
The Philosophy of The Numen

Introduction

This selection of recent articles of mine is designed to present a more philosophically orientated introduction to The Numinous Way, and may thus be of interest to students of, and those interested in, philosophy as an academic subject. I have provided a brief Glossary of some of the terms important for an understanding of the Philosophy of The Numen, although most of these terms are defined in various places in this current compilation.

David Myatt
June 2010 CE

1

Introduction to The Ontology of Being

Causal and Acausal Being

According to The Numinous Way, what exists – Being, the source of beings – is both causal and acausal. That is, philosophy, understood as an ontology of Being, is or should be the study of both causal and acausal existents: of those beings whose being is causal, of those beings whose being is acausal, and those beings whose being is both causal and acausal.

By causal is meant that aspect of Being which exists, has being in, causal Space (of three spatial dimensions) and in causal, linear, non-recurring, Time. By acausal is meant that aspect of Being which exists, has being in, acausal Space (of a currently unspecified number of non-spatial dimensions), and in the non-linear, simultaneity, of acausal Time.

Hitherto, the study of beings has been somewhat hindered by the error of abstraction. The limitation – the error – of abstraction is that all abstractions, by their nature, are causal; based upon the linearity of causal Time and the limitations of causal Space, whose dimensions are spatial and thus distinct from each other (conventionally, and geometrically, at right angles to each other).

That is, abstraction is the process whereby beings are described in causal

terms, as separate, or individual, entities, or existents – in terms of a linear, non-returnable, Time and a separation of linear dimensions – which entities can be referred to, be compared to, or can be defined by means of, some abstract construct which is said to have the ideal being, or form, or be the genesis of, such discrete entities or existents.

That is, abstraction posits Being as a collocation of, or groups of, separate and specific beings which can be categorized according to, or included in, or which belong to, some generalization, some pure or idealized form [*εἶδος* and *ἰδέα*] of all such specific and separate, separated, beings; with these separate and specific beings all possessing the quality of – being subject to – the linearity of causal Time, that is, having the nature of existing, of having being, in a linear way, so that there is assumed to be some progression, or some linear change, or the possibility/potentiality of such linear change, in such beings.

One aspect of this assumption of linear progression – of a causal-only change of being – is that of *πόλεμος* [as a revealing of Being, for instance], one manifestation of which is said to be, or can be described as, a dialectic. That, from such a dialectic, from such *πόλεμος*, there is or there can be understanding and knowledge, and what has been termed “progress”. or, expressed another way, such dialectic is a means to understanding and knowledge and thus an important mechanism by which “progress” can be obtained.

The error of abstraction leads us to perceive our being as in separation to or from other beings (human and otherwise) and to posit that we, as existents, are discrete, and independent of other beings. That is, that we have a self; or that it is in our very nature, as human beings, to be a self, and which self is contained in, limited to, the causal space and causal Time – the causality – of our individual physical body, and which body is in separation to other such bodies, ontologically, physically, and otherwise.

In a similar way, knowledge has been considered to a knowing of – or a process of linearly becoming aware of or progressively accumulating such knowledge of – such causal abstractions and what they denote, represent, or contain.

Such perception, and such a type of knowing, are but a limited, causal, view (dependent on causal Space and causal Time) – and do not include any awareness of, or any understanding of, the acausality of our being, as humans. As such it is lifeless, an un-numinous, abstraction, and what derives from it is a covering-up of the numinosity [1] of our being.

For our being, as human beings, is both causal and acausal. That is, it is

numinous, possessed of Life, and Empathy – the use of the faculty of empathy – is a means whereby we human beings can perceive and know the acausality of our being.

Empathy is, by its nature, an apprehension of acausality, and an apprehension that moves us away from the limitation, the error, the restriction, of abstraction – from the illusion of a discrete self-containment (the self) – and restores us to our numinous being. This numinous, this empathic, apprehension or knowing, is one of connexion, and which connexions manifest the acausal Time and the nature of acausal Space inherent in acausal being.

Thus, with the knowing deriving from empathy, there is knowledge of ourselves, of we individual human beings, as but one nexion, one connexion, to other human beings, and to all beings which possess acausality, that is, which presence or manifest Life, and thus are alive. For it is the possession of acausality – of acausal being – that distinguishes what lives, from what is non-living. Empathy, therefore, places us in relation to – as connected to – other human life, and all existents which are alive, and implicit in such empathy is the cessation of causal presumption.

Our relation to other living beings – which empathy uncovers – is thus one of interconnected being, where we affect, and are or can be affected by, other life. That is, there is a symbiosis; a living connexion of acausal simultaneity. Hitherto – often because of abstractions, the illusion of self-hood, and our failure to use and develop our faculty of empathy – we have been mostly unaware of, or have ignored, this symbiosis, how we affect or can affect other living beings because of our inherent acausal nature, and how other living beings affect or can affect us, directly and otherwise.

Thus, this knowing of ourselves as but one, finite – one microcosmic – nexion has certain consequences, ethically – in relation to how we relate or, can relate to, or perhaps should relate to, other human beings and other life – and philosophically. Here, we will only consider the ethical consequence of such acausal knowing.

The Immediacy and Acausal Nature of Empathy

One important consequence of empathy is that since the knowing that empathy provides is of acausality, of what has acausal being and thus lives (that is, what is essentially numinous) and is presented by acausal and not linear Time, such numinous knowing cannot be abstracted out from the immediacy of the personal, causal, moment that is the genesis of that knowing. That is, it is dependent on what lives, on the living being apprehending such knowing. To attempt to abstract it would be to obscure, to

cover-up, to denude of numinosity, such knowing, given the causal nature of all abstractions. That is, it would be to distort it, re-interpret – or attempt to re-interpret it – according to causal linearity (causal Time) and causal separation.

Hence, such numinous knowing cannot form the basis of any abstract theory, of any dogma, of any ideology, of some religion – to be applied to or used by others – for all such things are abstractions, devoid of numinosity.

One practical consequence of this is that there cannot be any numinous theory of ethics, or of such things as what has been termed politics. What is ethical is simply what empathy reveals and consequently inclines us toward – which is ourselves as a nexion to other life, our connexion to other living beings, and thence a sympathy, *συμπάθεια*, with those other living beings: *συν-πάθος*.

The Ethics of Empathy

The knowing of ourselves – as one affective and affected microcosmic nexion – makes us aware of the propensity of living beings to suffer [*πάθος*] as it can makes us feel, present us an awareness of the potentiality of, that suffering of theirs as if it were our own, as indeed, acausally, it is, given the simultaneity of acausal Time.

