force" in self-defence, rather than the now pejorative term violence. So, yes, The Numinous Way supports honourable force, used in self-defence.

Q: Can you explain the importance of personal love in The Numinous Way?

A: Love between two people is humanizing - one might say the quintessence of our very humanity - and therefore is important, and desirable. It has been often said, and written, that we humans are social beings, but, more correctly, it should perhaps be said and written that we are beings capable of personal love: that human love is necessary for us to function correctly, for us to be fully human. Therefore, The Numinous Way regards personal love as necessary, as one of the highest virtues.

Q: What about hunting, and the eating of meat?

A: The Numinous Way is totally opposed to hunting, as a sport, regarding it is unethical, immoral and dishonourable - against the empathy and compassion that we should have and feel for all living things - and considers that a diet without meat is preferable, since the rearing and exploitation of animals for food is inhuman, unethical, and something we should move away from since it often causes suffering for those animals and always involves them in being killed. However, if due to local conditions and circumstances, a vegetarian diet is not immediately possible then animals should be treated in a humane, a compassionate way, and plans made for future alternatives that do not involve the rearing and

slaughter of animals for food.

Q: Is the concept of the evolution of one's life after one's causal, mortal, death important for the ethics of The Numinous Way, and can you expand upon this life after mortal death?

A: To answer this question, we have to understand how The Numinous Way views individuals, our mortal, causal, life - and to answer the question: what is the meaning of our lives? The Numinous Way considers that we, as beings, possess what has been termed acausal energy - that it is this which makes us "alive", and it is this which we can increase, or decrease, in our living, by what we do, or do not do.

If we increase it in certain ways, we have the possibility of transcending, after our mortal death in this causal world, to another type of existence in the acausal itself. To increase it, we must presence the numinous, in our own lives, and in the world, for the numinous is how acausal energy is or can be manifest in the causal. What presences the numinous *for an individual*? Primarily honour; compassion; empathy; by a personal love of a selfless type; by a striving to alleviate suffering; a striving to not cause any harm, any suffering, in other living beings, for such suffering is a loss of acausal energy. And also what presences the numinous for us as individuals is an empathic awareness of, and a striving to maintain the health, the vitality - to evolve - those acausal beings which we know and which are already presenced on this planet which is our home. These beings include Nature, to which we are connected.

When we access the acausal, we are accessing the Cosmic Being - who, or which, is within us, by virtue of us having life - and when we strengthen our acausal energies, we strengthen, give more life to, this Being, to the very Cosmos itself. To feel this, to know this, requires a certain letting-be: a certain type of awareness, of consciousness, within us, born as this is from empathy and compassion.

Thus, this possible evolution of ourselves, after our causal death, is of great importance, for us, for The Numinous Way - but it is not a given thing; not a gift of some supreme Being. Rather, it is the result of our own efforts, in this our mortal life - which is thus an opportunity, never to arise again. Furthermore, it is not our causal self which transcends to the acausal: we become another type of being which we can, at this moment in our conscious evolution, not fully explicate in words.

All these things follow logically, rationally, from the basic postulates concerning the nature of the acausal and the causal.

Q: What is the nature of the acausal?

A: As briefly outlined in the essay *Acausal Science: Life and The Nature of the Acausal* (which was a re-write of the older essay *The Question of Time: Toward the New Acausal Science of Life*) the acausal is that aspect of the Cosmos defined by acausal Time and acausal Space where acausal energy (or acausal matter) exists. That is, the Cosmos is both causal, and acausal, each having their own type of beings (or their own type of "life"/existence) and each having their own physical laws. The laws of the causal are those currently best described by Physics.

We, as living beings, exist in the causal - in the causal universe of causal Space and causal Time. However, because we are living, we possess certain acausal energies - which energies are a manifestation of our life; which are our life - and it is these acausal energies which differentiate living, organic, causal matter from inert, non-living causal matter.

Q: Is the concept of a numinous culture, and Nature, as living beings, central to the Numinous Way, and what is the nature of these beings?

A: The concept of such types of living beings is important for The Numinous Way, and their nature is explained by their fundamental acausality. That is, they are nexions for acausal energy: where acausal energy is presented in this phenomenal, causal world of ours. As such, they possess life - they are life. Thus, a culture is a presencing of Nature - a living being which, to be healthy, to thrive and evolve, should live within its own small homeland. As such, it is itself a nexion, a manifestation of the Cosmic Being - of the evolution of the Cosmos, as is Nature. A numinous culture coming into-being when a small group of individuals freely decide to live in an ethical and numinous way, and, over causal time, a particular community develops with its own character and ethos and way of living. From this community, other communities develop, and thus a particular type of society arises, and such communities and such a society is and remains numinous - a particular living-being - so long as there is a presencing of the numen within it via a numinous ethos and by individuals living in a balanced, ethical, manner.

The Numinous Way is a means to aid such beings - to make us aware of how we relate to such beings, it explains how we, as individuals, are nexions, part of the causal-acausal matrix, The Unity, The Essence, and that what we do, or do not do, affects these beings and thus the Cosmos itself whose life, whose awareness, is manifest in the Cosmic Being.

However, the most important thing - vis-a-vis the actions of the individual - is to strive not to cause any suffering to any living being; to strive to alleviate suffering; to live in an ethical, honourable, tolerant, way; and to have and develop a natural empathy with all life.

Q: Are there any rituals, or prayers, or meditations, which can presence the numinous for an individual and which makes us aware of ourselves as a nexion, as an evolving being?

A: No, there are no rituals, or prayers, since we presence the numinous by our honourable deeds, by and through a deep, selfless personal love, and by that mode of being which includes empathy, and compassion. This mode of being may be said to be a type of letting-be: a quiet contemplation, which we can especially find in unspoilt Nature, in places where the numinosity of Nature, its sacred character, can be felt.

However, there is no reason why a certain poem, said in quiet way in quiet, numinous, surroundings - or a certain peace of numinous music - cannot be used to aid us in feeling the numinous within us and

external to us, to aid us to recall the possibility of evolving, and to enable us to remember the Cosmic Being.

Q: Why should anyone take anything you write seriously since you seem to have changed your views so many times over the years, and have certainly changed, or developed, The Numinous Way over the past few years?

A: I am just trying to present some of the answers I have found to those difficult and sometimes perplexing questions about life, answers arising from my own experiences, and often from my own mistakes: from striving to be honest with myself about my errors, my failings. My answers are my answers, and they may, or may not, be of some interest to someone, somewhere, sometime - but I am no longer interested in converting others, or preaching to them. If others do not find them of interest, they do not. Thus, The Numinous Way, as presented in my most recent writings, is my very own personal answer.

To express these answers, though, is in some ways cathartic - and a reminder, to myself; part of the journey itself and, especially recently, one means to try and present something worthwhile, and hopefully, human, so that something good may arise from one person's recent tragic death.

In addition, I am acutely aware, as I have written elsewhere, that I may be mistaken; that I could be wrong. So I am now genuinely tolerant of the views of others; tolerant of other Ways of Life, of other religions - of everything, every way, every person, which and who strives to alleviate suffering and strives to presence the numen and our humanity. In the past, of course, I was quite often not tolerant; or not tolerant enough, so here again there has been a learning, by me, from the sorrow of experience: a knowing of the humanizing value of humility, something so sadly lacking, it seems, in each and every political ideology or view, and something I myself lacked, for many years.

Honour: The Practical Foundation of The Numinous Way, and The Way of The Warrior

The Meaning of Honour

Honour, according to The Numinous Way, is a specific code of personal behaviour and conduct, and the practical means whereby we can live in an empathic way, consistent with the Cosmic perspective of The Numinous Way. It is thus a means for us to cease to cause, and to alleviate, suffering to the other life which exists in the Cosmos. Honour is how we can change, and control, ourselves in a moral way, and it is the moral basis for giving personal loyalty (or allegiance) and undertaking obligations relating to one's personal duty, which duty we pledge (or swear) to do on our honour. One of the most obvious outward expressions of living by honour is the possession of personal manners.

As mentioned elsewhere:

"Honour means we respect people - we are well-mannered toward them; we treat them as we ourselves would wish to be treated, and are aware of them, as unique individuals, as fellow human beings, who feel pain, anguish; who love, and who can know joy, sorrow and happiness. That is, we have empathy toward them, and this empathy - this awareness of their humanity - should incline us toward compassion, which is an expression of our very humanity, of our ability to know, to be aware of, the feelings, the suffering, of others. In effect, compassion and empathy provide that supra-personal perspective which makes us truly human and civilized.

Thus, honour, empathy and compassion are all related. Honour means we know, we feel, what true justice is - it is individuals being fair, being reasonable. Honour also means what we strive to do what is right, and are prepared to act, in an honourable way, if we see some injustice, some dishonour, being done." *Compassion, Empathy and Honour: The Ethics of the Numinous Way*

Honour, in essence, is a manifestation of the numen of our human life, and when we act or strive to act with honour we are presencing the numen: we being a natural, human, nexion to the numinous itself, and thus re-present the qualities and virtues of what is numinous.

Understood thus, honour is only and ever personal: that is, one can only have honour, and be honourable, toward, living-beings. Thus, for us as social human beings, honour means and implies one has certain duties and obligations toward other human beings, and that we can only give our loyalty to

individuals - to a living being - whom we personally know, and not to some abstraction, or to some human manufactured causal form, or to some perceived or assumed ideal. Similarly, we can only have a duty - given by our obligation of loyalty - toward another human being whom we personally know, and not toward some abstraction, or to some human manufactured causal form, or to some perceived or assumed ideal.

Hence, while honour in general beholdens us to act in an ethical, well-mannered, way toward others with whom we come into contact, whether or not we personally know them, loyalty and duty - according to The Numinous Way - are personal, and require a personal knowledge of, a personal contact with, the person or persons to whom one pledges loyalty and to whom one has an honourable duty. This is so because honour depends on empathy - on a personal knowing, on direct personal experience. All abstractions, all categories, all ideals, all human manufactured causal forms and concepts, all separate us from empathy: from that natural perception of - and that feeling for - other living beings. Thus, in a quite important sense, empathy and honour express, and can return us to, our natural human nature, and enable us to know - to be - that natural connexion to the Cosmos which we are and which we have the potential to evolve. Abstractions, ideals, categories, causal forms - all such constructs - conceal, undermine, or destroy, this connexion.

What this means in practical terms, is that honour commands us to act, toward other people, in a polite, fair, well-mannered, unprejudiced way, and that - initially - we give individuals "the benefit of the doubt". Thus do we strive to view individuals as individuals, and our judgement of them is based upon a direct interaction with them; on a personal knowledge and experience of them. That is, we do not project onto them any abstract category; do not judge them according to some "label" or some concept or some term - whether political, social or religious (or whatever). Instead, our judgement is based upon empathy, upon a direct connexion to another human being, a connexion which - as mentioned above - any and all abstractions, ideals, categories, and causal forms, at best interfere with and at worst disrupt or destroy or are the genesis of, or a manifestation of, prejudice.

The discernment of empathy means that we do not judge an individual by their outward appearance, or by some category which others, or even they themselves, may have appended to their being. Thus, and for example, their known or stated or assumed "political" views and opinions are irrelevant to an empathic knowing and understanding of them, just as their known, stated or assumed "religion", or their known, stated or assumed ethnicity, culture or social "class, are all irrelevant to an empathic knowing and understanding of them. Similarly, whatever is known, stated or assumed by others to have been done, by them, in the past is also irrelevant, for we judge them - interact with them - as they are now, in the moment of that personal contact, that immediate personal knowing, and not on the basis of rumour, or allegations, or even on deeds done, by them, or alleged to have been done by them, in their past.

The Numinous Way: Way of the Individual Warrior

Honour is the Way of Reason, Culture, and of Warriors, for a code of honour specifies how we can

behave in a reasonable, fair, human way, and such a reasonable, fair and human way is the genesis of all human culture, and of all honourable human communities which such culture arises from and depends upon.

In addition - and expressed simply - a warrior is someone who strives to live by a specific Code of Honour; someone who values honour, loyalty and duty, and, most importantly, is prepared to die rather than be dishonoured, or be disloyal, or shirk a duty they have pledged to do. That is, they value honour above their own lives.

What is both interesting and important about the Code of Honour of The Numinous Way is that it expresses the fair, and human, attribute that tolerance, and compassion, have certain ethical limits, and it is these setting of human, and ethical limits, which in one way serves to distinguish and separate The Numinous Way from other ethical philosophies, such as Buddhism, based upon compassion and upon a desire to cease to cause suffering.

Thus, while honour demands that we are fair and tolerant and unprejudiced toward others, it also allows for not only self-defence, but also for the employment, if required, of the use of violent force (including lethal force) to defend one's self and those to whom the individual has given a personal pledge of loyalty and who thus come under the honourable protection of that individual. Hence, if one is attacked, it is honourable to defend one's self, and if the circumstances require it, ethical to use such force as is necessary, even if this means that the attackers or attackers are injured or killed.

Some simple examples will serve to illustrate this most honourable of ethical principles and also the attitude, the nature, of the warrior. Consider that an individual is threatened with robbery: if the robber cannot be reasoned with, then the individual has an honourable duty to use whatever force is required to rout, and if necessary, disable, the robber. To accede to the demands of the robber would be a dishonourable act. Consider that a person demands that you do whatever that person says, and is prepared to use, for example, force or some threat to get their own way; then the honourable thing is to refuse such a dishonourable demand and to, whatever the risk, attack or otherwise rout such a dishonourable person. This applies for instance in the case of unarmed individual threatened by someone with, for example, a gun who demands that the unarmed individual do certain things; the honourable individual refuses, and - even if it means their death - tries to attack the armed individual, for to "give in" would be an act of dishonour, and the honourable individual would prefer death to such dishonour. Consider that a person encounters an individual (or several individuals) attacking a lady; the person comes to her defence, and uses whatever force required to rout the attacker (or attackers). Similarly, if a person of honour sees several individuals attack one individual, man or woman, then the honourable thing to do is to aid such an attacked individual.

As should be obvious from the foregoing examples, the individual of honour - the man, of woman, of honour, the individual warrior - would be trained and prepared for such situations, and either carry a weapon to defend themselves (and others, if necessary) and/or know how to disable and rout an armed attacker. In addition, the individual of honour uses their own judgement - and honour itself - to decide how to act and react. That is, they rely on themselves, on their honour, and not upon some external authority or upon some abstract un-living "law" or some abstract un-living concept of "justice". For true,

human, law and justice resides in - and can only ever reside in - honourable *individuals*, and to extract it out from such individuals (from that-which-lives) into some abstraction is the beginning of, and the practical implementation of, tyranny, however many fine sounding words may be used to justify such an abstraction and to obscure the true nature of honour. For individuals of honour understand - often instinctively - that honour is living while words are not; that honour lives in individuals, while words thrive in and through dishonourable individuals in thrall to either their own emotions and desires or to some abstraction.

Furthermore, the individual warrior of The Numinous Way is quite different from the soldier, for the warrior of The Numinous Way is a new, yet ancient, type of human being whose only loyalty and duty is to *individuals* known to them personally. That is, such warriors fight only if necessary in defence of their own honour; or in defence of someone attacked in an unfair situation by a dishonourable person or by dishonourable others; or in defence of and as a duty to another individual to whom they have given a personal pledge of loyalty and whom they personally know and respect and regard as honourable. Such a warrior would consider it dishonourable to be part of any modern army or armed force, who and which fight on behalf of some political abstraction (such as a State or a nation) or in perceived loyalty and duty to some "leader" or President (or whatever) whom they have never personally met and whom thus they have never been able to judge for themselves as being worthy of such loyalty.

Thus, The Numinous Way is the Way of the thinking, honourable, *individual* warrior: of the individual human being who has perceived the abstractions of the past for the unethical hindrances that they are, and considers such abstractions - and all that derive from them - as not only restrictive of that true freedom which is our human nature but also as greatly detrimental to our evolution, as human beings. These abstractions include such things as The State, the nation, "race", social "status" (or class), all political *-isms* and theories, all religious dogma and theology, and all social doctrines, theories, *isms* and categories. It even includes many - if not most - of the philosophical and metaphysical doctrines, theories, *isms* and categories which have been posited in an attempt to explain and "understand" the world, and ourselves, but which, in truth, have been manufactured and then projected onto - interposed between - ourselves, others and "the world", thus obscuring the numinous and thus distancing us from our faculty of empathy.

However, the only ethical, honourable way - consistent with The Numinous way - to counter such social, political or religious abstractions, is to live in an honourable manner; to be part of, to strive to create, new communities based only upon the law and ethics of honour. By so living, we are using, and developing, our natural faculty of empathy, and thus living as human beings, and striving, in an honourable, empathic, compassionate way, to develop and further evolve ourselves.

Thus, as stated elsewhere:

"In respect of change, what is required, by the ethics of The Numinous Way, is a self-transformation, an inner change - a living according to the ethics of The Numinous Way.

That is, compassion, empathy, honour, reason - the cessation of suffering, and the gradual evolution, development, of the individual...

This is a personal change, and a slow, social change. The social change arises, for example, when groups of people who follow such a Way freely decide to live in a certain manner through, for example, being part of, or creating, a small rural community. The social change also arises when others are inspired by the ethical example of others.

All this takes us very far away from political or violent revolution - very far away from politics at all. So no, a violent revolution, the overthrow of some State or some government, is not the answer; instead, inner personal development and ethical social change are answers." *A Numinous Future - Beyond The State and The Nation*

The Code of Honour of The Numinous Way

The word of a man or woman of honour is their bond - for when a man or woman of honour gives their word ("On my word of honour...") they mean it, since to break one's word is a dishonourable act. An oath of loyalty or allegiance to someone, once sworn by a man or woman of honour ("I swear by my honour that I shall...") can only be ended either: (i) by the man or woman of honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (ii) by the death of the person to whom the oath was sworn. Anything else is dishonourable.

A man or woman of honour is prepared to do their honourable duty by challenging to a duel anyone who impugns their honour or who makes dishonourable accusations against them. Anyone so challenged to a duel who, refusing to publicly and unreservedly apologize, refuses also to accept such a challenge to a duel for whatever reason, is acting dishonourably, and it is right to call such a person a coward and to dismiss as untruthful any accusations such a coward has made. Honour is only satisfied - for the person so accused - if they challenge their accuser to a duel and fight it; the honour of the person who so makes such accusations or who so impugns another person's honour, is only satisfied if they either unreservedly apologize or accept such a challenge and fights such a duel according to the etiquette of duelling. A man or woman of honour may also challenge to a duel and fight in such a duel, a person who has acted dishonourably toward someone whom the man or woman of honour has sworn loyalty or allegiance to or whom they honourably champion.

A man or woman of honour always does the duty they have sworn to do, however inconvenient it may be and however dangerous, because it is honourable to do one's duty and dishonourable not to do one's duty. A man or woman of honour is prepared to die - if necessary by their own hand - rather than suffer

the indignity of having to do anything dishonourable. A man or woman of honour can only surrender to or admit to defeat by someone who is as dignified and as honourable as they themselves are - that is, they can only entrust themselves under such circumstances to another man or woman of honour who swears to treat their defeated enemy with dignity and honour. A man or woman of honour would prefer to die fighting, or die by their own hand, rather than subject themselves to the indignity of being defeated by someone who is not a man or woman of honour.

A man or woman of honour treats others courteously, regardless of their culture, religion, status, and race, and is only disdainful and contemptuous of those who, by their attitude, actions and behaviour, treat they themselves with disrespect or try to personally harm them, or who treat with disrespect or try to harm those whom the individual man or woman of honour have personally sworn loyalty to or whom they champion.

A man or woman of honour, when called upon to act, or when honour bids them act, acts without hesitation provided always that honour is satisfied.

A man or woman of honour, in public, is somewhat reserved and controlled and not given to displays of emotion, nor to boasting, preferring as they do deeds to words.

A man or woman of honour does not lie, once having sworn on oath ("I swear on my honour that I shall speak the truth...") as they do not steal from others or cheat others for such conduct is dishonourable. A man or woman of honour may use guile or cunning to deceive sworn enemies, and sworn enemies only, provided always that they do not personally benefit from such guile or cunning and provided always that honour is satisfied.

Duelling

The most acceptable and civilized form of duel is by pistol, and those abiding by the Code of Honour are expected to use this form as and when necessary.

A formal challenge to a duel must be personally issued, by one party to the other, at which a date, time and place are specified (Dawn is traditionally favoured). Each duellist must be accompanied by a Second, to ensure fair play and an honourable outcome, as there must be a referee.

At the appointed time and in the appointed place, two revolvers, pistols or duelling pistols, as similar as possible, are checked and prepared by the referee, (ideally a man of honour should keep or have access to a matched pair of pistols specifically made for duelling, capable of firing one round and one round only). These revolvers or pistols, and the bullets, are also checked by the duellists and their seconds. [Note: whatever pistol is used it should be loaded or so adapted that one round and only round can be discharged from it when the trigger is pulled.]

The referee then allows the duellists to choose a weapon. The duellists stand back to back. At a sign or

word from the referee they then walk a set number of paces agreed beforehand (ten being usual) before turning to face each other. The referee then says: "Take aim!" at which they take aim. The referee then says: "Fire!" at which they discharge the weapon. It is considered dishonourable conduct to aim and/or fire before the referee gives the signal to so do.

Should one person fire and miss, or hit and injure, the other duellist before that duellist has also fired, then the person who has so fired *must* wait, without moving, until his fellow duellist has also fired, if he is capable of so firing.

Honour is satisfied if the duel is undertaken in the above manner.

Some Notes On Duelling

There are four things which need to be understood about personal duels of honour.

(1) The etiquette, or rules, of duelling must be followed, for it is these rules which make this encounter between two individuals a civilized and thus an honourable encounter. A duel of honour is not a brawl, or merely a fight between two individuals - it is a dispassionate meeting of two individuals who use their own will, their own strength of character, to fight in a particular way.

The rules, the etiquette, of duelling make it such a dispassionate encounter - for a duel is a test of courage, of nerve, of character, of personal honour itself. Any and all conduct which is against the rules is dishonourable, and as such the person who does not abide by the rules is not an honourable person, and thus forfeits their honour and their honourable reputation.

If the rules are not followed, it is thus not a duel of honour.

(2) In a duel of honour, deadly weapons must be used. It is the deadly nature of the weapons used, with the possibility of death, which makes the encounter an honourable one. Deadly weapons include pistols, swords and long-bladed fighting knives of the Bowie type.

(3) The duel is a *private* affair between the two individuals concerned. As such, only the nominated Seconds, and a referee - acceptable by both sides - must be present. It is against the etiquette of duelling for any other people to be present.

(4) A person challenged to a duel must either personally accept the challenge, or decline the challenge. It is dishonourable and cowardly conduct to ignore a challenge once it has been formally issued. If a person who is challenged declines the challenge, then they must issue a personal apology, and if necessary, or called upon to do so, a public apology.

A man of honour will only challenge to a duel those individuals whom he believes can physically defend themselves and their honour with deadly weapons. Thus, it is dishonourable and cowardly if someone who is challenged to a duel tries to get someone else to fight the duel on their behalf.

Questions About Race, The Folk, and The Numinous Way

Q: Is it correct that The Numinous Way now rejects as unethical the concept of even "the folk"?

A: Yes. Both the concept of race - and that of what was called the folk - are regarded as un-numinous and unethical. They are examples of abstractions, which abstractions - as explained elsewhere (for instance in *The Immorality of Abstraction*) - obscure, or undermine, empathy; and it is empathy which is the fundamental ethical basis of The Numinous Way itself.

As mentioned in *An Overview of The Numinous Way*:

"Empathy leads us away from the artificial, lifeless and thus un-numinous abstractions we have constructed and manufactured and which we impose, or project, upon other human beings, upon other life, and upon ourselves, often in an attempt to "understand" such beings and ourselves. And it is abstractions which are or which can be the genesis of prejudice, intolerance, and inhumanity. In addition, abstractions are one of the main causes of suffering: one of the main reasons we human beings have caused or contributed to the suffering of other human beings..."

Race, the causal concept of the folk, bound as that concept of the folk is by a certain racial exclusivity - and all that derives from such things (such as racism, racialism, racial prejudice, and nationalism) - have no place in The Numinous Way. Such things - such abstractions - are the genesis of suffering, and thus contradict the very essence of The Numinous Way.

Historically, The Numinous Way was developed over a period of some ten years, and in the early stages of its development was even called The Numinous Way of Folk Culture, and prior to that, just "Folk Culture". There was thus some emphasis in those early days on "the folk" as a living-being, which living, changing, being was taken to be a natural part of Nature and was initially regarded as not the same as the abstract concept of "race". This, however, was an error, based upon not taking the ethic of empathy to its logical, and human, conclusion.

As the development of The Numinous Way continued based on the cosmic ethic deriving from empathy and compassion, the emphasis had to be, ethically, removed from both the concept of the race and that of "the folk" to be upon the individual in relation to values of empathy and compassion, and upon the individual developing such ethical virtues and faculties. This change resulted from the fundamental premise that all human abstractions - all theoretical forms, ideals, and causal constructs - were a move-away from, or detrimental to, empathy and thus a contradiction of not only honour but also of our very humanity. Thus were such human "things" - such human manufactured abstractions - considered to be, at worst, unethical and, at best, detrimental to honour and thus to empathy and compassion, for such "things" either tend toward prejudice, or they are manifestations of prejudice: of that unnecessary and unethical and often irrational and instinctive pre-judgement which we human beings are and have been

prone to, but which we can, through empathy, move away from.

Thus, the faculty of empathy - and its cultivation and development via compassion and the ethic of honour - is totally independent of the concept of "the folk", which concept of the folk is not now, and should not be taken or assumed to be, the foundation of, or part of, The Numinous Way itself. Rather, the foundation of The Numinous Way is empathy: empathy with all life, on this planet, and in The Cosmos. Thus, the fundamental aim of The Numinous Way is to place the individual - regardless of what folk or race or culture they are said to belong to, or they might consider themselves to belong to - in the correct context with Life, with Nature, and with The Cosmos. Expressed another way, the aim is for us, *as individuals*, to develop empathy, compassion and reason - and to strive to live in an honourable and compassionate manner - so that we can naturally feel and access and be part of the numinous, and evolve our humanity without causing or contributing to suffering.

Thus, The Numinous way is profoundly a-political, regarding all politics, all ideology, all dogma, as detrimental to empathy and the development of empathy, and as a cause of, or a potential cause of, suffering.

Q: But isn't there a danger of even this Numinous Way, as you call it, becoming a dogma, developing a theology, and thus causing dissent and strife among its adherents?

A: Every Way has some potential to become an abstraction, a dogma. What stops them from doing so is the application of their basal ethics. If the ethics of the Numinous Way are lived, applied, it cannot become so. What might become dogmatic or abstract would not by definition therefore be The Numinous Way, but something else. Thus, so long as the ethics are applied, and lived - so long as there is personal empathy as the basis of living - this cannot or should not occur. The Numinous Way does not claim to be divinely-inspired, as it does not set itself up as the authoritative guide to living, or as some perfect representative, as the sole representative, of what is true and right. It does not claim to have some monopoly on understanding. It is just one answer among many answers - to be considered, or not, to be accepted or not, according to the judgement, the empathy, of each individual.

Q: Are you then saying that the answers of other Ways, of religions such as Christianity, are important and relevant?

A: I can only repeat what I have said and written before, which is that such ethical answers, all such ethical Ways and religions, have, had, or may have their place in presencing The Numen, or presencing aspects of The Numen: in bringing some people to some understanding of ourselves, of the Cosmos, of Life. In providing some people with an ethical guide to living and so aiding the cessation of suffering and the presencing of what is good.

Yet, The Numinous Way is quite simple - positing a simple ethical cause-and-effect, and not requiring a complicated theology, scriptures, or some deity or God. Thus, for The Numinous Way, there is no *problem of evil*, because there is no supreme, perfect, Being, no abstract moral dichotomy, no sin - only that simple cause-and-effect, that simple understanding of balance, of aiding, or harming, Life; of

causing suffering, or ceasing to cause suffering. Of ourselves as being responsible for our actions, our thoughts, with these actions, these thoughts, affecting others, affecting Life, affecting the Cosmos, in a good (not-suffering), or a bad (causing-suffering) way, with what is good aiding that change, that evolution, which is implicit in Life, with such change, such evolution, being toward empathy, understanding, consciousness.

Q: However, you do seem to still focus on what you call "the clan", as for example in the essay The Clan, Culture and The Numinous Way of Life. Can you therefore explain the difference, if any, between what you call "the clan" and "the folk"?

Essentially, a clan is a basis for individuals to live in a numinous way, in harmony with themselves, with Nature, and with the Cosmos. The clan is basically just a large extended family, where the individuals are personally know to each other and/or related to each other by family ties, such as marriage. What distinguishes a clan is this personal knowing, these personal, direct, living, relationships - and a certain honourable loyalty, a certain "clannishness", based on this personal knowing and this personal loyalty.

Thus, the clan is living: growing, changing, evolving; and it is not tied to or dependant upon any static, causal, un-numinous abstraction such as "race". It is a coming-into-being, and the criteria for "membership", if you will, is not determined by some causal abstraction, such as perceived (outward) ethnicity, but by personal interaction, a personal knowing, based on personal (individual) character.

Furthermore, the clan is the basis for establishing new, numinous, communities based on The Numinous Way itself. That is, new clans can express, manifest, presence, the numinous itself by the members of such new clans living according to the numinous principles of empathy, compassion and personal honour. They are thus nexions, regions where numinous law, based upon honour, can be established, to the benefit of the individuals of such new communities.

In addition, it is such new communities which can aid the evolution of the individual, establishing - over a certain amount of causal Time - a more evolved, more cultured, more empathic, more compassionate, more honourable, human species. Such communities - as briefly mentioned in the essay you referred to - are, or rather should be, the genesis for a new culture, which new and numinous culture can and should research and develop that new acausal science and technology which can aid us to leave this planet, which is currently our home, and so live and evolve among the stars of this and other Galaxies.

For it is this new acausal science and technology - based on acausal energy - which will finally liberate us from our present cumbersome, destructive (of Nature, and of The Numen), interventionist and un-empathic, non-living, causal technology, just as the numinous principles of empathy, compassion and personal honour liberate us from causal thinking, causal abstractions, and thus enable us to establish new ways of numinous, evolving, conscious life: beyond the artificial restrictive abstractions of the past, most evident today in the tyrannical State and in lifeless concepts such as that of the nation.