There is thus, or there can be, with empathy and its development, a translocation of ourselves, from what we regard as our self, toward and into other living beings, with this translocation being independent of causal, linear, Time. That is, the distinction we make – and which abstraction inclines us to make – between “them” and “us” no longer exists, for this distinction is fundamentally an illusion, a forgetting or a covering-up of, or a suppression and ignorance of, our own acausal nature.

Importantly, this *συν-πάθος* is independent of causal, linear, Time – that is, it is not limited to what we may be aware of or observe in the immediacy of the moment, but includes the potentiality of other living beings to suffer, and an awareness of past suffering.

Thus, given this acausal translocation of ourselves, given this *συν-πάθος*, empathy moves us or inclines us toward a knowing of compassion and thus to the understanding that the cessation of suffering is the most practical manifestation, or presencing, of what is ethical. This is the desire, the intention, based on acausal knowing, not to inflict suffering upon or contribute toward the suffering of other living beings, human and otherwise.

2

Acausality, Phainómenon and the Appearance of Causality

Phainómenon and Causality

What is apparent to us by means of our physical senses – Phainómenon – is that which is grounded in causality. That is, the phenomena which we perceive, is, or rather hitherto has been, perceived almost exclusively in terms of causal Space and causal Time. To understand why this is so, let us consider how we have regarded Phainómenon.

We assign causal motion or movement to the phenomena which we perceive, as we assign other properties and qualities we have posited, such as colour, smell, texture, physical appearance, and, most importantly, being. Hence, we come to distinguish one being from another, and to associate certain beings with certain qualities or attributes which we have assigned to them based on observation of such beings or on deductions and analogies concerning what are assumed to be similar beings.

This process – and its extension by observational science – has led us to distinguish or perceive individual human beings (ourselves, and the others); distinguish a human being from a tree and from, for example, a cloud, a rock, and a cat. It has led us to assign a specific tree to a certain type of tree, so that “that tree, there” is said to be an Oak tree, to belong to a class of similar things which are said to have the same or similar qualities and properties, and which properties or qualities can include such things as texture or colour or shape. It has also led us to make a distinction between a living being (an organism) and inert matter, with a living being said to exhibit five particular properties or qualities: a living being respire; it moves (without any external force acting upon it); it grows (changes its outward form without any outside force being applied); it excretes waste; it is sensitive to, or aware of, its environment; it can reproduce itself, and it can nourish itself.

Thus, we have assigned a type of being (the property of having existence) to what we have named rock; a type of being to what we have named clouds; a type of being to ourselves; and types of being to trees and cats. This assignment derives from our perception of causality – or rather, from our projection of the abstraction of causality upon Phainómenon. For we have perceived being in terms of physical separation, distance between separate objects (that is, in terms of a causal metric); in terms of the movement of such

perceived separate objects (and which movement between or separation of objects existing in causal Space, can and has served as one criteria for distinguishing types of being); and in terms of qualities or properties which we have abstracted from our physical perception of these beings, be these qualities or properties direct ones (deriving for example, from sight, smell, texture, taste) or indirect, deduced, theorized, or extrapolated ones, such as, for example, the property of gases, the property of liquids, of solids, and such things as atoms and molecules.

In general, therefore, all such things (all matter and beings) are said to exhibit the property of existing, of having being, in both (causal) Space and at a certain moment or moments of (causal) Time. That is, being and beings have hitherto been understood in terms of, defined in terms of, causality, so that being itself has been assigned a causal nature. Or, expressed another way, it is said that causal Time and a causal, physical, metrical, separation (causal Space) are the ground, or the horizon, of Being.

Knowledge and Acausal Being

While this particular causal understanding of being and of beings has proved very useful and interesting – giving rise, for example, to experimental science and certain philosophical speculations about existence – it is nevertheless quite limited.

It is limited in three ways. First, because both causal Space and causal Time are human manufactured abstractions imposed upon or projected by us upon Phainómenon; second, because such causality cannot explain the true nature of living beings; and third, because the imposition of such causal abstractions upon living beings – and especially upon ourselves – has had unfortunate consequences.

The nature of all life leads us to conceive of non-causal being. That is, that life – that living beings – possess acausality; that their being is not limited to, nor can be described or defined by, a causal Space and a causal Time. Or expressed another way, the being of all living beings exists, has being in, acausal Space and acausal Time, as well as in our phenomenal causal Space and causal Time.

How, then, can we know or come to know, this acausal being, given how causal being has been and is known to us in observable phenomena? And just how and why does the nature of all life leads us to conceive of non-causal being?

We are led to the assumption or the axiom of acausality because we possess the (currently underused and undeveloped) faculty of empathy [*συνπάθος*] – that is, the ability of sympathy, *συμπάθεια*, with other living beings. It is

empathy which enables us to perceive beyond (to know beyond) the causal – and particularly and most importantly beyond the causal abstraction of the separation of beings: beyond the causal separateness, the self-contained individual being that causal apprehension presents to us, or rather has hitherto presented to us. That is, empathy reveals the knowing of ourselves as nexions – as a connexion to other life by virtue of the nature, the being, of life itself, and which life we, of course, as living beings, possess.

This empathy is in addition to our other faculties, and thus compliments and extends the Aristotelian essentials relating to Phainómenon [1]. Furthermore, it is by means of empathy – by the development of empathy – that we can begin to acquire a limited understanding and knowledge of acausality. Thus, this knowledge of acausality extends the type of knowing based upon or deriving from a causal understanding of Phainómenon.

Hence, for living beings, causality (and its separateness) is appearance, rather than an expression of the nature of the being that living beings possess.

The Being of Life

Acausal being is what animates inert physical matter, in the realm of causal phenomena, and makes it alive – that is, possessed of life, possessed of an acausal nature. Or, expressed another way, living beings exist – have their being – in both acausal Space and acausal Time, and also in causal Space and in causal Time. That is, they are nexions between the acausal continuum (the realm of acausal Space and acausal Time) and the causal continuum (the realm of causal Space and causal Time; the realm of causal phenomena).

Thus, living beings, in the causal, possess a particular quality that other beings do not possess – and this quality cannot be manufactured, by us (in the causal, and by means of causal science and technology), and then added to inert matter to make that matter alive. That is, we human beings cannot abstract this quality – this acausality – out from anything causal, and then impose it upon, or add it to, or project it upon, some causal thing to make that thing a living being.

Furthermore, the very nature of acausal being means that all life is connected, beyond the causal, and this due to the simultaneity that is implicit in acausal Time and acausal Space. For we may conceive of the acausal as this very matrix of living connexions which exists, which has being, in all life, everywhere (in the Cosmos), simultaneously, and in the causal past, the present, and the future, of our world and of the Cosmos itself. For the acausal has no finite, causal, separation of individual, distinct, beings, and no linear casual-only progression of those beings from a past, to a present, and thence

to some future. Rather, there is only an undivided life – acausal being – manifest, or presenced, in certain causal beings (living beings) and which presencing of acausality in the causal lasts for a specific duration of linear causal Time (as observed from the causal) and is then returned to the acausal to become presenced again in the causal in some other causal being in what, in terms of causality, is or could be the past, the present, or the future.

Therefore, for human beings, the true nature of being lies not in what we have come to understand as our finite, separate, self-contained, individual identity (our self) but rather in our relation to other living beings, human and otherwise, and thence to the acausal itself. In addition, one important expression of – a revealing of – the true acausal nature of being is *the numinous*: that which places us, as individuals, into a correct, respectful, perspective with other life (past, present and future) and which manifests to us aspects of the acausal; that is, what in former terms we might have apprehended, and felt, as the divine: as the timeless Unity, the source, behind and beyond our limited causal phenomenal world, beyond our own fragile microcosmic mortal existence, and which timeless Being we cannot control, manufacture, or imitate, but which is nevertheless manifest, presenced, in us because we have the gift of life.

Notes:

[1] These Aristotelian essentials are: (i) Reality (existence) exists independently of us and our consciousness, and thus independent of our senses; (ii) our limited understanding of this independent '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 perhaps the most important means to knowledge and understanding of and about this 'external world'; (iv) the cosmos (existence) is, of itself, a reasoned order subject to rational laws.

3

Life and the Nature of The Acausal

Abstract

This essay is a basic introduction to the concepts and axioms of acausal, causal, and nexion - which concepts and axioms, and the deductions arising from them, form what may be termed a new theory regarding the nature of life. This new theory is fundamental to the philosophy of The Numinous Way.

However, it is important to understand that it is currently only a theory - based on certain axioms

and certain postulated, or theorized, concepts.

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. [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.

A 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.

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.

The Cosmic Being

The Cosmic Being is regarded as - that is, is theorized to be - 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.

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.

4

From Aeschylus To The Numinous Way

The Numinous Authority of *πάθει μάθος*

Pathei-Mathos

The Greek term *πάθει μάθος* (pathei-mathos) derives from The Agamemnon of

Aeschylus (written c. 458 BCE), and can be interpreted, or translated, as meaning *learning from adversary*, or *wisdom arises from (personal) suffering*; or *personal experience is the genesis of true learning*.

However, this expression should be understood in context [1], for what Aeschylus writes is that the Immortal, Zeus, guiding mortals to reason, has provided we mortals with a new law, which law replaces previous ones, and this new law – this new guidance laid down for mortals – is *pathei-mathos*. Thus, for we human beings, *pathei-mathos possesses a numinous authority* [2] – that is, the wisdom, the understanding, that arises from one's own personal experience, from formative experiences that involve some hardship, some grief, some personal suffering, is more valuable than any doctrine, than any religious faith, than any impersonal words one might read in some book.

Hence, in many ways, this is an enlightened – a very human – view, and is rather in contrast to the faith and revelation-centred view of Judaism, Islam, and the Nazarenes. In the former, it is the personal experience of learning from, and dealing with, personal suffering and adversity, that is paramount and which possesses authority; in the latter, it is faith that some written work or works is or are a sacred revelation from the supreme deity one believes in which is paramount, combined with a belief that this supreme deity has appointed or authorized some mortal being or beings, or some Institution, as their earthly representative, and who thus possess authority.

Thus, the enlightened, Aeschylian, view is that learning, and thus wisdom, arises from within us, by virtue of that which afflicts us (and which afflictions could well be the from the gods/Nature or from some supra-personal source) and from our own, direct, personal, practical, experience. In contrast, the conventional religious view is that wisdom can be found in some book (especially in some religious text), or be learnt from someone considered be an authority, or who has been appointed as some authority by some Institution, religious or otherwise.

The enlightened view is thus numinous – that is, some-thing which lives, which is part of our own living, grounded in the reality of the immediacy of the moment; while the religious view is un-numinous, inert, abstract, indirect, impersonal. Thus, for religion, wisdom and indeed truth can be found in revelation from some supreme deity, or imparted to or taught to us by someone in some position of authority, or discovered in something dead, such as a book.

The essential difference between these two ways is that what we may call *the way of pathei-mathos* is the personal way of direct experience, while the religious way is the way of abstractions. For the way of *pathei-mathos*, knowledge – and thus learning, based on such knowledge – is personal, direct,

acquired in the immediacy of a living, a lived-through, moment of one's own mortal life. For the religious way, knowledge – and thus learning, based on such knowledge – can be and has been contained in something other-than-ourselves which we have to or which we can learn from: something impersonal, some abstraction, such as a book, a dogma, a creed, some Institution, some teacher or master.

Philosophy, Logic, and Politics

In essence, conventional philosophy seeks to find certain and particular causes for what exists, and to express certain general principles, by and through which knowledge and understanding of Reality, and existence, and thus wisdom, may be said to be obtained.

But, in a quite real way, conventional philosophy is founded upon the religious notion, the religious approach to wisdom mentioned above, for conventional philosophy is based upon abstractions [3]; upon abstract or idealized categories and ideas by and through which it is claimed we can acquire a knowing of what such categories and ideas are said to represent. All conventional philosophy has this approach – this ideation – by its very nature as an interior process of reflexion, by human beings, upon Reality and existence, and a process which requires the use of ideation and words and/or terms, and thence their collocation, to present to other human beings the result or results of such reflexion. Such ideation, such abstraction, is inherent in the finding of certain particular causes and general principles.

Exterior to this interior process, this ideation, there is logic, which may be defined as the dispassionate examination of the collocation or collocations of words and/or terms (or symbols) which relate, or which are said to relate, to what is correct (valid, true) or incorrect (invalid, false) and which collocation or collocations are considered to be or which are regarded as being, by their proponents, as representative of, or actually being, knowledge or a type of or a guide to knowing.

For logic, what is or what may be represented by such collocations (the content) is fundamentally irrelevant. What is relevant – what determines the logical validity of any any examined collocations – is the natural unfolding, or the form, behind and beyond all ideation.