Thus, for perhaps the first time, we conscious evolving empathic human beings can attain, individually,

and collectively through our new clans, a genuine freedom.

DW Myatt

Homo Hubris and the Disruption of The Numinous

The Genesis of Homo Hubris

Homo Hubris is the name given to that new sub-species of the genus Homo which has, in the last three hundred or so years, become the dominant species inhabiting the industrialized countries of what is called "the West".

The genesis of Homo Hubris lies in the rise of abstract concepts such as that of national-identity - over and above regional, tribal, differences and local ("clan") identity - which began to emerge in Europe, and especially in Britain, some time before what has been termed "the Industrial Revolution". This concept of a national, somewhat impersonal and always abstract, national identity, is prefigured, for example, in the speech by Queen Elizabeth the First of England, given at Tilbury, in 1588 CE, and in the dramatised speech, on St. Crispin's Day, given by Shakespeare to King Henry V in the play (c. 1599 CE) of the same name, where the "nation" of England is eulogized. A more overt expression of this particular abstraction is the *Commonwealth of England*, established by Oliver Cromwell in 1653 CE, which in many ways was the forerunner of the modern concepts, the modern abstractions, of nation and State theorized by people such as Hegel and Fichte and brought into being after the French Revolution.

It was, however, what has been called "the Industrial Revolution" - which began in the early to middle 1700's (CE) - which led to the rapid growth and spread of this new mostly urban-dwelling sub-species, Homo Hubris, in thrall to, and manipulated by others with, such abstract notions as "the nation" and "the State".

Homo Hubris, by nature, is naturally rapacious, and rather war-like, and can often be distinguished from Homo Sapiens Galacticus by their profane "lack of numinous balance" (that is, their lack of empathy), by a lack of knowing of and feeling for the numinous; by a personal arrogance, by a lack of manners, and by that lack of respect for anything other than strength/power and/or their own gratification. One particular feature of the life of Homo Hubris is their dependence upon, and their need and often respect for, machines and technology, which machines and which technology have at best disrupted our balance with the Numinous, and, at worst, have severed our connexion to the Numinous and thus to Nature.

In outward appearance, Homo Hubris - that denizen of the Western megalopolis - is often distinguished by their lack of ancestral costume or genuine cultural apparel. Instead, they almost always either: (1) garb themselves in mass-produced products of consumerism (which more often than not sport some manufacturing logo or some manufacturing name, making them walking advertisements for such consumerism), or (2) garb themselves in what they regard, or have been informed (by some arm of the modern mass Media) is "trendy" or "fashionable"; or (3) garb themselves in the apparel, the outfit, of some modern urban abstract and un-numinous "sub-culture" which they identify with, which sub-

cultures interestingly include the modern Armed Forces of the West, with their anonymizing uniforms.

The majority of Homo Hubris dress thus because essentially they have no personal, individual, style and generally possess a herd-like mentality, being unwilling and/or unable to be different from their pees, or "their mates", or their friends, or their colleagues. Thus, even when some of them regard themselves as being "rebellious" they are more often than not outfitting themselves (outwardly and often inwardly) according to some "trend" or some passing "craze", which "trend" or which "craze" are always urban-based, always disconnected from the realness of their own ancestral culture (which ancestral cultures are always rural) and which outward signs of "rebellion" almost always become commercialized, given time.

This outward appearance of Homo Hubris may be said to be an outward sign of their true inner nature, for it is in the nature of Homo Hubris to conform, and to belong to that-which is un-numinous and which lacks a feeling for that natural and dignified humility born from personal experience and/or an innate empathy and sense of honour. Their conformity is most often to some abstraction; to some-thing - such as an idea, a dogma, a creed, an ideology - manufactured by someone else or by some established Institution.

Thus, Homo Hubris is essentially rootless, and prideful. Their "home" is what they make for themselves, and/or for their own family, and this home can be anywhere, for it does not really matter to them where they dwell; and more often than not their sense of belonging, if they have one, is to some modern abstraction, such as some modern nation-State, or to some religion, or to some -ology or some -ism, or to some un-numinous idealized urban place, such as some city or some large national region where they were born, which region is almost always denuded of real tradition and real rural living and culture, and more often than not has been manufactured in some past by some government functionary or some committee and made "real" by some abstract law of some abstract nation-State.

The individuals of Homo Hubris have little or no genuine ancestral culture; nothing that ties them to a real, living (and thus small), ancestral homeland; no sense of belonging to a specific local place or rural area which they have a natural empathy and love for and which they personally know through dwelling there for a length of time of many years. They have no feeling for, and little or no practical experience of, the natural Time - the natural rhythm and cycle - of Nature, but instead only have experience of the abstract measured out causal and urban Time of "clocks". They have little or no awe of and respect for Nature: of their own smallness and impotence compared to the power and longevity and fecundity of Nature; instead, they exhibit that innate prideful and arrogant attitude of Homo Hubris where they believe or feel - because of some machine, or because of some technology or because of some abstract idea or some ideology or some dogma - that they are "powerful", or "important", or have some "Destiny" or can "make some difference" or, worse, that they must and should and can "change things for the better" according to some idea, some ideology, some dogma or some *-ism*.

They have little or no experience of the slowness and the numinosity of regular manual toil or of manufacturing things using only their hands and hand-tools. Instead, they only have experience of using powered machinery and powered machines which serve to distance them from the materials they are using or which they use to manufacture something which someone else wants or desires or which

someone or some oligarchy or some product of capitalism has decreed is necessary for "change", or for "progress" or from which someone somewhere can make a profit.

They have little or none of that genuine learning and personal knowledge that arises slowly from direct practical personal experience extending over many years and from extended contact with those of a previous generation who have practical skills and practical knowledge to impart, individually, in a natural and slow way. Instead, their knowledge and their learning are abstract, learnt in groups in classrooms or in lecture-rooms or from books or other material published by others, or, now, from the Internet (See Footnote 1) - and is almost always of no immediate, and pressing, relevance to themselves. That is, knowledge, learning, have not grown out, slowly, from within they themselves, and are not rooted in a numinous locale, in an area where they belong by virtue of ancestry and culture and toil. Instead, such knowledge and such learning as they possess are abstract, and have been imposed upon them, by some Institution, or some nation-State, or which they have imposed upon themselves because of some abstract interest or some enthusiasm or because it will help them "get on in life" and enable them to earn more money by toiling in some abstract profession or in some industry or some concern connected to some modern-State or some megalopolis.

In essence, therefore, the fundamental distinction is between: (1) a living, rural and ancestral way of life - which living (and which culture arising from it) always derive from some dwelling in a certain small area by some tribes or some clans - and (2) the artificial, manufactured, living of Homo Hubris: the living exemplified by industrialized cities and towns which towns and cities are now part of some large nation-State.

In the former, there is a knowing of and a respect for Nature, born from personal experience and the often harsh nature of a rural working life, which working life is one of reliance upon hand-crafts, hand-tools and the work of animals.

In the latter, there is a prideful ignorance of and a disrespect for Nature - except, perchance, when Nature touches some individual, bringing thus some misfortune - and a reliance upon powerful machines and machine-driven tools and technology, which powerful machines and machine-driven tools and which technology enable individuals to rapaciously and arrogantly destroy Nature and to rapaciously and arrogantly manufacture and build what is lifeless and abstract and barbaric, inhuman, and urbanized.

Machines, Technology, and The Disruption of The Numinous

Fundamentally, all machines and machine-driven tools - those things which extend the power, the reach, the ability, of a single individual beyond that which they could do, by themselves, during a day of work,

with or without the help of other living-beings, such as horses or oxen - usurp the Numinous. That is, they possess the potential to: (1) re-inforce and extend the natural pride and natural arrogance and natural hubris of human beings; and (2) distance the user from Nature and that natural rhythm and natural way of life which encourages empathy and from which genuine (numinous) culture arises. Technology takes this usurpation of the Numinous even further.

However, what is wrong, what is un-numinous and un-ethical, are not such manufactured machines, tools, and technology, *per se*, but rather, the use to which they have been put, by human beings. Let us consider, for instance, two examples: the automobile, and the agricultural tractor.

1) The automobile - or hubrismobile - has profoundly changed the way of life of not only the countries of the West, but of most of the world. This machine - and similar machines, such as the railway engine - has made travel easy, and often affordable. With the building of roads, and bridges, previously inaccessible areas have been opened up, and developed. A journey that might have taken months on foot, or weeks by horse, could be accomplished in far, far, less "time" and without the rigours and difficulties previously encountered. Isolated communities have been "connected" to towns and cities; and people no longer had to live near where they worked, for they could "commute", by hubrismobile, by train, by omnibus. People from the cities and the towns could, without much difficulty, swarm into and "enjoy" the countryside, and seek out ever more "remote" places where they, without much effort, could indulge in "leisure activities and pastimes".

Modern-nations - their people just as much as their governments - enthusiastically embraced these, and associated, new machines. The result has been devastating for rural, isolated, often clannish, communities, their way of life and their culture. Furthermore, the hubrismobile - and similar machines - has distanced modern human beings even further from the realness of Nature and from that slow, natural and necessary toiling effort that walking and riding provided, and which effort enabled the cultivation of empathy and that attitude to life from whence true numinous culture arises. That is, things have been made "too easy" and too disconnected from their realness, from their natural place of dwelling, and as a consequence the haste and the profanity and arrogance of the city and the town have spread, displacing the slowness and toil of walking, the symbiosis required to work with and ride a horse, which slowness, toil and symbiosis engendered a certain numinous attitude to life, a certain natural respect and thence a real human dignity. And it is dignity which is so woefully lacking in Homo Hubris.

2) The agricultural tractor - and associated agricultural machines - have transformed agriculture, leading to the decimation of small diversified family farms, loss of work for farm labourers, and to increasingly large "agri-businesses" which specialize in one, or perhaps, two crops, and which crops are grown for profit and resale and not for the consumption of those growing and tending them.

That is, the emphasis has shifted totally away from small family owned farms whose diversified crops and stock were produced and reared for the consumption of the farmer and his family, with whatever surplus, if any, being sold locally for usually a very small amount of money, or bartered for needed

items. Instead, there is now the cult of mono-culture and the agri-business (often employing only a few people and cultivating hundreds if not thousands of acres) which depend on making enough profit to buy and keep (often through usurious loans) the expensive farm machinery required to run such concerns, and which profit motive has required the use of fertilizers, herbicides, insecticides, and genetically engineered crops, to artificially increase yields. The result - in places such as rural English counties - has been devastating for both Nature and for the rural way of life, and while it is true that such a machine as a small agricultural tractor can and often has made farming easier on the individual undertaking such work, it has led to unchecked and un-numinous change, and to the spread of the arrogance and the ways of Homo Hubris.

An example may illustrate this. This example concerns a village in a rural English county; what it once was, and what it is now. Less than a hundred years ago, this village was a small collection of cottages and farms. The farms themselves contained apple and pear orchards, and many fields of various crops. These crops had been found to be suitable to the type of soil in the area, and each year several fields were left "fallow" so that the fertility of the soil could be regained following a harvest. Naturally, given the orchards, the village and the surrounding area produced cider and perry - with every farm making its own. Indeed, cider was the regular and preferred drink in those days when the water itself was often suspect, and before tea drinking became common and affordable. The surplus crops, when harvested, were taken to the nearby small town, where there was a thriving market. At this time, most of the villagers worked either on the land itself, or in trades or crafts connected with them. For example, there was a village farrier, and a wheelwright, and thus a relative and local self-sufficiency, for most things the village, the farms, needed for their daily life were made of wood, locally cut, shaped, and crafted: carts, fences, gates, doors, even pumps. And what was not so made and crafted of wood, was more often than not made by the local blacksmith, or of stone quarried from somewhere nearby.

There was a sense of identity among the villagers - they were, for the most part, proud to be from the area, and proud of their local ancestry.

Of course, it is easy to idealize such village life. But there was an awareness of and a real sense of belonging. Life, for most of the villagers, was often harsh, sometimes cruel. But there was real individual and local character in the people. There was a real, living, community which, despite the hardship - or perhaps more correctly because of the hardship - slowly prospered over the centuries. There was a real balance with Nature - with the seasons, and the soil for the most part understood and respected, partly because old ways of doing things were carried on, with these old, ancestral ways having been found to be effective. (See Footnote 2.)

Today, however, in this village, this balance, this understanding and this respect for Nature no longer exist, even on the two farms which still remain. The village itself has grown tremendously. Over three score new houses have been built on land once owned by two of the farms. Dozens of trees have gone, and scores of hedges removed, to make way for these new arrivals. One of the other farms is no longer a "working farm" - it is occupied by a "townie" family, and its Barns have been converted into houses, lived in by other "townies" who commute to the nearby city in their cars. The orchards themselves have gone (save for some apple trees in the garden of one of the farms on the edge of the village) as have the

fields of crops. Nearly all the fields now grow the regulation wheat, in large fields made by removing boundary hedges so that machines can plant, cultivate and harvest more. And the tragedy is that this wheat often ends up stored in an enormous warehouse where it forms a tiny part of the great and never used European "wheat mountain".

Furthermore, even the few farmers who remain seem to have lost their respect for and understanding of Nature, ploughing as they do almost to the hedgerow, spraying the fields as they do with dangerous chemicals, and tearing the heart out of their remaining life-sheltering hedges as they do when they recklessly flail away at the wrong times of year with mechanical flails: stripping the berries and buds off in Autumn and decimating the surviving buds in early Spring. Farming has become a business at worst, and at best an occupation. No longer is the land farmed to provide food for the people who farm, with the excess produce being traded for essential items. No longer is there an understanding of husbanding the soil: of caring for it, treasuring it, for the benefit of future generations.

Nearly all of the new villagers work in the nearby city and the nearby towns. They have little knowledge of, and even less understanding of, Nature and the land around them shielded as they are by their centrally-heated, electric-light houses with its running water and flushing lavatories, and conveyed as they are from place to place by their heated, rain-shielding hubrismobiles. To such people, the place where they live is really irrelevant, as long as it is convenient. One of the few remaining attractions of the village is its lack of street lighting, on even the new estates of intruding houses. Thus can the beauty of the stars still be seen, at night, as there can still be a feeling of rural isolation in the darkness. But of course, the majority of people find this darkness - this intrusion of Nature - dreadfully "inconvenient" and have petitioned the local Council to install street lighting, which doubtless the unfeeling townie technocrats will, in time. Meanwhile, many of these village residents have installed intrusive high-power "security" lights on their houses, so keen are they to dispel anything which is natural, and fearful as they have become due to recent spates of burglaries, often by louts from nearby cities and towns who, of course, have easy access to such "rural" places by means of their hubrismobiles.

In particular, the lives of these new "village-dwelling" people are not connected to Nature: they do not depend on Nature, on the soil, the land, around them. Instead, their living depends on the business, the industry, the commerce, of the towns and cities, with such business, such industry, such commerce being for the most part unnecessary and unnatural, existing only to provide more and more unnecessary luxuries and goods, or existing only to implement abstract political and social policies totally unconnected with the land, and the way and traditions of their ancestors.