Logic thus regards abstractions and ideas as irrelevant, as no guarantee of truth, and thus as no sure guide to a genuine knowing and to wisdom itself, and thus logic can be considered as a valid means whereby truth can be ascertained [4].

It may be objected, however, that the use of logic in philosophy makes philosophy a reasonable and a valid guide to Reality and thence to truth. However, what conventional philosophy does and has done is apply logic to theories that are derived from some abstraction or other, which application is basically irrelevant if the basal abstractions themselves are flawed. Furthermore, all such abstractions are in and of themselves flawed because they are, by their very nature, abstractions, divorced as they are from the numinous, from that which lives, and which unfolds in that natural way which *Φύσις* does.

Thus, one can conclude that logic, rather than conventional philosophy, is a more valid means to truth and thence to knowledge, than the speculations and ideations of conventional philosophy.

Like philosophy, politics is founded upon abstractions – upon the religious way to knowledge and truth – but takes, and has taken, abstractionism much further, through the manufacture of ideologies, which are specific collocations of dogmatic abstractions.

In addition, politics is often or mostly based upon an appeal to the emotions, where individuals allow themselves to be persuaded by others (often through rhetoric or because of propaganda) and/or suspend their own judgement in favour of accepting that of someone else (some leader) or of some political organization or movement. That is, there is an identification with certain abstract political views, or some ideology, or some political organization or leader, in place of or instead of one's own judgement and in place of or instead of one's own unique, individual, identity deriving from one's own *pathei-mathos*.

In particular, there is or there comes to be, an immoral, an un-numinous, judgement of (and often a dislike or even hatred of) others based on what is perceived to be their political views, allegiance, or opinions, so that, for instance, a person is viewed not as an individual human being, but as an abstraction: as a Conservative, or as a fascist, or as a liberal, or as a Communist, and so on. This is same type of inhuman, immoral, prejudice that conventional religion often still produces and most certainly has produced, for millennia, and which ethnic, or racial, abstractions certainly still produce and encourage.

The Pathei-Mathos of Experimental Science

In contrast to philosophy, experimental science seeks to explain the natural world – the phenomenal world – by means of direct, personal, observation of it, and by making deductions, and formulating hypothesis, based on such direct observation, with the important and necessary proviso, beautifully expressed

by Isaac Newton, in his *Principia*, that

“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.”

The *raison d'être* of experimental science – unlike philosophy, religion, and politics – is knowledge acquired in a personal, direct, manner, without the intervention of abstractions, and this, as is the knowledge obtained by pathei-mathos, is numinous: a re-presentation, *sans* abstractions, which is living, possessed of Life, and a practical guide to what actually is real, as opposed to the assumed, the imaginary, the abstract un-living reality that conventional philosophy, religion and politics present to us.

Hence, experimental science may be said to complement and extend – as a guide to Reality, knowledge and wisdom – the personal way of pathei-mathos.

The essential difference between experimental science and philosophy is that of abstractions: for philosophy, unobservable (theoretical) abstractions are the beginning of, and indeed the necessary and required basis of, our enquiry into the nature of Reality, and existence, and meaning; whereas for experimental science such abstractions, or theories, which may arise or which are conjectured, do so only on the basis of direct observation, are only and ever conjectural, temporary, subject to falsification by further practical observations, and are always rational, that is subject to logic (the rules of reasoning).

In addition, in philosophy, authority is the authority of some individual or individuals recognized by others for their theoretical contributions(s), so that, for instance, a scholarly paper in philosophy is of necessity replete with what other philosophers have said or written or thought or conjectured. For experimental science, authority lies in the evidence of observations and the application of logic.

Tradition and The Philosophy of Pathei-Mathos

We may define a new philosophy – the philosophy of *πάθει μάθος* – which is that of the way of a personal pathei-mathos combined with the way of experimental science, where we obtain knowledge about Reality, and may move toward certain truths about ourselves and existence, through direct practical, scientific observation of the phenomenal world, through the learning that derives from pathei-mathos, through the application of logic, and through an appreciation of a living tradition.

Why an appreciation of a living tradition? A living – a numinous – tradition may be defined as the remembered or the recalled accumulated pathei-mathos of one's ancestors or of one's kin [5], and is numinous because it still lives within people, within individuals, and derives from the pathei-mathos of others. An appreciation of this collection, of and from the personal experience of others, places or can place one's own pathei-mathos into a numinous, a living, perspective, and thus allows for a dispassionate examination of one's conclusions, akin to using the process of logic to examine the collocation of words or symbols.

As Aeschylus wrote:

Δίκα δὲ τοῖς μὲν παθοῦσιν
μαθεῖν ἐπιρρέπει:
τὸ μέλλον δ' , ἐπεὶ γένοιτ' , ἂν κλύοις: πρὸ χαιρέτω:
ἴσον δὲ τῷ προστένειν. [6]

Thus, in contrast to conventional philosophy, in this new philosophy there are no basal abstractions, no ideation, only (1) the results of a personal pathei-mathos (2) the evidence of practical observations; (3) the application of logic to both the deductions and generalizations about or concerning these observations, and to the one's own results deriving from pathei-mathos; and (4) an appreciation of a living tradition.

Since this new philosophy is some-thing which lives in a through a living tradition and/or in living, individual, human-beings, it is thus numinous – *of Life* – and so it is apposite to call it The Numinous Way, with this Numinous Way balancing logic, the results of practical observation, and a living tradition, with one's own individual pathei-mathos. In this sense, it is, or could be considered to be, a guide to λόγος, to Φύσις, and thus to what we understand as σοφός.



Footnotes:

[1]

Ζῆνα δέ τις προφρόνως ἐπινίκια κλάζων
τεύξεται φρενῶν τὸ πᾶν:
ὄν φρονεῖν βροτοὺς ὁδῶ-
σαντα, τὸν πάθει μάθος
θέντα κυρίως ἔχειν.

If anyone, from reasoning, exclaims loudly that victory of Zeus,
Then they have acquired an understanding of all these things;
Of he who guided mortals to reason,
Who laid down that this possesses authority:
Learning from adversity.

Aeschylus: *Agamemnon*, 174-183

[2] The *numinous* is what predisposes us not to commit ὕβρις – see Footnote [3], below.

[3] *Abstraction*(ism) can be philosophically defined as the implementation, the practical application, of ὕβρις.

In respect of the numinous, and recalling *The Agamemnon* of Aeschylus, the *Antigone* and the *Oedipus Tyrannus* of Sophocles, we could say that the numinous is what predisposes us not to commit ὕβρις – to not overstep the due limits.

As Sophocles wrote in *Oedipus Tyrannus*:

ὕβρις φυτεύει τύραννον:
ὕβρις, εἰ πολλῶν ὑπερπλησθῇ μάταν,
ἂ μὴ 'πίκαιρα μηδὲ συμφέροντα,
ἀκρότατον εἰσαναβᾶσ'
αἶψος ἀπότομον ὥρουσεν εἰς ἀνάγκαν,
ἔνθ' οὐ ποδὶ χρησίμῳ
χρῆται

“Insolence plants the tyrant. There is insolence if by a great foolishness there is a useless over-filling which goes beyond the proper limits. It is an ascending to the steepest and utmost heights and then that hurtling toward that Destiny where the useful foot has no use...” (vv.872ff)

We might thus conclude, with some justification, that hubris is the genesis of abstractions, and the numinous is what guides us, or what can guide us, to a dis-covery and understanding of Φύσις and which understanding of Φύσις, as Heraclitus noted [see also Footnote 3, below] in respect of σοφός, is beyond and independent of every-thing, every ideation (and abstraction):

Ὀκόσων λόγους ἤκουσα οὐδεὶς ἀφικνέεται ἐς τοῦτο, ὥστε γινώσκειν
ὅτι σοφόν ἐστι πάντων κεχωρισμένον. (Heraclitus Epigrammaticus,
18)

In more general terms:

" 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..." *An Overview of The Numinous Way of Life*

and, also in general terms, *abstraction* 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..." *A Brief Analysis of The Immorality of Abstraction*

[4] In many ways, the **λόγος** that is logical reasoning [cf. Sophocles, Oedipus Tyrannus, 583, *εἰ διδοίης γ' ὥς ἐγὼ σπαντῶ λόγον*] is the opposite - τοῦ λ. ἐόντος *ξυνοῦ* - of an idea, of an abstraction,

Τοῦ δὲ λόγου τοῦδ' ἐόντος αἰεὶ ἀξύνετοι γίνονται ἄνθρωποι καὶ πρόσθεν ἢ ἀκοῦσαι καὶ ἀκούσαντες τὸ πρῶτον (Heraclitus Epigrammaticus, 2).

In respect of wisdom -

Ἐν τὸ σοφόν, ἐπίστασθαι γνώμην ἣ κυβερνᾶται πάντα διὰ πάντων (Heraclitus, 19)

and this is beyond all abstractions, being concealed by the word or words (and the speaking of them) describing such an abstraction, and also

Ὀκόσων λόγους ἤκουσα οὐδεὶς ἀφικνέεται ἐς τοῦτο, ὥστε γινώσκειν ὅτι σοφόν ἐστὶ πάντων κεχωρισμένον. (Heraclitus, 18)

This wisdom is a knowing of Φύσις which both naturally (according to its own nature), and by humans with their words, has a tendency to become concealed -

Φύσις κρύπτεσθαι φιλεῖ (Heraclitus, 10)

[5] The essential aspect here is a closeness of personal knowing - of having some direct, some personal, knowledge of, some connexion and relation to, in the past, the individuals whose pathei-mathos is recalled, recounted, or remembered. By the very nature of such pathei-mathos, what is recalled, recounted, or remembered is personal experience, the personal and the very individual wisdom acquired from pathei-mathos - that is, it is not some philosophy, not some political dogma, not ossified into some religious form or other, not regarded as some definitive or some abiding guide to truth, and is never expressed by means of ideation, by abstracting it in some impersonal way.

In many cases, this accumulated pathei-mathos will form part of a particular, and numinous, culture.

[6]

The goddess, Judgement, favours someone *learning from adversity*.
But I shall hear of what will be, after it comes into being:
Before then, I leave it,
Otherwise, it is the same as a premature grieving.

Aeschylus: Agamemnon, 250-254

5

Numinous Culture, The Acausal, and Living Traditions

As Heraclitus stated:

Αἰὼν παῖς ἐστὶ παίζων πεσσεύων· παιδὸς ἡ βασιληίη

For the acausal, we are a game, pieces moved on some board: since, in this world of ours, we are but children. [1]

It is the acausal – *Αἰὼν* – that is numinous, and which we numinously apprehend (which is presenced to us) by and through *Φύσις* and *λόγος* [2]. That is, by means of what-lives – what is numinous, and primarily by *πάθει μάθος* (pathei-mathos), and not by means of abstractions.

Since the philosophy of pathei-mathos is a numinous way based upon a personal *pathei-mathos*, upon the way of experimental science, and upon an appreciation of a living tradition, it is a complete Way of Life, and one which places the individual into a numinous context.

This numinous context – deriving from *Αἰὼν*, via *Φύσις* (as the unfolding manifest to us in Nature, and the living Cosmos beyond) and *λόγος* (as manifest to us in Reason and Empathy [3]) – is quite different from the context which the many un-numinous, abstract, ways – which have come to dominate the modern world – place the individual.

For the un-numinous, abstract, ways which now dominate the world, the context is usually or mostly one or more of the following: (1) some abstract religion; (2) some political ideology; (3) some abstract State or nation; (4) some isolated, almost self-contained, family unit (husband, wife, children).

What all the above, and similar things, do and have done is replace a living *Φύσις* and a living *λόγος* with some lifeless abstraction, and this is the triumph of materialism over *ψυχή* [4]; the genesis of Homo Hubris, and of the hubriati. Fundamentally, all abstractions cover-up, denude, and ultimately destroy, *ψυχή*. For all abstractions are purely causal constructs, tied to the lifeless cause-and-effect of the causal. [5]

In contrast, what is numinous is presenced – made manifest – for individuals in an *affective* way in and by a living tradition and in a dwelling within a living community, that is, with or in close physical proximity to one's kin and others who share in that living tradition. That is, in a living, a numinous, culture. Why? Because such living cultures – such living traditions – are nexions, a connexion between acausal and causal; a living part of Nature, a means whereby *ψυχή* is manifest to, in and through we human beings.

As mentioned elsewhere:

” 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.....

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.” *The Numinous Way: FAQ*

Most if not all numinous, living, cultures are based on tribes, or clans – because such things manifest acausal *being*: they have acausal *being*; that is, they possess or manifest Life, and thus presence the numinous, in our causal, mortal, world. They are how acausal being – how the essence that is *Αἰὼν* – naturally unfolds, and lives, dwells, within us. These types of being are thus a

balance, a natural balance, of causal and acausal, just as *Φύσις* and *λόγος* – correctly understood – are.