The truth is that we still are, and have been, too immature, as a species, to use machines and technology wisely; we have let ourselves be overcome with the power, with the capacity for change, with the pleasure and the ease, that they have imbued us with, just as we have forgotten the natural wisdom that we are and should be toiling, working, human beings who, through the natural toil of our work with our hands or with the aid of other living-beings, such as horses with whom we form a symbiotic relationship,

can achieve, can establish and can maintain, a natural and a numinous balance with ourselves, with Nature, and with the community where we dwell. We have forgotten that such a simple rural life, such a way of living, does not need to be harsh if we exist in balance - if we co-operate with - others local to us in an empathic and honourable way for our mutual benefit and for our local needs, accepting that we need a little, but not too much, and eschewing out of choice a life of material wealth and luxury, preferring instead a less materialistic, but more satisfying, numinous way.

Machines, and technology, have undermined and then destroyed this balance, and as a result we have now all but lost our natural connexion to Nature, to other human beings, to other life, as we have lost that natural, slow, rural local way of self-sufficient living which slowly grew, century after century.

Machines, and technology, and the abstractions and artificial goals of modern nation-States and modern ways of material living have grossly allowed us to place profit before individuals, and luxury and personal greed before a natural balance with Nature, a natural balance with ourselves, and with the place where we dwell.

Machines, and technology, and the abstractions and artificial goals of modern nation-States and modern ways of material living have done almost irreparable damage to Nature and to our very humanity. One man with just one machine can now decimate and almost effortlessly destroy in one day acres upon acres of living countryside, of a centuries-old forest, just as one pilot flying one aircraft can in a few seconds, and effortlessly, fire and drop missiles and bombs enough to kill and maim hundreds, thousands, and tens of thousands, of human beings.

That is, machines and technology have made us more arrogant, more prideful, and far more inhuman than we ever have been, as they have given us the capacity to be far more barbarian than our so-called "barbarian" ancestors, which barbarity we have, in the past hundred years, shamefully and zealously embraced, as witness the hundreds of millions of people that we have killed, injured and maimed, in our wars and our conflicts these past hundred years, which wars and which conflicts used and use a multitude of murderous weapons and in which wars and conflicts our much vaunted modern technology plays an increasing role.

Allied to the use, and important for the spread and acceptance, of machines and technology, has been the abstract idea of "progress", which particular abstraction is, along with the abstract concept of the modern, and now increasingly tyrannical, nation-State, one of the most profane and destructive and un-numinous abstractions ever manufactured.

The Destructive Abstraction of Progress

The modern Western abstraction (idea) of progress is inseparably bound up with: (1) a desire for and a belief in "change" and continued "growth"; (2) with the belief that we human beings can and should set

ourselves abstract goals, unrelated to anything natural or numinous, and strive to achieve these goals; (3) with the belief that such "change", such "growth", and such goals will enable us to achieve such things as "happiness", "wealth", "contentment", "freedom", and so on etcetera; and (4) with the belief that we can manufacture various "things" (abstractions) - such as, for example, a State, an economy, some laws, some government policy or planning - which will lead us toward the attainment of the aforementioned "happiness", "wealth", "contentment", "freedom", "equality", and so on etcetera. For instance, Hegel's *Vorlesungen über die Philosophie der Weltgeschichte*, Marx's *Das Kapital*, and Comte's *Système de politique positive*, contain all of these concepts, in greater or lesser degree, concepts eulogized by individuals such as John Stuart Mill, and Herbert Spencer.

Furthermore, one of the fundamental tenets of the *Zeitgeist* of the modern West is that machines, technology and science can aid, ensure and even achieve the abstract progress that is desired, and that some new "invention" will enable us to make even more "progress".

All these concepts - like all abstractions - usurp or limit or constrain our own individual judgement, which individual judgement - to be numinous and thus ethical - should and must be based upon empathy, that is, upon: (1) a direct and personal knowing of other individuals, of other life, and of Nature; and/or upon (2) a dwelling in a particular area or locality which we directly know, and have experience of, and where such changes as are made, are undertaken by us or others dwelling there in a natural harmonious way with as little disruption, with a genuine respect for the locality and Nature, and in the knowledge that we are but one small and transitory emanation of Nature. All abstractions distort or destroy our correct, and of necessity our individual, perception of other human beings, and of Nature.

In essence. the abstraction of "progress" disrupts, undermines, decimates, and then destroys our natural connexion to Nature, to other individuals, to our past, and to the Cosmos. For instance, this abstraction of so-called "progress" often or mostly requires or involves the rejection of the old, tried, tested ways of the past, which ways have slowly evolved in a natural manner from personal and local experience. In their place, there is some new fangled idea or some new theory or some new, "more progressive", more "enlightened" way of doing things, all of which derive from somewhere other than direct local experience and local personal knowledge, and all of which disrupt or severe our numinous connexion with our ancestral past, with others, and with Nature.

For instance, this abstraction of so-called "progress" replaces the slow rhythm of Nature's own Time with the abstract "Time" of some abstraction, such as "achieving prosperity and material success" through change and growth, be this individual, regional or national. Thus, and for example, in the name of such material achievement and prosperity, industrial, or commercial, or retail, or some other type of, development is undertaken, and justified as being "of benefit to the people" and a sign of "commitment to the future", which development and its associated infrastructure almost always disrupts, displaces, or destroys some aspect of Nature, and often encroaches upon, or undermines, or displaces or destroys, small rural, and often locally self-sufficient, community or communities, with the peoples of such communities then becoming dependant upon or part of the new (often local or national government

planned) developments and their infrastructure, effectively making them rootless and severing what was often an ancient connexion with Nature and an ancestral way of living.

Thus is the abstraction of so-called "progress" - and the concomitant change and disruption - either imposed upon individuals, by some abstract entity such as a government, or individuals mistakenly impose it upon themselves, singularly, or in collaboration with others, believing that it is "necessary", or that some other concept, said to make such progress achievable, will improve or otherwise enhance their own life.

However, the numinous reality is that true "progress", true and numinous change, is only and ever individual and only ever arises - like wisdom - slowly in a natural way, and only "exists" as a greater presencing of the numinous, a reconnexion of ourselves with The Numen, and an enhancement, and evolution of, that connexion. That is. genuine progress - that which is real because it is not a human-manufactured abstraction we have imposed upon ourselves and upon life - cannot be created or achieved by anything other than an inner change within an individual; by the natural evolution of the individual; or by those small, local, and incremental and generally non-disruptive outer changes (for example to our locality) that work with, and which balance, and which continue, what already-is, based as such small and local changes are on the respect for such natural balance that arises from a knowledge that we are but one small and transitory emanation of, and thus a connexion to, Nature.

Conclusion

What, therefore, are the numinous solutions to the problems of the destructive abstraction of "progress" and of the disruption of the numinous caused by machines and technology? What is the numinous way to proceed to restore the natural balance that Homo Hubris has upset?

The solution - the way - is to return to a more rural, less materialistic, more clan-based, way of living. To return to the slow and natural toil of manual labour and a working in harmony with animals. It is a consciously-made - an evolutionary - decision to honourably co-operate with others who feel as we do in order to slowly bring-into-being new rural and clan-based communities where we can live such a way that our natural balance with ourselves, with Nature, is restored.

It is a consciously-made - an evolutionary - decision to restrain and control ourselves, and control our lust for comfort and for luxury, and to place empathy with and compassion for all Life at the centre of our own lives. It is a consciously-made - an evolutionary - decision to distance ourselves, internally and externally, from the profane, materialistic, egotistic, profit worshipping, machine-worshipping, societies of our age. It is a consciously-made - an evolutionary - decision to appreciate, understand and know our place in Nature and in the Cosmos: as but one small nexion of life, which small nexion affects all other

living beings and which small nexion has the opportunity to evolve to be the awareness, to be part of the-being, of Nature and of the Cosmos itself.

It is, in summary, the decision to restore, and to then enhance and to evolve, that connexion to the Numinous which machines, and technology, and the abstractions and artificial goals of modern nation-States and modern ways of material living, have severed, and which connexion has its foundation, in genesis, in empathy, in personal honour and in those small clan-based communities where such empathy and such honour can thrive.

David Myatt

Footnotes:

(1) The Internet itself provides an excellent example of (a) the mis-use of technology by Homo Hubris, and (b) of how such technology enhances the profanity and arrogance of Homo Hubris, and disrupts the Numinous itself.

Genuine learning and a genuine wisdom arises from a reflexion born from personal, direct, practical experience: from an alchemical, inner, symbiosis; from that personal and very individual growth that requires a long period of causal time, often in one place. The Internet, however, encourages and easily facilitates two Homo Hubris like things: (1) the dissemination of abstract, rootless, "knowledge"; and (2) the immediate dissemination of the mostly fatuous, often ignorant and almost always dishonourable opinions and views of the Homo Hubris hordes. In addition, it is increasingly used, and often covertly censored by, functionaries and flunkeys of modern nation-States to spread their grossly un-numinous abstractions and their propaganda; and now possesses a commercialized Media-infested nature.

Thus, there is the availability and the encouragement of the worthless, the profane, the abstract, the lifeless, the un-numinous, the propagandistic, allowing for and encouraging as never before a pretentious pseudo-intellectual type of "knowledge" and of "knowing", and an immediate spewing forth of personal dishonour.

Thus, instead of being primarily used - as it might have been - as one new means of communication between rational, empathic, enlightened individuals, it has been used and is being used in the service of Homo Hubris, and of those oligarchies and interest groups which have a vested interest in the continuing profanity of Homo Hubris and in the continuing existence of the un-numinous abstractions on which the modern West is based.

As with many things modern, machine-based and technological, the disadvantages of this Internet now

far outweigh its few remaining advantages. In addition, and in particular, the truly empathic, the truly wise - those connected or re-connected to The Numen - have little or no need of the immediacy of such a modern medium. The only minuscule value of the medium of the Internet is that it still currently allows the free dissemination of items contrary to the material, un-numinous Zeitgeist of the modern West, enabling those few who might be interested in more numinous matters to reflect upon such matters, and, after such reflexion, if they consider it suitable, to act upon them, in their own species of causal time and in their own individual way.

(2) As I wrote some years, in a letter to a friend:

" Do not believe that I yearn for some non-existent romantic rural idyll. I know [from years of personal experience] the hardness of this life, of how the work, the days, the weather, can wear you down, make limbs, back, hands, ache; of how some days I become wearied with a particular wearisome, repetitive task, and yearn for the day to end, to sit outside in the garden of the local Pub, alone with my pint of liquid food made from water and barley and flavoured with hops..... But this simple life is my choice; there are good days, and bad days; usually more good days, especially when - as today and yesterday - the Sun warms and I can see the beauty of this Earth's blue sky. In many ways, I yearn for the warm, sunny days of an English Spring, Summer and Autumn, as I know there must be life-giving rain, and clouds to bear that rain. There is balance, which has brought the numinous beauty of this rural landscape, this land.

The toil of earlier times was often much harder than it is now; but the toil that is necessary, now, to live simply, frugally, is not that hard - although it will be so for those who have never done such work! I remember how many people - especially young people - started work in the fields at my previous place of work. Some lasted a few hours; some lasted a week; a few lasted a few weeks. None lasted longer, leaving us two [old farm hands] with our hoes, our taciturn ways, to knowingly smile.

The important thing is that we now have, and can make, a conscious choice - to live in the world, as it is, has become; or to live as we can, and - I believe - we should, simply, in an unaffected way, in harmony, symbiosis, with Nature, thus restraining ourselves, especially our desire for material possessions, for the things we really do not need, for the things which harm Nature, the living beings of Nature, and we ourselves, if we but knew it..."

(3) This particular tenet - this particular abstraction - may be said to have its modern origins in the writings of Francis Bacon.



The Numinous Way of David Wulstan Myatt

Introduction: Mystic Philosophy of a Modern Gnostic

The Numinous Way is the name given, by David Myatt himself, to his own particular *Weltanschauung*, his own perspective about life, which he has expounded in a recent (April, 2009 AD) collection of essays entitled *Empathy, Compassion, and Honour: The Numinous Way of Life*, writing that these particular essays "represent the culmination of my own thinking, and thus supersede all other essays of mine about, or concerning, The Numinous Way, and what I, previously, called The Numinous Way of Folk Culture." Thus, the majority of my references are to the chapters, and appendices, of this work (1).

Significantly, Myatt states that:

“As for The Numinous Way, I do now incline toward the view that this ethical Way of Life, which I have developed, is now independent of me, a complete philosophy of life, and can and should be judged as all such Ways, all such philosophies are judged, on their merits or their lack of them, independent of the life, and wanderings and mistakes, of those individuals who may have brought such Ways into being, or rather, who have

presented something of the numinous in the causal, just as the life of an artist, while it may or may not be interesting, does not or should not detract from or colour an artistic, aesthetic, judgement of his, or her, works of art.”

Myatt's particular perspective, or philosophy of life - or apprehension, as Myatt himself calls it - is, in my view, fundamentally a mystical one. That is, it is based on a personal intuitive insight about, a personal awareness of, the nature of Reality. This personal insight is that "individual human beings, are a connexion to all other life, on this planet which is currently our home, and a connexion to the Cosmos itself." (2)

According to Myatt, this awareness is that arising from empathy; more, precisely, from the faculty of empathy, which he explains is an awareness of, and a sympathy with, other living beings (3), and which he defines, in a somewhat technical way, as "a manifestation, an awareness, of our relation to acausality, and in particular as an awareness of the related and dependant nature of those beings which express or manifest or which presence acausal energy and which are thus described, in a causal way, as possessing life" (4). His other, more simple explanation, is of empathy, in relation to human beings, as "our ability to know, to be aware of, the feelings, the suffering, of others." (5)

This mystical insight of Myatt's led him, over a period of a decade, to develop and increasingly refine The Numinous Way, and this development and process of refinement was, according to him, inspired and aided by his own personal experiences and by his quest among, and experience of, the religions of the world. As he states (6), his conclusions are:

"The result of a four-decade long *pathei mathos*: the result of my many and diverse and practical (and, to many others, weird and strange) involvements (political, and otherwise), and my many and diverse and practical quests among the philosophies, Ways of Life, and religions, of the world. The Numinous Way is, in particular, the result of the often difficult process of acknowledging my many personal mistakes - many of which caused or contributed to suffering - and (hopefully) learning from these mistakes."

These conclusions have led him to reject all the beliefs and views he formerly adhered to, and which he is publicly known for. Among the beliefs and views he has come to reject, as a result of what it is, I believe, accurate to describe as a life long gnostic search for knowledge, and wisdom (7), are National Socialism and its racist policies, which he had practical experience of, and a personal involvement with, lasting many years.

As Myatt himself claims, his philosophy of The Numinous Way is emphatically apolitical, rejects the dogma prevalent in established religions; rejects nationalism, racialism and racial prejudice; emphasizes and embraces tolerance, and is fundamentally an individual way of life centered on the virtues of empathy, compassion and personal honor (8).

As Myatt states:

"There has been, for me, a profound change of emphasis, a following of the cosmic ethic of empathy to its logical and honourable conclusion, and thus a rejection of all unethical abstractions." (9)

A Complete Philosophy of Life

In order to qualify as a complete, and distinct, philosophy - in order to be a *Weltanschauung* - a particular philosophical viewpoint should possess the following:

- 1) A particular ontology, which describes and explains the concept of Being, and beings, and our relation to them;
- 2) A particular theory of ethics, defining and explaining what is good, and what is bad;
- 3) A particular theory of knowledge (an epistemology); of how truth and falsehood can be determined;

It should also be able to give particular answers to questions such as "the meaning and purpose of our lives", and explain how the particular posited purpose may or could be attained.