Thus 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, Culture, and The Numinous Way*

Footnotes:

[1] Αἰὼν [the acausal, presented as the progressions of Aeons, as Change] is quite distinct from *χρόνος*, which, correctly understood – see, for example, Sophocles, *Oedipus Tyrannus* vv.73-75 * – is *duration*, a linear measurement, which encompasses past, present, and future, and which *χρόνος* therefore is akin to our *causal* Time.

Change is *ἀρχή* as *the unfolding* that is, for us, both *Φύσις* and *λόγος*. Change is thus the acausal presented in the causal.

Furthermore:

Παίδων ἀθύρματα νενόμικεν εἶναι τὰ ἀνθρώπινα δοξάσματα.

That is, the thinking of mortals – what we mortals bring into being as concepts by means of thought – are as the whims of a child.

We may – with Nietzsche – regard Αἰὼν as manifest, symbolically, in Zeus, or, more specifically and perhaps more correctly, in the Zeus of Aeschylus (*Agamemnon*, 174-183) who guides mortals to reason, and whose new guidance, whose authority, is expressed in *pathei-mathos*:

*Ζῆνα δέ τις προφρόνως ἐπινίκια κλάζων
τεύξεται φρενῶν τὸ πᾶν:
ὃν φρονεῖν βροτοῦς ὁδῶ-
σαντα, τὸν πάθει μάθος
θέντα κυρίως ἔχειν.*

If anyone, from reasoning, exclaims loudly that victory of Zeus,
Then they have acquired an understanding of all these things;
Of he who guided mortals to reason,
Who laid down that this possesses authority:
Learning from adversity.

[2] Both Φύσις and λόγος [qv. Footnote 4 of my *From Aeschylus To The Numinous Way*] are the opposite of abstraction, of the Platonian εἶδος and ἰδέα.

It should be noted that for Heidegger, also, Αἰὼν is manifest in Φύσις and λόγος.

[3] λόγος is both Reason and Empathy. Reason as logical reasoning and Δίκη (Judgement); and Empathy – akin to wu-wei – as ἀρμονίη, cf. Heraclitus:

Οὐ ξυνίασι ὅκως διαφερόμενον ἐωυτῷ ὁμολογέει· παλίντροπος
ἀρμονίη ὅκωσπερ τόξου καὶ λύρης

[4] As mentioned elsewhere, ψυχή – correctly understood – is Life [see, for example, its usage in Homer, Aeschylus, Aristotle, *etcetera*]; or more accurately, ψυχή is the acausal energy that animates causal matter (including we mortal being) and makes matter, and we ourselves, alive. Thus, ψυχή derives from Αἰὼν.

It is a rather vulgar error to assume, as many now do, that ψυχή is simply a synonym for *soul*.

[5] A living tradition has as its foundation the *pathei-mathos*, and the culture, of one's elders, and is usually imparted in a personal, familial, setting, by parents or kinfolk. In contrast, an abstract tradition is: (1) mostly or only taught in an impersonal way – in some classroom, or by some inert books, and/or by some teacher who is no kin of the student/child and who often does not share the culture of the student/child; and (2) based on (a) some abstract subject deriving from some *-ology*, or some *-ism*, or some dogma, and thus has little or no connexion with or to the culture of the student/child, and/or (b) upon some manufactured, polyglot, curriculum devised by some hubriati who ardently believes in that often now compulsory lifeless abstraction which is modern State Education.

* Sophocles, Oedipus Tyrannus vv.73-75:

καί μ' ἤμαρ ἤδη ξυμμετρούμενον χρόνῳ

λυπεῖ τί πράσσει: τοῦ γὰρ εἰκότος πέρα
ἄπεστι πλείω τοῦ καθήκοντος χρόνου.

But I have already measured the duration
And am concerned: for where is he? He is longer than expected
For his absence is, in duration, greater than is necessary.

6

Pre-Socratic Philosophy, The Numinous Way, Aesthetics, and Other Questions

In From Aeschylus To The Numinous Way you described philosophy as “founded upon abstractions”. Yet, in the same work, you called your Numinous Way the new philosophy of pathei-mathos. Isn’t there a contradiction here, for aren’t you saying or implying, by calling the Numinous Way a philosophy, that it too is based on abstractions, and aren’t abstractions, according to the Numinous Way, wrong?

Personally, I do not believe there is a contradiction, although perhaps I did not express myself as well as I should have. In respect of abstractions, I was referring to conventional philosophy – a term I used several times in the essay you mentioned. By which conventional philosophy I mean the reliance on ideation – on the process of trying to find, and giving names and terms to, certain causes and then analysing being, beings, and “things”, including ourselves, in relation to what has been posited and given some abstract form.

This is, primarily, the tradition of Western philosophy from Plato until quite recently – arising from the errors of εἶδος and ἰδέα. Prior to this, is what has been perhaps incorrectly termed Pre-Socratic philosophy, and after this tradition are philosophers such as Nietzsche and Heidegger, although of course this itself is something of an inaccurate generalization, based as it is on a limited causal apprehension where some sort of linear progression, or some causal dialectical process, is assumed. But, while inaccurate, it may nevertheless be helpful in some way, for example in placing Heidegger, and others, into some kind of perspective.

For me, philosophy is what the word itself imputes – φίλος, a friend, of σοφόν; one for whom knowledge, understanding, and thence wisdom, are important.

[1]

In the essay you refer to, I contrasted experimental science with conventional philosophy, although I could have used the older, and possibly more apt, term Natural Philosophy instead of experimental science. Thus, for me, The Numinous Way is indeed philosophy – although not of the conventional kind; a particular view, or explanation of, the Cosmos (Being, Reality) and how beings, “things”, what we apprehend through experimental science and otherwise, relate thereto.

If we return to the limited causal apprehension, the conventional and assumed and rather erroneous concept of the linear progression of knowledge, then one might categorize this new philosophy as having some similarity with the Pre-Socratics, which is one reason why in both *From Aeschylus To The Numinous Way* and *Numinous Culture, The Acausal, and Living Traditions* I quoted Heraclitus, and sought, for the benefit of others, to reference some of the fundamentals of The Numinous Way with certain Greek terms, such as ὕβρις, Φύσις and λόγος.

Thus, one might write and say that the foundation of The Numinous Way – of the philosophy of pathei-mathos – lies in the insights of people – Greeks – such as Heraclitus, Aeschylus, and Sophocles. Or, if one is being pedantic, one would correctly write and say that certain insights, intuitions, and reasoning, of such individuals are, or were, similar to, but not necessarily identical with, some of my own insights, intuitions, and reasoning.

But those two essays were just an attempt to provide, for The Numinous Way, some general philosophical reference points – a rather academic philosophical framework – for those who might be interested and who might find such a conventional framework useful in understanding The Numinous Way.

In From Aeschylus To The Numinous Way, you defined abstraction as the implementation, the practical application, of ὕβρις. Can you expand upon this?

The genesis of abstractionism is ὕβρις – that is, the concentration on the causal, on cause-and effect, on one’s desires/feelings in isolation. This obscures, undermines, the natural balance.

A classic example is Oedipus, as described by Sophocles in *Oedipus Tyrannus*. In his singular desire to find the killer of Laius, Oedipus oversteps the due limits, and upsets the natural balance both within, and external to, himself. He is blinded by mere causality (a linear thinking) and personal feelings – by his overwhelming desire for a simple cause-and-effect solution to the plague and his prideful belief that he, a mortal and master of the riddle of the Sphinx, can find or derive a solution.

The same thing also occurs to Creon, as described by Sophocles in his *Antigone*. Creon's pride and stubbornness, and his rigid adherence to his own, causal, mortal, edict – which overturns the natural edict of the gods designed to give and maintain balance, harmony – leads to tragedy, to suffering.

The same thing occurred to Odysseus, who for all his mortal cunning could not contrive to return to his homeland as he wished, and

κπολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
ἀρνύμενος ἥν τε ψυχὴν καὶ νόστον ἐταίρων.
ἀλλ' οὐδ' ὥς ἐτάρους ἐρρύσατο, ἰέμενός περ:
αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,
νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἥελίοιο
ῥῆσθιον: αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.

“...whose vigour, at sea, was weakened by many afflictions
As he strove to win life for himself and return his comrades to their
homes.
But not even he, for all this yearning, could save those comrades
For they were destroyed by their own immature foolishness
Having devoured the cattle of Helios, that son of Hyperion,
Who plucked from them the day of their returning. “

In conventional philosophy, concentration on mere causality – linear thinking – led to and leads to abstractions, to the covering-up of *Φύσις* and *λόγος*, and *τὸ καλόν*. This emphasis on causality, on ideation, on assigning being and “things” to some abstraction, is the error of mortal pride, of hubris, arising from a lack of or an ignorance of empathy; from *ignoring the gods*, or, expressed un-theistically, from ignoring that supra-causal perspective (that dimension) which The Numinous Way reveals as the acausal and as the acausal manifesting, being presenced, in the causal by the numinous.

Since you have stated many times that empathy is the fundamental basis of The Numinous Way, how does this fit-in with you linking – as you did in Numinous Culture, The Acausal, and Living Traditions – empathy with λόγος? For isn't this λόγος just part of something else?

Empathy is indeed the essence of The Numinous Way, and is a type of knowing, a means of apprehending Being and beings, and as I mentioned in *An Overview of The Numinous Way of Life* and elsewhere, empathy makes us aware of the numinous, and that:

” 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.”

That is, empathy does not rely on nor need abstractions, or any ideation – and is never impersonal, and importantly provides us with a knowing of what is beyond both the linearity of causal Time and abstractions. Part of this knowing is how we, as individual, living, beings are a connexion to all Life; not separate from such Life.

Φύσις is, in a most important and quite fundamental way, manifest to us in that natural unfolding, that living being that is Nature, imbued as Nature is, as all living beings are, with *ψυχή*.

λόγος is manifest to us in both empathy and reason, with reason being both what has been termed logical reasoning (logic) and also empathy as *ἀρμονίη*, as that letting-be (wu-wei), that natural balance presented within us, which uncovers what has been hidden by ideation, by abstractions. Thus, *λόγος* is how we can understand, come to know, *Φύσις* – and which understanding and knowing leads us to *Αἰὼν*, to an appreciation and understanding of the acausal, of acausal Time, beyond all causal abstractions.

When you write about the numinous, are you referring to Aesthetics – and if so, do you have a theory of aesthetics, and what part, if any, does empathy play in this?

What is Art? Technically, and correctly, Art, for The Numinous Way, is a nexion – a connexion between the causal and the acausal; a causal embodiment of some-thing acausal. What is embodied, and becomes a work of Art, is the numinous and some aspect of acausality, and empathy is one means for a human being to embody, to know, the numinous and acausality. By embody is meant *to presence (acausality) in the causal*.

Since empathy is only and ever personal, it logically follows that what might be called aesthetic judgement is personal as well, and that there cannot be any abstract, or formal, criteria or theory to judge or to reference what is often termed aesthetic value, beyond the obvious ones of numinosity and acausality. It is this combination of numinosity and acausality presented in a particular causal manner that may be said to distinguish Art.

More prosaically, and less technically, Art is that works or those works, and/or that activity, that not only represents or expresses (or tries to express) in some way (gives some manufactured/created physical practical form or a collocation of forms to) the numinous, but which also has or presents to us (that is, presences in our causal, phenomenal world) some aspect of acausality.

Art can thereby be some conventional static formful and human-manufactured thing – such as a painting, a poem, a piece of music; or it can be a collocation of human-manufactured forms, such as a film, where images, moving and static, are combined with music and words and express a narrative or a story. By static is meant given a containing or limiting causal form or structure – for example, a conventional musical composition has a beginning and an end, and is scored to be played by some particular instrument or instruments and/or by the human voice (and so on), and is therefore possessed of a particular causal structure, and represents a particular causal presencing, and one which can thus be “faithfully interpreted/performed” according to what are considered to be the wishes of the composer, or given some new “interpretation” in the manner that, for example, the plays of Shakespeare often are, by some human being.

But Art can also, importantly, be some-thing living, changing, and not manufactured or directly presenced by us; that is, Art, a work of Art, can be the life, or some aspect of the life of, a human being, or some aspect of Nature that lives, that is presenced or becomes presenced to us, in a specific moment or moments of causal Time in a particular causal location (causal Space).

Thus, we might justifiably ask: what, and technically, is numinous? And what, technically, is acausality?