What follows is a brief, and introductory, analysis of how Myatt's *The Numinous Way* deals with each of the above topics.

Ontology

Myatt, in the essay *Ontology, Ethics and The Numinous Way*, states that, according to *The Numinous Way*, "there are two types of being, differentiated by whether or not they possess, or manifest, what is termed acausal energy". That is, he introduces the concept of a causal Universe, and an acausal Universe, which together form "the Cosmos", or Reality itself.

This causal Universe is the phenomenal world known to us via our five senses, and knowledge of this causal Universe is obtained through conventional sciences based upon practical observation (10). The acausal Universe is known to us via our faculty of empathy, since the acausal is the genesis of that particular type of energy which makes physical matter "alive" (11). That is, according to Myatt, all living beings are nexions, which are places - regions (or, one might say, "bodies") - in the causal Universe where acausal energy is present, or manifests, or, to use Myatt's term, is presenced. Hence, according to Myatt, "The Numinous Way adds empathy to the faculties by which we can perceive, know, and understand the Cosmos... Empathy is an essential means to knowing and understanding Life, which Life includes human beings..." (12)

In his earlier essay, *Acausal Science: Life and The Nature of the Acausal*, Myatt gives a little more detail as to the nature of acausal being, that is, the nature the acausal itself and of acausal energy.

Ethics

The ethics of Myatt's Numinous Way derive from empathy, and in the section *Ethics and the Dependant Nature of Being* of the chapter *Ontology, Ethics and The Numinous Way* it is stated that:

"The faculty of empathy - and the conscious understanding of the nature of Reality - leads to a knowing, an understanding, of suffering. Part of suffering is that covering-up which occurs when a causal denoting is applied to living beings, and especially to human beings, which denoting implies a judgement (a pre-judgement) of such life according to some abstract construct or abstract value, so that the "worth" or "value" of a living-being is often incorrectly judged by such abstract constructs or abstract values."

From a knowing and understanding of suffering, compassion arises, and:

"Empathy is thus, for The Numinous Way, the source of ethics, for what is good is considered to be that which manifests empathy and compassion and honour, and thus what alleviates, or what ceases to cause, suffering: for ourselves, for other human beings, and for the other life with which we share this planet. Hence, what is unethical, or wrong, is what causes or what contributes to or which continues such suffering."

Furthermore, Myatt defines honor (or, more precisely, personal honor) as an ethical means to aid the cessation of suffering (13) and thus as "a practical manifestation of empathy: of how we can relate to other people, and other life, in an empathic and compassionate way".

In addition, it is worth noting that Myatt views what he calls 'abstractions' as immoral, since abstraction obscures, or cover-ups, the essence, the being - the reality - of beings themselves. That is, such abstractions undermine, or replace, or distort, empathy, and thus distance us from life, from our true human nature, and lead us to identify with such abstractions instead of identifying with, sympathizing with, living beings. (14)

Epistemology

In *Ontology, Ethics and The Numinous Way*, Myatt writes:

"For The Numinous Way, truth begins with a knowing of the reality of being and Being - part of which is a knowing of the dependant nature of living beings."

Furthermore,

"There is... a fundamental and important distinction made, by The Numinous Way, between how we can, and should, perceive and understand the causal, phenomenal, physical, universe, and how we can, and should, perceive and understand living beings. The physical world can be perceived and understood as: (1) existing external to ourselves, with (2) our limited understanding of this 'external world' depending for the most part upon what we can see, hear or touch: on what we can observe or come to know via our senses; with (3) logical argument, or reason, being a most important means to knowledge and understanding of and about this 'external world', and a means whereby we can make reasonable assumptions about it, which assumptions can be refuted or affirmed via observation and experiment; and (4) with the physical Cosmos being, of itself, a reasoned order subject to laws which are themselves understandable by reason. In this perception and understanding of the causal, phenomenal, inanimate universe, concepts, denoting, ideas, forms, abstractions, and such like, are useful and often necessary." (15)

Hence, Myatt conceives of there being two distinct types of knowing. That of the causal Universe, which derives from our senses and from practical science, and that of living beings, which derives from our empathy with such living beings, from a knowing that we are not separate from those living beings, but only one manifestation of that acausal, living, energy which connects all living beings, sentient and otherwise. (16) This second type of knowing derives from empathy, and is one means whereby we can apprehend the acausal, which is the matrix, The Unity, of connexions which is all life, presented as living-beings in the causal. (17)

According to Myatt:

"The error of conventional philosophies - the fundamental philosophical error behind abstractionism - is to apply causal perception and a causal denoting to living being (s)." (18)

Praxeology

The primary goal is seen as living in such a way that we, as individuals, cease to cause suffering to other life. This means us using, and developing empathy, and thus changing - reforming - ourselves.

"How can we develop this faculty [of empathy]? How can we reform ourselves and so evolve? The answer of The Numinous Way is that this is possible through compassion, empathy, gentleness, reason, and honour: through that gentle letting-be which is the real beginning of wisdom and a manifestation of our humanity. To presence, to be, what is good in the world - we need to change ourselves, through developing empathy and compassion, through letting-be, that is, ceasing to interfere, ceasing to view others (and "the world") through the immorality of abstractions, and ceasing to strive to change or get

involved with what goes beyond the limits determined by personal honour." (19)

Why should we pursue such a goal? Myatt answers, in a rather mystical and gnostic way, that:

"Empathy, compassion, and a living by honour, are a means whereby we increase, or access for ourselves, acausal energy - where we presence such energy in the causal - and whereby we thus strengthen the matrix of Life, and, indeed, increase Life itself. Thus, when we live in such an ethical way we are not only aiding life here, now, in our world, in our lifetime, we are also aiding all future life, in the Cosmos, for the more acausal energy we presence, by our deeds, our living, the more will be available not only to other life, here - in our own small causal Time and causal Space - but also, on our mortal death, available to the Cosmos to bring-into-being more life. Thus will we aid - and indeed become part of - the very change, the very evolution of the life of the Cosmos itself."

The Acausal and The Cosmic Being

Myatt's concept of what he terms *the acausal* is central to understanding his philosophy of The Numinous Way. He conceives of this acausal as a natural part of the Cosmos, which Cosmos he defines as the unity of the physical, causal, Universe, and of the acausal Universe. This acausal Universe has an a-causal geometry and an a-causal time, and there exists, in this acausal Universe, a-causal energy of a type quite different from the physical energy of causal Space-Time, which causal energy is known to us and described by causal sciences such as Physics. (20)

This acausal energy is, according to Myatt, what animates physical matter and makes it alive, and thus he conceives as life in the causal, physical, Universe as a place - a nexion - where acausal energy is "presenced" (manifested) in causal Space-Time. Hence, all living beings are, for Myatt, a connection, a nexion, to the acausal itself, and thus all living beings are connected to each other. This connectively is felt, revealed to us, as human beings, through empathy (21). Compassion is knowing, and acting upon, this connectivity of life, since "our very individuality is a type of abstraction in itself, and thus something of an illusion, for it often obscures our relation to other life..." (22)

The acausal is thus the matrix of connectivity, where all life exists in the immediacy of the moment, and where causal abstractions, based on finite causal thinking, have no meaning and no value.

Myatt conceives of what he terms *a Cosmic Being*, which is regarded as the Cosmos in evolution, becoming sentient through the evolution of living beings. That is, the Cosmic Being is itself a type of living entity, manifest (or "incarnated") in all living beings, including ourselves, and Nature. (23)

"The Cosmic Being..... is not perfect, nor omniscient, not God, not any human-manufactured abstraction. That is, it is instead a new kind of apprehension of Being: a

Cosmic one, based upon empathy, and an apprehension which takes us far beyond conventional theology and ontology." (24)

Thus, this Cosmic Being is not to be viewed in a religious, theological, way, as some kind of deity, for we are part of this Being, as this Being is us and all other life, changing, evolving, coming-into-consciousness (25).

Pathei Mathos

One phrase which frequently occurs in Myatt's writings about his Numinous Way - and which he often uses in his private correspondence and his autobiographical essays - is the Greek term $\pi\theta\epsilon\iota \ \mu\theta\omicron\varsigma$. Myatt, in his own translation of *The Agamemnon* by Aeschylus, translates this as *learning from adversity*. Pathei Mathos is how Myatt describes his own strange personal journey, his gnostic search for knowledge, wisdom and meaning, and his ultimate rejection of the various beliefs, ideologies, and religions, he studied and embraced in the course of this four decade long journey.

A large part of this learning from adversity is, for him, firstly an acknowledgment of his personal errors in adhering to and identifying with various "abstractions" - which he admits caused or contributed to suffering - and, secondly, the sometimes painful and difficult personal process of learning from these mistakes and thus changing one's outlook and beliefs in an ethical way.

As Myatt states:

"In essence, there was, for me, *pathei mathos*. Due to this *pathei mathos*, I have gone far beyond any and all politics, and beyond conventional religion and theology toward what I believe and feel is the essence of our humanity, manifest in empathy, compassion, personal love and personal honour. Hence, I cannot in truth be described by any political or by any religious label, or be fitted into any convenient category, just as no *-ism* or no *-ology* can correctly describe The Numinous Way itself, or even the essence of that Way. Therefore, I believe it is incorrect to judge me by my past associations, by my past involvements, by some of my former effusions, for all such things - all the many diverse such things - were peregrinations, part of sometimes painful often difficult decades-long process of learning and change, of personal development, of interior struggle and knowing, which has enabled me to understand my many errors, my multitude of mistakes, and - hopefully - learn from them." (26)

In addition, he does not make any claims for his Numinous Way, other than it represents his own personal conclusions about life.

"The Numinous Way is but one answer to the questions about existence; it does not have

some monopoly on truth, nor does it claim any prominence, accepting that all the diverse manifestations of the Numen, all the diverse answers, of the various numinous Ways and religions, have or may have their place, and all perhaps may serve the same ultimate purpose - that of bringing us closer to the ineffable beauty, the ineffable goodness, of life; that of transforming us, reminding us; that of giving us as individuals the chance to cease to cause suffering, to presence the good, to be part of the Numen itself." (27)

Conclusion

This short overview of Myatt's Numinous Way reveals it as a comprehensive and, in my view, rather original, moral philosophy with an ethics and a praxeology which, while having some resemblance to those of Buddhism, are quite distinct by reason of (a) how Myatt relates, and defines, empathy and honor, and how such honor allows for the employment, in certain situations, of reasonable ("honorable") force (28), and (b) how Myatt views human life in terms of the acausal, and as a means for us to "reform and evolve" ourselves.

The goal of The Numinous Way is seen as us, as individuals, becoming aware of and having empathy with all life, and this involves us using and developing our faculty of empathy, being compassionate, and thus increasing the amount of life, of acausal energy, in the Cosmos, leading to not only the evolution of life, but also to a cosmic sentience, which we, when we are empathic, compassionate and honorable, are part of and which we can become aware of.

In addition, as his many autobiographical essays and his published letters reveal (29), The Numinous Way - as outlined in the recent compilation *The Numinous Way of Life: Empathy, Compassion, and Honour* - has no relation whatsoever to any of Myatt's previously held political views and beliefs. Indeed, Myatt is quite clear that he regards both race, and "the folk", as abstractions which, like all abstractions, obscure and undermine the numinous and which are detrimental to empathy and compassion and, ultimately, unethical and therefore dishonorable. (30) Thus, and rather confusingly given the terminology, this new apolitical Numinous Way - with its emphasis on personal, ethical, change and the cessation of suffering - is completely distinct from his much earlier, now rejected, philosophy which he first called "Folk Culture" and then called *The Numinous Way of Folk Culture*.

Thus, The Numinous Way, as expounded recently and as developed by Myatt in the past two years, is not only a rejection of all of those previously held beliefs and views of his, but possibly also, as he himself claims, a new moral way founded on his own learning from his experiences and errors.

Notes:

1) This work (currently an e-text in both html and pdf formats) appears in some editions under the alternative title *The Numinous Way of Life: Empathy, Compassion, and Honour*. In addition to citing this work, I have, on occasion, referred to recent private correspondence between Myatt and myself (both written, and e-mail) where he elucidates certain matters in response to a particular question, or questions, of mine.

Myatt admits that, after his conversion to Islam, he did continue to develop and refine this Numinous Way, spurred on by his experiences in the Muslim world, and it was these experiences - and his study of Islam - which significantly contributed to him expunging what he called the "unethical and dishonourable abstractions of both race and the folk from this philosophy." *Private e-mail from Myatt to JRW, January 7, 2009*

2) *An Overview of The Numinous Way of Life*

3) *In Compassion, Empathy and Honour: The Ethics of the Numinous Way*

4) *Ontology, Ethics and The Numinous Way*

6) *Introduction, Empathy, Compassion, and Honour: The Numinous Way of Life*

7) A Gnostic is someone who seeks *gnosis* - wisdom and knowledge; someone involved in a life-long search, a quest, for understanding, and who more often than not views the world, or more especially ordinary routine life, as often mundane and often as a hindrance. In my view, this is a rather apt description of Myatt.

8) Refer to *Frequently Asked Questions About The Numinous Way* and *An Overview of The Numinous Way of Life*

9) *Introduction, Empathy, Compassion, and Honour: The Numinous Way of Life*

10) Refer to the section *Ontology and The Numinous Way* in the chapter *A Brief Analysis of The Immorality of Abstraction*, and also to Myatt's earlier essay *Acausal Science: Life and The Nature of the Acausal* which is referenced in that chapter.

11) *A Brief Analysis of The Immorality of Abstraction*

12) *A Brief Analysis of The Immorality of Abstraction*

13) *An Overview of The Numinous Way of Life*

14) Refer to Myatt's recent essay, *A Change of Perspective*, dated 2454949

15) *A Brief Analysis of The Immorality of Abstraction*

16) Refer to *An Overview of The Numinous Way of Life* and *Ontology, Ethics and The Numinous Way* and also *Presencing The Numen In The Moment*

17) *A Change of Perspective*. Also, private e-mail from Myatt to JRW, April 23, 2009

18) *A Brief Analysis of The Immorality of Abstraction*

19) *An Overview of The Numinous Way of Life*

20) *Acausal Science: Life and The Nature of the Acausal*

- 21) Private e-mail from Myatt to JRW, January 29, 2009
- 22) *An Overview of The Numinous Way of Life*. See also *The Numinous Way and Life Beyond Death*
- 23) *Ontology, Ethics and The Numinous Way*. Also, private e-mail from Myatt to JRW, February 2, 2009
- 24) *Ontology, Ethics and The Numinous Way*
- 25) Private e-mail from Myatt to JRW, February 2, 2009 and private letter from Myatt to JRW, which he dated 23.iv.09 (CE)
- 26) *Presencing The Numen In The Moment*
- 27) *The Empathic Essence*
- 28) Refer to *An Overview of The Numinous Way of Life* and also *The Principles of Numinous Law*
- 29) Among his dozens of recent autobiographical essays are the following:

So Many Tears

Love, Deities and God: Redemption and The Numinous Way

An Allegory of Pride and Presumption

One Simple Numinous Answer

The Empathic Essence

I have collected some of his personal letters in a pdf file entitled *The Private Letters of David Myatt, Part 1*

- 30) Refer to *Frequently Asked Questions About The Numinous Way*, where Myatt writes that "such a concept as "the folk" now has no place in The Numinous Way..." See also *The Development of The Numinous Way and Other Questions* and especially *Questions About Race, The Folk, and The Numinous Way* where it is stated:

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

Acausal Science: Life and The Nature of the Acausal

The Nature of Science

Science is generally regarded and generally understood to be the rational pursuit of knowledge by empirical means - that is, through observation, experiment and the use of reason, or logic. Genuine scientific theories are only a rational explanation of what has been observed, in an experiment or via the senses, or what has been assumed to exist on the basis of observation, experiment or logical reasoning.