Technically, the *numinous* is what predisposes us not to commit ὕβρις – that is, what continues or maintains or manifests ἀρμονίη and thus καλλός; the natural balance – *sans* abstractions – that enables us to know and appreciate, and which uncovers, Φύσις and λόγος, and τὸ καλόν, the virtuous beauty known to us mortals as personal honour [2].

What is numinous is a presencing of acausal energy, in the causal – or ψυχή unfolding in the causal – and this is evident to us in what is beautiful (καλλός), and what is imbued with the sublime, that is, with an appreciation of beyond-the-causal and thus beyond our own mortal lives: part of which, and anciently, would have been called *the gods*, or God, and/or to which we might assign the term Nature, as a living, changing, being, the matrix of Life, working on our planet, Earth, in a specific way and manifest in a diversity of living species.

Beauty – καλλός – is thus what or that which presences, embodies, or manifests, ἀρμονίη.

Technically, acausality [3] is that aspect of the Cosmos, of Reality, evident in acausal being – which we can apprehend in terms of an acausal Space and an acausal Time (an acausal continuum), as opposed to causal being, apprehended by us in terms of a causal Space and a causal Time (a causal continuum), with this causal continuum being the phenomenal world we know

and experience by means of our physical senses.

in conclusion, it is worth repeating what I mentioned earlier, which is that all these references to Greek terms are just general, common, philosophical reference points – a somewhat academic philosophical framework for aspects of The Numinous Way – provided for those who might be interested and who might find such a conventional framework useful in understanding The Numinous Way, and possibly relating it to other philosophies.

Notes:

[1] In general, σοφός is to have, to possess, a certain skill, a certain craft: the craft of being able to distinguish between τὸ καλόν and φρόνημα; between what manifests the numen and what manifests barbarity, pride; between what predisposes us to act nobly, with honour, and what can cause us to commit ὕβρις. [For φρόνημα cf. Euripides, Heraclid. 926: μήποτ' ἐμοὶ φρόνημα ψυχὰ τ' ἀκόρεστος εἶη]

Thus, we can conceive of wisdom being a knowing of, a discovery of, what is necessary for ἀρμονίη – a knowing and appreciation, of, and what uncovers, Φύσις and λόγος, and τὸ καλόν.

[2] Personal honour – manifest in a Code of Honour – is a practical means of maintaining balance within the individual; a means whereby ὕβρις may be avoided. Thus the importance, in The Numinous Way, of both empathy and personal honour – refer, for instance, to *An Overview of The Numinous Way of Life*.

[3] See, for instance, *Life and The Nature of the Acausal*.

7

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.

Note: *Ethics and the Dependant Nature of Being* is taken from the article *Ontology, Ethics and The Numinous Way*.

Appendix

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 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 - make us aware, of the numinous: that is, of those things which do or which can or which have presenced ("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.

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 presenced - 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 presenced to give us our causal life. That is, it flows back to its origin, and will flow from there to become presenced 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.

Glossary

Abstractions

Abstractions are a causal apprehension imposed upon - or projected upon - Being and beings, and implicit in all abstractions are the notion of a linear (causal) Time and the notion of linear (causal, metrical) separation.

Abstractions are a concealment of the acausal nature of Being, and thus a concealment of the acausality - the numinosity - that living beings possess.

Causal and Acausal

Being - the source of the being of beings - is both acausal and causal; that is, being can be manifested, presenced, in both causal Space-Time and in acausal Space-Time. Or, expressed another way, there are three types of being: causal, acausal, and nexion (or having both causal and acausal bring).

The being of all living beings exists, has being in, acausal Space and acausal Time, as well as in our phenomenal causal Space and causal Time.

Understood physically, causal Time is linear, non-reproducible; while acausal Time is often manifested in simultaneity of past-present-future.

Empathy

The faculty of empathy - of *συμπάθεια* - is a means whereby we can know *ψυχή* and thus Being without the distortion or the concealment of causal abstractions. Empathy thus enables a certain type of acausal apprehension, of knowledge, different from the causal apprehension of empirical science and conventional philosophy.

Empathy makes us aware of the connexion that exists between all living beings; that of, aware of the acausal nature of living beings; and thus provides us with the knowledge of ourselves as a nexion - as balanced between causal and acausal being, and thus as a connexion to the numen.

Honour

Honour is a practical manifestation - a human presencing - of the numinous; of how human beings can maintain a natural balance and thus avoid committing the error of hubris; that is, of how they can interact with other human beings, and other living beings, in an empathic way, with empathy. Honour is one means whereby we can develop, and extend, our innate - but often underused or ignored - human faculty of empathy; that is, how we can consciously control ourselves and exercise judgement.

Hubris

Hubris a lack of balance (a lack of judgement) - and is the error of: (1) pre-judging that which lives (which has acausal being) - including and in particular human beings - according to some criteria established by some abstraction (such as some political ideological, some ideal; some religious dogma), and/or (2) interacting with that which lives (which has acausal being) - including and in particular human beings - according to one's own desires and impulses; and/or (3) interacting with that which lives (which has acausal being) - including and in particular human beings - based on an exaggerated notion of one's own separation and importance (an overestimation of the mortal, causal, aspect of one's own being).

Hubris is thus a lack of empathy and a lack of personal honour. A lack of awareness of the connected nature of living beings.

Nexion

Philosophically, a nexion is a being which has both causal being and acausal being. All living beings - by virtue of possessing life (of being alive) - are nexions. Physically, a nexion is a localized (in causal Space-Time) connexion to the acausal.

One property of nexions is that they can presence (manifest or express) acausality, and thus the numen. Thus, Art is a type of nexion - a connexion between the causal and the acausal; a causal embodiment of some-thing acausal. What is embodied (that is, presented in the causal), and becomes a work of Art, is the numinous and some aspect of acausality, of the numen. What, therefore, does not so presence the numinous is not, by definition, a work of Art but only a human-manufactured causal construct.

Numen

The Numen is regarded as the source of the numinous. The numen is what animates causal being (and thus beings) and makes that being living. That is, $\psi\upsilon\chi\eta$ is a presencing of (undivided) numen in our causal, phenomenal, world.

Numinous

The numinous is what predisposes us not to commit $\tilde{\upsilon}\beta\rho\iota\varsigma$ - that is, what continues or maintains or manifests $\acute{\alpha}\rho\mu\omicron\nu\acute{\iota}\eta$, the natural balance.

In the technical sense, the term numinous means a presencing of acausal energy; or, more philosophically, a presencing or manifestation of the numen.

The Philosophy of The Numen
by
David Myatt

2010 CE