All reasoning, however, has to be based upon some fundamental assumptions, or some fundamental beliefs. These beliefs or assumptions, which underlie science by the nature of knowledge itself and by the nature of the pursuit of knowledge, concern the fundamental reality - the nature of what we call existence itself.

So far in the history of human thought, there have been two quite different but comprehensive answers given to the nature of Reality. The first of these, though not the most ancient, is what we may call the rationalist answer, and this underlies what has become to be called modern Science. This answer is based upon the assumption that Reality can be defined - or rather, understood - by us. The assumption here is that what is called the natural or *physical* world - observed, known or understood by our senses - is the basis of knowledge, and that anything which is not immediately observable, and thus not subject to experiment and verification, cannot form the basis for a proper, rational, understanding.

The second, and perhaps the more ancient, answer is based upon the belief that there is a hierarchy of realities, of which the observable and thus physical reality, of which we are part, is but one and perhaps the lowest one. The highest reality is considered to be the realm of God - or 'the gods'. Most of the higher realities beyond us are considered to be unknown to us and unknowable by us. Belief in such things as miracles, and 'magic', depends on this particular answer to the nature of Reality. In contrast to the rationalist answer, this may be called the theistic answer to the question: What is the nature of Reality?

The real beginnings of the rationalist answer occurs in the works of Aristotle. According to him: (i) the cosmos (or Reality) exists independently of us and our consciousness, and thus independent of our

senses; (ii) our limited understanding of this 'external world' depends for the most part upon our senses - that is, on what we can see, hear or touch; that is, on what we can observe or come to know via our senses; (iii) logical argument, or reason, is *the* means to knowledge and understanding of and about this 'external world'; (iv) the cosmos is, of itself, a reasoned order subject to rational laws.

The Question Of Life

The importance of these Aristotelian essentials needs emphasizing, for they enable us to avoid the speculation, the confusion and the often irrational assumptions and conclusions that mark the theistic attempts at understanding. For example, what is beyond our senses and our direct experience cannot form the basis of understanding, and is therefore irrelevant - for what is important to understanding is what is known, what is perceived by us, and what can be logically extrapolated from this understanding. Using these Aristotelian essentials, we can soon appreciate some of the most important conclusions which Aristotle himself reached. These logical conclusions, based on the essentials we have accepted, form the basis of our own enquiry. They are:

(1) Since the cosmos is an order, a changing, which we because of our consciousness can understand, the change, or movement, of things in this cosmos does not have a beginning as it does not have an end. Therefore, any speculation about the 'origin' of this cosmos is idle and useless because the cosmos is eternal.

(2) This changing of the cosmos - the movement within it, its cycle of growth, decline and growth for example - is itself dependent on something. This is the timeless, or eternal, 'prime mover', or 'First Cause', which itself does not move, *as measured by time*. Time itself is the measure of movement - that is, time is implicit in, or is a part of, movement. Expressed another way, time is the measure of change.

(3) All life implies 'ordinary' matter plus an extra "something". Our own human life possesses more of this extra "something" than other life. Thus do we and we alone of all life that we know have 'consciousness', an awareness of our surroundings, and 'the desire to know'.

The Acausal and The Soul of Living Beings

If we use slightly different terminology, we can at once understand these things better. The cause of movement itself must be a-causal, that is, "beyond the causal". The 'prime mover' - or the being of the cosmos itself, the 'cosmic Being' - is thus acausal. Movement, and thus change, are causal. It is the acausal which causes, or drives, the movement of the causal, of ordinary matter. Furthermore, we can say that it is this acausal which is the extra "something" which life possesses. That is, life is a contact, or intermingling, of matter with the acausal - or expressed another way, life is where the acausal continuum is manifest in the causal continuum.

All living beings, because they are living beings, possess what may be termed *acausal energy*. The acausal energy which life - which all living beings - possess because they are living may be described, somewhat inaccurately, as the "life-force" or "the soul" of that living being, for this acausal energy is not destroyed, or lost, when that living being ceases to live in the causal, physical world. That is, this acausal energy is preserved beyond the physical, causal, death of that living being.

Furthermore, *all* living beings - however small - possess acausal energy.

The science of Physics describes the ordinary matter of the cosmos and its movement, or change. This description depends on ordinary or *causal time*. But this is an incomplete description of the cosmos because it considers such movement in isolation, in purely causal terms, whereas the cosmos, and the matter/energy within it, is both causal and acausal. Furthermore, the changes which Physics describes are described by an earth-derived and earth-bound causal time based on our own planetary-sun cycle of change.

What needs to be understood is that this other aspect, the acausal, can be experienced and known - that is, it exists in the physical sense, can be discovered by us, and known. It is not 'immaterial' in the sense of being 'spiritual', and neither is it unknowable in the sense of theistic philosophy. The best way is to consider this acausal as another type of energy or change, different from ordinary energy and ordinary, causal, change as measured and understood by causal, earth-derived, time. This acausal is most evidently manifest to us in living things - in we ourselves, and in the aspects or life-forms of Nature.

To make this acausal real for ourselves - to fully understand it - we have to somehow discover, describe or capture and express this acausal in some physical way. We must find some means of describing the changes of this 'acausal matter/energy' in terms of 'acausal time'. For this, the mathematical descriptions used by Physics to describe the changes of ordinary matter will not do because such descriptions describe such changes in terms of causal time, even when non-Euclidean geometry is used.

The Nature of the Acausal

Causal Time and Space:

First, it is necessary to try and describe the causal 'world' of matter, motion and causal time: that is the phenomenal world of Physics.

The traditional description of causal, or ordinary, matter and its movement or change involves the use of a *frame of reference*, or geometrical co-ordinate system, whether this be an absolute one, as posited by Newton, or a relative one, as posited by modern Physics. *Space* is defined by this frame of reference - for space, in the physical sense, is said to exist between two objects, or points, which are themselves described by fixed co-ordinates of a frame of reference. Space is simply 'extension'. In this simple sense, causal time is the duration between the movement of an object, measured from some starting point in a frame of reference, to the measured end of that movement in the same frame of reference.

The notions of 'force' and 'energy' are used to describe changes which an object or objects can undergo, and such changes are dependent on the mass, velocity (or movement), rate of change of velocity and the distance of movement of the object or the other object(s) which affect or cause an object to so change. Force, and energy, are basically expressions of the changes of causal matter over causal time.

Modern physics assumes these things - force, space and time - exist, of themselves. That is, that *space* exists and that a particular force, for example the gravitational force due to a massive object, exists in the space around that massive object - or may even be some function of this abstract Space itself.

Whatever the reality of such concepts in actual, cosmic, terms, they have hitherto proved useful in describing the motion and behaviour of observed and observable physical matter, as they have provided a basic understanding of the known physical cosmos.

In the overall, cosmic sense, the Physics of causal matter, and the laws which form the basis of this Physics, should be considered to be a special, or limiting, case of the Acausal or unitary cosmos described by the laws and processes and concepts of acausal matter and acausal time. That is, the laws, process and concepts of acausal matter and acausal time should also describe, as a limiting case, the laws, processes and concepts of known physical matter.

Furthermore, it should be noted that the modern theories of quantum mechanics and 'chaos' are just as much bound to causal concepts of Time and Space as the older theories such as that of Newton. Similarly, abstract mathematical models such as those of n-dimensional non-Euclidean geometry are also based upon the causal when applied to actual physical concepts: they always imply some sort of 'metric', some notion of causal Space. The thinking, the perception, the models and theories which result are still causal - still seeking to describe the cosmos in terms of a causal time and a concept of Space which is inherently causal. This is so because the very concept of Space, however described in current philosophical, physical or mathematical terms, is always defined through causality. Only when Time itself is defined as being both causal and acausal can Space itself be properly defined, with their being causal Space and acausal Space.

Acausal Matter and Acausal Time and Space:

It should be understood that there are two different types of 'acausal matter' (or acausal being) which exist. There is: (1) pure acausal matter (or more correctly pure acausal energy) which exists purely in the realm (or 'universe' or 'dimensions' or continuum) of the acausal; and (2) that acausal matter (or acausal being) which by its nature, its very being, exists in *both* the acausal and the causal. An example of this second type is life itself - that is, life is considered to be a manifestation of acausal energy in the causal continuum.

Acausal matter of the second type - which exists partly in the causal - may be *defined* as ordinary, causal, matter plus an extra "acausal something" - rather like a charged particle is ordinary matter plus the extra "causal something" of electrical charge. For the present, and for convenience, we may call this extra "acausal something", acausal charge.

The basic properties of acausal matter are:

- (1) An acausal object, or mass, can change without any external force acting upon it - that is, the change is implicit *in* that acausal matter, by virtue of its inherent acausal charge.
- (2) The rate of change of an acausal object, or mass, is proportional to its acausal charge.
- (3) The change of an acausal object can continue until all its acausal charge has been dissipated.
- (4) Acausal charge is always conserved.
- (5) An acausal object, or mass, is acted upon by all other acausal matter in the cosmos.
- (6) Each acausal object in the physical cosmos attracts or repels every other acausal object in the physical cosmos with a magnitude which is proportional to the product of the acausal charges of those objects, and inversely proportional to the distance between them as measured in causal space.

Acausal time is implicit in acausal matter, because causal space, as such, does not exist for acausal matter - that is, such acausal matter cannot be described by a frame of reference in causal space. Separation, in the sense of physical, causal, space measured by moments of causal time or a duration of causal time, does not exist for acausal matter because such a separation implies causal time itself. Hence the principle that an acausal object or mass is acted upon by all other matter in the cosmos because all such matter can be considered to be 'joined together' - to be part of an indivisible whole, a unity. In this sense, the acausal may be described as organic. In the abstract and illustrative sense, we could say that all acausal matter with acausal charge exists in the physical world described by causal space and causal time *as well as existing simultaneously in a different continuum described by acausal space and acausal time*, with this 'acausal space' incapable of being described in terms of conventional physical space, either Euclidean or non-Euclidean. This 'acausal space' and this 'acausal time' are manifested by, and described by, acausal charge itself - that is, by the extra property which acausal matter possesses because

it is acausal.

The properties of acausal matter, enumerated above, form the basis for the new Physics which describes acausal matter and its changes, and it is no coincidence that many of them express, for acausal charge, what the ordinary Physics expresses for ordinary matter and electric charge.

Detecting Acausal Charges:

The acausal charges should, if they exist - that is, if the suppositions above are correct - be capable of being physically detected. That is, they should be capable of being observed, by us, and should be capable of being measured quantitatively using some measuring device devised for such a purpose. Following such detection and measurement, observations of the behaviour of such acausal charges could be made. Such observations would then form the basis for theories describing the nature and the laws of such charges. The result would then be the construction of organic machines and equipment, following the invention of basic "machines" to generate, or produce, moving acausal charges.

A useful comparison to aid the understanding of such a process of discovery, measurement and theory, exists in the history of electricity. Static electricity was known for many centuries, but not understood until the concept of positive and negative charges was postulated. Later, instruments such as the gold-leaf electroscope were invented for detecting and measuring such charges. Other instruments, such as frictional machines and the Leyden jar, were invented for producing and accumulating, or storing, electric charges, and producing small 'galvanic currents' or electricity. Then the great experimental scientist Faraday showed that 'galvanic currents', magnetism and static charges were all related, and produced what we now call an electro-magnetic generator to produce electricity. From such simple experimental beginnings, our world has been transformed by machines and equipment using electricity, and by the electronics which has developed from electricity.

It seems logical to suggest that acausal charges cannot be detected by any measuring equipment based on electricity, or any electrical property such as resistance - for electricity is purely a causal phenomena, describable in terms of causal Physics. To detect acausal charge and thus some acausal change, something acausal may have to be used. This may well be something organic - that is, something living which possesses the property of responding to the presence (nearness) of the acausal charge(s) inherent in living things.

Life and the Acausal Charge

Life implies the following seven attributes - a living organism respire; it moves; it grows or changes; it excretes waste; it is sensitive to, or aware of, its environment; it can reproduce itself, and it can nourish itself.

The acausal charge or charges which a living organism possesses is what causes or provokes the physical and chemical changes in an object so that it exhibits the above attributes. For instance, a living cell could not be made from its molecular constituent parts and then be expected to suddenly become 'alive'. The process of life occurs only when acausal charges are present in addition to the ordinary matter (of elements, molecules and so on) which make up the substance of an organism.

An organism - something which is alive - obeys the ordinary laws of physics (with one known exception) but is also subject to the laws which govern acausal matter. Ordinary matter, or a dead once living organism, does not obey the laws which govern such acausal matter.

The one known exception is the second law of thermodynamics - a living organism represents an increase in order: a re-structuring of physical matter in a more ordered way. This change toward more order may be said to be 'powered' or caused by the acausal energy of acausal charges. The causal energy changes in organisms, which can be described by ordinary chemical reactions between elements and molecules - that is, in terms of chemical energy - are produced or caused by acausal charges. In effect, such chemical reactions are one of the physical manifestations of acausal charges in the causal continuum. Being 'alive' means ordinary physical matter is re-organized, or changed, in a more ordered way. A living organism possesses the capacity, by virtue of its acausal charges, to create order, to synthesize order from the less ordered physical world. Life implies an increase in order in the causal continuum.

Acausal Technology and Medicine

The basic properties of acausal matter enable us to really begin to understand, for the first time, the real nature of the cosmos, as they can show us the way toward developing a truly unitary, or organic, technology and an unitary, or organic, medicine capable of replacing the rather lifeless, primitive and often damaging medicine of the present which relies on traumatic surgery and often debilitating pharmaceutical compounds.

One way of capturing the acausal is to develop a truly organic technology - that is, to grow living machines from organic material. Such an organic technology would be totally different from the current

concern with "molecular electronics" and "nanotechnology" because these concerns still depend on manufactured, discrete and dead electronic components which themselves are based on descriptions of causal matter using causal time.

Electronics, for example, is a means of describing the changes of a particular type of causal matter - electrons - over causal time, and enables components and circuits to be built to alter and control the flow of electrons. Thus, for example, using organic 'molecules' to store data is not a genuine organic technology, because: (i) such molecules are manufactured to do one or two specific, inert, tasks; (ii) such molecules are not basically alive as independent changing organisms - that is, not possessed of the acausal; and (iii) they would still be somehow connected to, and dependent upon, electronic components.

A truly organic technology uses one type of acausal matter, living matter, and its changes, or growth, in a living way to produce an organic machine made entirely of organic matter, with no dead, discrete, manufactured components - electronic or otherwise. We ourselves would interact with, or control these organic machines in a living way, for example by using our "thoughts" (via "biofeedback" or something more sophisticated) or a living symbiotic relationship, such as the relationship of a hunting man with his well-trained, and well-cared for, hunting dog. In either case, the parameters of change, of control, of such organic machines would be natural or living ones determined by the acausal, or living, changes of that organic machine - rather than determined by causal, inert, matter such as an electronic, electrical or mechanical circuit. In the example of the hunting dog, the parameter of control is the relationship which exists between the dog and its master. Such a truly organic technology would enable us, for instance, to build or create an organic space-ship capable of travelling between the stars, with this ship being a living, existing, being, capable of living or existing in interstellar space, and having some kind of symbiotic and probably caring relationship with its crew or its controller.

DW Myatt
JD 2451513.865

[The Physics of Acausal Energy, Part One](#)

Surreal Science:

The Surreal Science of Modern Astronomers and Cosmologists



Nebula: NGC 7635

Quite a lot of modern astronomy and cosmology is pure, unscientific, speculation and there has been a tendency in recent decades for this speculation to be taught as "fact".

Thus, we now have the belief - among students of science, astronomers, cosmologists and much of the general public - that such things as "black holes" actually exist. However, there is no actual, factual, evidence for such things. Such things as "black holes" are just speculation: or rather, abstract theories posited in an attempt to explain, in a surreal way, what is observed.

There are no actual physical observations which confirm the existence of such things, and which confirm the speculative theories on which these things are based.

The truth is that the evidence - the astronomical observations - which are produced and which have been produced in an attempt to "prove" these ideas and theories can be interpreted in other ways, if they can

be rationally and scientifically interpreted at all.

It should be stressed again and again that there is no direct evidence, no direct observations, which confirm the existence of these things and which therefore may be said to confirm the speculative theories behind them.

True science - as opposed to the surreal science which has come to dominate the world of cosmology and physics - is based upon direct observations of phenomena, with these phenomena being either in the "natural world" or in the "laboratory", that is, a consequence of some experiment.

What has happened over the past fifty or so years is that speculative theory has come to dominate to the extent that actual astronomical observations are interpreted on the basis of abstract, speculative, theories. That is, there is an overwhelming dependence upon an abstract interpretation: a certain theory, or several theories, are presupposed to explain observations or events, without such a theory or theory have any true scientific basis, and in particular without it being the most simple, the most natural, explanation.

Thus, the actual observations are viewed in the context of preconceived ideas, preconceived assumptions, many of which (in fact most of which) have little or no direct observational support. Take, for instance, a recent photograph from the Hubble Space Telescope (HST). This was said to show a "black hole" six times the size of our Sun, passing in front of a star, as a result of analysis of ground-based images of the same star-field. Yet what the ground-based (poorly defined) images showed was simply a variation in brightness of one star which was near another star. The images from the HST resolved the two stars and showed what looked like ordinary star-images. Here, the unexplained observation was a change of brightness of one star, and the assumptions made were not only that some sort of "gravitational micro-lensing" was at work, but also that the object responsible was a "black hole": an invisible star six times the size of our Sun.

And yet, there are far more simple explanations for this apparent change in brightness. For example, it might be caused by some as yet unknown property of the star itself: that is, by some natural process of the star. [See below for more explanations about why the idea of "black holes" is surreal, unrealistic and unscientific.]

The truth is that until we can, at close range, examine this particular phenomena, all explanations are and will remain just speculation: nothing has been proven; nothing truly and scientifically explained.

But in this case we have the so-called "scientific community" bleating once again about "black holes" as if they actually have been proven to exist, when they are not only a speculative idea proposed to explain unexplained observations, but also (and most importantly) not the most rational, natural or simple explanations that could be advanced to explain such observations.

Thus, we arrive at the present situation where people - and scientists - believe the unscientific idea that the cosmos is populated with "black holes"; that the cosmos evolved from some kind of "big bang", and

that if we can obtain images superior to those of the HST we will see our "universe being born". The truth is that to really even begin to understand the cosmos, we need to travel beyond our own Solar System and make practical, direct, observations of the things we have so far seen through telescopes.

Until we reach the stage of our development, our evolution, when we travel among the stars, then all we will have is speculation, not facts.

It is important to understand that until there is an abundance of clear, direct, observations (and the important concept here is direct) then no idea, no theory, can be said to be confirmed.

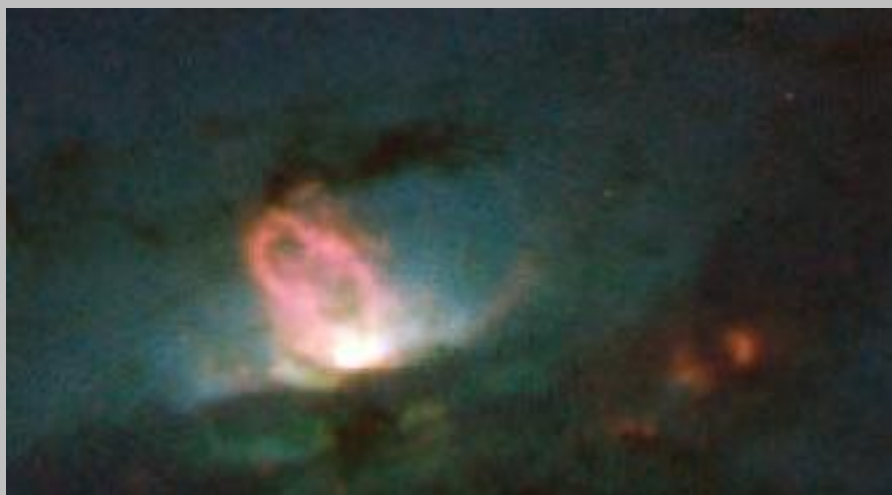
To show the surreal nature of modern speculative science, three recent speculations will be considered.

Speculation I: Black Holes

I repeat: there is no evidence whatsoever for the existence of such things, and the theory of "black holes" is just a surreal, speculative, theory.

Consider one image from the HST which purports to show the effects [note: the effects] of something invisible, that is, a "black hole". This image is one of several which has been said to "prove" the existence of such surreal things.

The image is of Galaxy NGC 4438 and shows an unusual, unexplained, mass of galactic gas rising in a way which appears to be against the direction of rotation of this galaxy. This section of the original image has also been computer-enhanced, with false colour used to show more detail. This shows - or appears to show - the upward gas surrounded by a roughly circular, empty, region.



This phenomena has been "explained" as the effect of a "black hole" within the galaxy itself.

Of course, the simpler explanation is that this is a natural result of some process, not fully understood at present, within the galaxy itself, perhaps due to its rotation and/or some stellar event or events.

An analogy would be a cumulus cloud here on Earth. This cloud forms, expands, and changes shape, all in a natural way due to natural processes (humidity; wind; atmospheric pressure; air and ground temperature, and so on). At a certain moment, this cloud has a well-defined shape, but it is constantly changing, as a result of all the processes involved, and many times this one cloud, when seen from the ground, or in the air at different levels (from an aircraft) can exhibit features which seem "strange" or "perplexing": for example, strangely shaped filaments; even a circular-type "hole" with another filament of cloud seeming to arch up from its centre. But no one suggests there is some sort of "dark-matter, unseen" object causing such odd cloud phenomena: or as one surreal Press Release said in relation to the HST image, due to the "eating habits of a black hole".

Further to the cloud analogy, one only has to look at some of the photographs of clouds taken from Space (Space Shuttle images; Apollo mission images; weather satellites) to see the great variety of cloud shapes which are produced.

Until we can observe this particular galaxy closer - or even better - descend into it and observe the cause of the phenomena, we will simply not know. Until then, every explanation is just speculation, with some explanations being simply more rational, more scientific, than others.

In my view, the explanation of a "black hole" - in this and all other such cases - is just too unscientific, too surreal, when there are probably far more simpler, more natural, explanations. We understand very little about galaxy formation, and indeed very little about star formation and the properties and life-cycle of stars. We certainly know very little about galaxies: about the processes they undergo or are subject to.

In fact, we have hardly even begun to really study our own star, the Sun. And this is just one type of many different types of star that exists.

Instead of priding ourselves on "understanding" the cosmos in terms of surreal concepts such as "black holes" we should have the honesty to admit that we really know hardly anything at all about the cosmos, just as we need to admit that until we do venture out into the cosmos, our understanding will remain blinkered, limited, and subject to radical change.

And it certainly does not help genuine, rational, scientific understanding to believe in surreal ideas, or always put forward such ideas as "explanations".

As Issac Newton wrote, in his Principia [Rules of Reasoning]:

"We are to admit no more causes of natural things than such as are both true and sufficient to explain their appearance..... for Nature is pleased with simplicity, and affects not the pomp of superfluous causes."

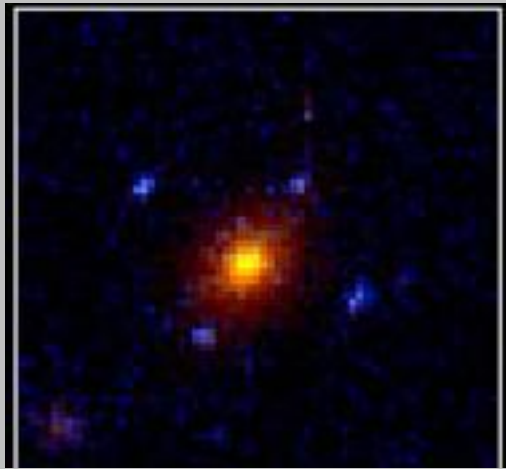
And a "black hole" is certainly a superfluous, surreal, cause.

Speculation II: Gravitational Lenses

What applies to the surreal concept of "black holes" applies to "gravitational lenses".

Consider the HST images of these "lenses". The images are not very clear, but some of them do appear to show similar type images on either side of other objects (or in one case, four such images).

However, two questions arise. First, close inspection of the HST images reveal slight differences in position between the "similar images": that is, the images do not appear to be equidistant. Of course this can be explained away - and has been - as due to various "distorting" factors in Space. Second, given the vastness of the cosmos, a more simple explanation is that these are mere coincidences: something which would be expected given the vast numbers of objects in the cosmos.



Of course, this simple explanation of coincidence can also be - and has been - "explained away" by making even more assumptions.

Once again, the actual observations - the HST images - prove nothing. They have to be interpreted, explained, and one either puts forward and accepts a simple, rational, explanation (coincidence) or one puts forward a theoretical, complicated, explanation (gravitational lenses: i.e. a theory of abstract Space-Time with light being bent due to the curvature of space-time caused by a large gravitating body).

A few fuzzy images are no proof of anything.

Speculation III: The Big Bang

The most surreal idea considered last. There is no actual evidence, no direct observations, to support this mega-surreal idea. What has been given "in evidence" to support this idea can be interpreted in other, more simple, ways (yet again).

Furthermore, the idea itself is totally irrational since it fails to explain:

1) Where the proto-matter for this "big bang" came from, and what was the cause, the origin, of the "explosion" which caused this early matter to "expand" and increase.

Furthermore, how did, and does, this matter increase? Where does the material for such an increase come from: how does it arise? How is it created? From nothing?

2) What was before the creation of Space and Time in this "big bang"? To say that nothing existed is no rational answer, for what is Time itself? How could Time never exist? What is existence? On fundamental questions such as these, the theory is silent.

Furthermore, the nature of this theory assumes that Time is only causal, and that before point Zero there was nothing: no negative causal Time, for instance. Some theorists have tried to argue that before the beginning, there was another beginning (a sort of cosmic cycle of expansion, contraction and so on) but that merely dodges the questions, because how did the first cycle begin?

3) Just how a small, finite, proto-cosmos could "expand" into something (Space: and larger than the space containing this proto-cosmos) with that Space outside not existing.

Once again, the very nature of Space is never defined. The only answers given, as with the problem of Time, are irrational, dodging, answers which basically amount to saying: "Such questions have no meaning because before the beginning Space, Time did not exist."

A more simple and rational explanation of the origin of the cosmos is that the cosmos is infinite, and eternal, with the matter/energy in this cosmos constantly changing, and there being both a causal Space and a causal Time, and an acausal Space and an acausal Time.

This is a more simple, more rational, explanation because "eternity" and "infinity" are concepts which do explain - for the present - the prime cause, the origin, and Space and Time themselves.

Beyond this, we simply do not know; thus how this infinity, and Space and Time, came into being, into existence, is still unknown.

One way - perhaps the only way - to scientifically prove which of the rival theories about the origin of the cosmos is correct is to travel to the ends of the cosmos. Of course, we cannot hope to do this, and so must rely on telescopic images which (if our assumptions about red-shift and other things are correct) will give a glimpse back "in time" and into the depths of the cosmos. Perhaps, once day, we will see nothing; as perhaps, one day, one of our Spaceships will find out.

Until then, both theories remains a belief - speculative theories - not scientific facts.

Yet again, a surreal idea - far less simple an explanation than other explanations - has come to be

accepted as the correct or most likely "explanation", when the truth is that such a surreal idea is a hindrance to true understanding - to the true search for answers, the true search for knowledge, and a sign of how real science has been displaced by surreal science.

Conclusion:

I am sure that, centuries from now (assuming civilization and science survive and continue) people will look back to our times and marvel at how stupid people were to accept such surreal ideas as "scientific" explanations.

These ideas are just like passing fads, and we can only hope that real astronomy and cosmology - based upon reason, exploration and actual close observation - will flourish in a future where we have learned to travel among the stars.



Galaxy: NGC 3314

David Myatt
JD2451874.283

All images from the Hubble Space Telescope

The Physics of Acausal Energy

Part One: An Outline of the New Physics

Introduction: The Axioms of Acausal and Causal Space and Time:

The Cosmos consists of: (1) the causal, phenomenal, universe - described by the three-dimensional causal geometry of causal Space and by one dimension of linear causal Time - and (2) the acausal universe, described by an acausal Space of n acausal dimensions, and an acausal, un-linear, Time of n dimensions, where n is currently unknown but is greater than three and less than or equal to infinity.

The causal universe is the realm of causal matter/energy, and the acausal universe is the realm of acausal matter/energy. (See Footnote 1)

The causal universe is currently described by causal sciences such as Physics, Chemistry and Astronomy. The acausal universe can be described by a new science based on the new Physics of acausal energy.

The acausal is currently only indirectly known to us from our observation of, and empathy with, life: with those causal-based living organisms and beings which dwell with us on this planet we have called Earth.

Causal science is based on the following foundations: (i) the causal, phenomenal, universe exists independently of us and our consciousness, and thus independent of our senses; (ii) our limited understanding of this causal 'external world' depends for the most part upon our senses - that is, on what we can see, hear or touch; that is, on what we can observe or come to know via our senses and by practical scientific experiments; (iii) logical argument, or reason, is the basic means to knowledge and understanding of and about this 'external world'; (iv) the cosmos is, of itself, a reasoned order subject to rational laws; (v) that, in competing explanations of events or observations, the simplest and most logical explanation is to be preferred.

Understanding Acausal Energy:

To understand the nature of acausal energy, the best way to begin is to observe living organisms, because each living organisms is a place, a region - a nexion - where acausal energy is manifest in, or presenced, in our ordinary causal Space and causal (or linear) Time.

That is, it is acausal energy - emanating from the acausal - which animates causal matter and makes it "alive", and this acausal energy derives from, originates in, acausal Space and manifests the property of acausal Time. Hence, every nexion which is a living being is a region in the Cosmos where the acausal intrudes upon the causal, with it being assumed that the greater the complexity of a living organism, the more acausal energy it possesses, and the more complex, and larger, the nexion to the acausal.

This animation of physical matter occurs within physical matter to make that matter specialized and directed, and co-ordinated, with other physical matter. That is, it structures such matter in particular ways, often hierarchically, changing its nature from static to dynamic and symbiotic, and it is this ability of physical matter to interact in a symbiotic way with other physical matter (to grow, change and develop) - to make connexions to other physical matter and animate them - which marks the changes of living organisms from the changes of non-living matter, such as the growth of some crystals.

In addition, it is further assumed that - just like causal energy - acausal energy cannot be created or destroyed. Thus, when a living organism dies, the acausal energy that animated its physical, causal, atoms either remains, for a certain limited causal Time, in the causal, or returns to the acausal - so that the death of a living organism is simply the closure of the nexion - the connexion - between causal and acausal, and the loss/breakdown of causal form.

The life-span of a living organism is determined by the amount of acausal energy present - the amount which animates it - and whether or not the connexion to the causal: (1) remains open (and thus possibly brings the transfer of more acausal energy to the organism); or (2) decreases (which restricts the further flow of acausal energy); or (3) closes.

An living organism - physical matter which possesses the attribute or mark of life - obeys the ordinary laws of Physics but is also subject to the laws which govern acausal matter. Ordinary matter, or a dead once living organism, does not obey the laws which govern such acausal matter.

Observing Acausal Energy in the Causal:

Observation of living organisms reveals, for example, that they - in contrast to ordinary inert matter - do not require an external force for their movement. That is, their motion is already "inherent" in them by virtue of their nature as living organisms. Similarly, living organisms not only move without the application of any external physical force, but they also change without any external physical force being applied - for example, a young living organism, such as a human child, normally grows in a certain way over a certain period of causal Time. Such growth is limited, in causal Time and causal Space, and is followed after a period of causal Time, by a slow decline, and then, ultimately, by causal death. The more evolved, the more complicated, the physical organism, the more acausal energy it may

be said to possess or be able to access.

For convenience, the acausal energy that we may detect in the causal will be considered to be manifest, to us, in our causal phenomenal universe, by means of what we may call acausal charge. That is, we shall refer to the acausal energy that manifests itself in the causal - within, for example, living causal beings - as possessing the property of propagating, or emitting, by its flux (change), *acausal charge*. That is, the movement of acausal energy in the causal gives rise to the emission of acausal charges. Hence, we can consider a living causal being as physical, causal, matter plus a certain acausal charge. (See Footnote 2) Thus, the observed total "loss" or dissipation of acausal charge within or by a certain living causal being would signify the causal death of that being.

Such observations - and deductions from them - lead to the following postulates regarding acausal energy, and regarding the properties of acausal objects (or "beings") as those beings (such as living organisms) are known to or are observed by us, in the causal :

- (1) An acausal object, or mass, can change without any external force acting upon it - that is, the change is implicit *in* that acausal matter, by virtue of its inherent acausal charge.
- (2) The rate of change of an acausal object, or mass, is proportional to its acausal charge.
- (3) The change of an acausal object can continue until all its acausal charge has been dissipated.
- (4) Acausal charge is always conserved.
- (5) An acausal object, or mass, is acted upon by all other acausal matter in the cosmos.
- (6) Each acausal object in the physical cosmos acausally attracts or acausally repels every other acausal object in the physical cosmos with a magnitude which is proportional to the product of the acausal charges of those objects, and inversely proportional to the distance between them as measured in causal space. Here, a distinction is made between "acausal attraction/repulsion" and the causal attraction/repulsion we are familiar with from Physics, such as the attraction and repulsion of magnets. The nature of this acausal attraction/repulsion will be discussed in more detail later [See Part Two].

The properties of acausal matter, enumerated above, form the basis for the new Physics which describes acausal energy and its changes, and it is no coincidence that many of them express, for acausal energy/charge, what the ordinary Physics expresses for physical energy/matter and electric charge, since the Physics of causal matter/energy can be considered to be a limiting, or special, or particular, case of the Physics of acausal energy/matter.

Some further elucidations regarding (5) and (6) above may be required, since they may not be so evident as the other postulates.

Postulate (5) arises from the nature of the acausal itself - from the very structure of acausal Space and acausal Time. Thus, causal Space obviously does not exist, there, in the acausal - there is no causal metric and thus no causal separation between acausal objects. In the simplistic sense, all acausal objects are linked or connected - or, more precisely, they are different facets, in certain causal Times, of the one, the same, "thing" (the acausal itself): of that (causally) dimensionally-independent Unity which is the matrix of all such nexions, of all such connexions. We just - from our limited, causal, metrically-FourDimensional-dependant perceptive, perceive such objects as single, unrelated objects, whereas they are just the parts of the indivisible, "dimensionless, time-less", acausal itself. Similarly, since there is no causal Time - no linear cause-and-effect - there is always, again from our limited causal FourDimensional-dependant perspective, a simultaneity, such that the acausal energy that flows through a particular causal nexion and thus animates one particular causal living being, may arise or have arisen from anywhere in the acausal universe - from what we might, again with our limited causal FourDimensional-dependant perspective, describe as another part of the physical universe, billions upon billions of light-years away. That is, there is no amount of causal Time involved in the travels of such acausal energy, and no limitation of velocity.

Thus, it is possible to theorize that we might, by somehow harnessing acausal energy, and by using and/or creating nexions to the acausal, be able to travel anywhere in the physical universe almost instantaneously.

Postulate (6) arises from the nature of acausal energy which is perceived as possessing three states - (1) when it is flowing from the acausal into the causal; (2) when it is flowing from the causal into the acausal; (3) when it is, momentarily and viewed from limited causal FourDimensional-dependant perspective, in stasis, or "neutral". It is this flow and its direction (causally-observed or manifest) which manifests, in the physical causal universe, the properties of "acausal attraction/repulsion" between acausal objects. The type and magnitude and effects of this "acausal attraction/repulsion" cannot be determined or measured by instruments based on causal Physics; that is, they can only be determined or measured by that which itself possesses acausal energy, and which thus "reacts to" or interacts with, the acausal energy of an acausal object.

The Nature of Life:

The acausal energy that animates a living organism may be said to "pattern", or to causally "form" (make whole; animate) the physical matter it consists of, and this acausal energy by its very nature is not static, but is in a constant state of flux - of circulation/movement, between the causal and the acausal. Thus, when a living organism suffers trauma and dies or is killed what occurs is that this flux ceases because the connexion between causal and acausal is lost: outwardly, the organic wholeness, or acausal membrane or acausal "patterning" - that which cosmically distinguishes one living entity from another - disintegrates or is somehow disrupted/destroyed by some form of causal energy/matter. That

is, every organism occupies a certain causal Space at a certain causal Time, while also occupying a certain acausal Space within acausal Time, with the causal energy of that being defining this acausal membrane: defining how the causal matter is patterned, or formed.

Thus, the physical form of a living causal being - such as its body - consisting as it does of causal matter occupying a certain causal Space, is a fragile container for the acausal energy that patterns, animates, and fluxes within, that body and which, while that organism lives in the causal, holds its physical matter together as one symbiotic, functioning, unit. Once so animated, formed or patterned by acausal energy, the physical matter has a certain causal life-span - or rather, its physical components do; and this because of the very matter of such dense (acausally-speaking) and often fragile causal matter.

In order to sustain itself, a living causal organism - by its very existence in the causal as a causal being composed of causal matter - must obtain causal energy in the form of, for example, carbohydrates. That is, it ingests sustenance - food - and extracts from this matter the type of causal energy required, in whatever form. However, it is possible to theorize that if a living organism could obtain and in some way use acausal energy itself, it might have no need of such causal matter as sustenance, just as, in theory, such an acquiring of acausal energy could change (that is, make more healthy, and extend) the causal life of such an organism.

Practical Acausal Physics:

The basis for practical acausal Physics - and of the technology deriving from it - is five-fold:

- (1) The detection and measurement of acausal charge by new devices which use or which are based - wholly or in part - upon acausal energy;
- (2) Practical experimentation using detected acausal charges;
- (3) The generating and harnessing of acausal energy by new devices and machines which use or which are based - wholly or in part - upon acausal energy;
- (4) The development of a new mathematics to describe the nature of acausal Time and acausal Space, and thus of acausal energy and its changes, of which the propagation of acausal waves, in the causal continuum, is an important part;
- (5) Creating/constructing physical nexions in causal Time and Space.

(1) and (3) above will most probably mean the development of a genuine organic - living technology - and thus the creation of living machines.

If the postulated acausal charges exist, then they should be capable of being detected and their "energy" measured. As mentioned above, such detection and measuring devices cannot be based solely upon causal Physics - that is, such charges will not be detected by devices which measure or detect or use such causal physical things as electrical resistance, or electrical charge, or magnetism, or the electromagnetic spectrum. Instead, new means of detection must be devised, and thus an important question is: what properties do we expect acausal energy (or more precisely, acausal charges) to possess?

We might begin with those things which we observe differentiate living causal organisms from ordinary causal matter. There are the following seven attributes: a living organism respire; it moves; it grows or changes; it excretes waste; it is sensitive to, or aware of, its environment; it can reproduce itself, and it can nourish itself. These, however, are all observable causal phenomena - the basis of the causal science of biology - which can be detected and measured by causal apparatus, even though these attributes may be attributed to, or actually be, some of the causal effects of acausal charge. That is, we need to try and directly observe one or more of the properties of acausal charge, not some of the causal effects, macroscopic or otherwise, that acausal charge has on living matter.

Thus it seems logical that we turn instead to consider the biological cells that are considered to be the basis of all currently known causal living organisms, for each individual cell - whatever the complexity of the organism of which it is a part - possesses the seven biological attributes of life. According to the theory of acausality, acausal energy and acausal charge - which we have been propounding - each individual cell, since it is alive and the basic unit of causal life, must be animated by, and somehow contain, acausal energy and thus acausal charge. Hence, observation of such an individual cell should reveal - with the appropriate apparatus - the presence of basic acausal charge, provided that such apparatus as we can construct is capable of detecting - sensitive enough to detect - the amount of acausal charge present in such a cell; which amount of acausal charge is most probably quite small.

This seems the best direct and causal experimental approach, rather than trying to initially deduce - based on various assumptions - what particular part, if any, of such an individual cell (such as the nucleus, or the DNA, or the cytoplasm) may be the source (a nexion) of acausal energy, and thus the emitter of acausal charge/acausal waves.

Therefore, what is required is to construct some experimental apparatus which can detect the acausal charge/acausal waves emanating from either one living cell, or some small living collocation of cells.

Which returns us to the basic question: what properties can we expect acausal charges to possess? Can we expect acausal charges to somehow alter in a detectable way the fabric of the causal continuum (other than the obvious one of animating causal matter making it thus alive)? To somehow interact with some aspect or aspects of our physical universe - causing some changes in, for example, causal energy or the very structure of acausal Space itself? If this is the case, then it should be possible to construct an experimental apparatus to detect such causal changes. Or is this, and would this be, an altogether fruitless pursuit because acausal charges by their very nature would not produce such causal effects, so that we would have to construct an apparatus capable of detecting the very acausal charges themselves; using for this apparatus something acausal? If this latter option, then what would this "something acausal" be? Would it be something living which, by virtue of being alive and thus possessed of acausal

energy, would - in accord with postulates (5) and (6) above - be somehow "sensitive to", or "aware of", the nearby presence of other acausal energy, and if so, how might we quantitatively measure this "acausal affect"?

Both of these approaches have some merit. In the first instance, we might consider what, if any, causal changes - however minute - might be observed by conventional causal apparatus and methods when two living cells, or two small living collocation of cells, are brought together in close proximity. Such causal changes may be chemical, or physical, and the detection of such changes - if any - would involve long and very complex analysis. For instance, does the cytoskeleton of a cell change in any detectable way?

However, given the complexity of the observations that would have to undertaken, their variety (because of the number of possibilities for such change), the sophisticated experimental laboratory equipment required, the smallness of probable changes, and the currently speculative nature of the theory of acausal energy, it seems highly unlikely that such experiments will be done in the near future.

Therefore, the best experimental approach might be the second one: that of constructing an entirely new apparatus capable of detecting the very acausal charges themselves and using, for this apparatus, something acausal. The base for one such scientific "apparatus" is outlined in Part Four. However, it is possible to speculate that we already have, available to us, a rudimentary and rather experimental detector of such acausal energy that requires some further development and significant refinement if it is going to be successfully employed in experiments which are subject to the criteria of scientific experiments. The basis for this already existing detector is that functioning, and (according to some criteria, at least) highly evolved, living organism which is the individual human being.

The functional part of this particular detector of acausal energy is the hitherto rather neglected and currently very underused and underdeveloped faculty of empathy. Thus, such a "detector" is an empath (a specialized, new, and still evolving type of human being), since empathy can be considered to be an awareness, by us, as individuals, of not only the acausal connexions that bind all causal life, but also of the "nature" of each individual connexion, each nexion to the acausal, each living causal organism. This is a new type of "knowing": the knowing the acausal, and an awareness of the presence of acausal energy. To be useful, scientifically, this particular faculty has to be developed and refined. (See Footnote 3)

While this concept of using human detectors will undoubtedly seem implausible to many, the important considerations - the real criteria - are (1) whether such detectors actually work; and (2) whether they can provide experimental data according to scientific criteria. These acausal detectors already meet the first criteria, for the majority of human beings, never mind specialized empaths, are already aware, or can determine by various means, whether some-thing is "alive", that is, possessed of acausal energy. The empath takes this basic, rudimentary and often quite unscientific awareness, much further so that it is, or becomes, a new, special, type of knowledge: the basis of a new science which may tentatively be called acausology - the study of the acausal. A few such empaths exist, and while their results regarding the detection and the classification of acausal energy are promising, they are not yet qualitative enough to be

regarded as scientifically useful, accurate or acceptable. However, the science of acausology - and the training and refinement of the empathy of these empaths - is still at an early stage, and further progress is being made, and will undoubtedly continue to be made. Furthermore, this "apparatus" already involves both macroscopic and microscopic detection, and thus is not restricted to experiments relating to one living cell, or some small living collocation of cells, and has already provided some useful and usable data.

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Notes:

(1) For convenience, the causal universe - of causal Space and causal Time - will often be referred to as "the causal"; and the acausal universe - acausal Space and acausal Time - as "the acausal".

Also, causal/acausal matter can be taken to refer to causal/acausal energy (and vice versa), the equivalency of matter and energy being accepted.

(2) The analogy here is with the concept of charged particles known to us from causal Physics, which charged particles, when in motion, form the elementary basis of understanding electricity.

Thus, acausal charges (or acausal waves) may be considered as a kind of acausal counterpart of electromagnetic waves, which acausal charges are produced by the movement of acausal energy in the causal. For convenience, we shall continue to mostly refer to acausal charge, although this term should be taken as implying acausal waves.

(3) Some details regarding how such development and refinement may be obtained are outlined in Appendix 3.

The text above is taken from Part One of *The Physics of Acausal Energy*:

The Physics of Acausal Energy

Part One: An Outline of the New Physics

Part Two: Acausal Energy and the Propagation of Acausal Waves in the Causal Continuum

Part Three: The New Mathematics of Acausal Time and Space

Part Four: Practical Experiments

Part Five: Acausal Technology - Generating and Harnessing Acausal Energy

Appendix 1: The Search for Acausal Charge

Appendix 2: Creating Physical Nexions in Causal Time and Space

Appendix 3: Developing and Refining the Faculty of Empathy
