

## Summary Of The Philosophy Of Pathei-Mathos

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### Physis And Being

The numinous way - the philosophy - of pathei-mathos is based on four principles: (i) that it is empathy and pathei-mathos which can wordlessly reveal the ontological reality both of our own physis [1] and of how we, as sentient beings, relate to other living beings and to Being itself; (ii) that it is denotatum [2] - and thus the abstractions deriving therefrom [3] - which, in respect of human beings, can and often do obscure our physis and our relation to other living beings and to Being; (iii) that denotatum and abstractions imply a dialectic of contradictory opposites and thus for we human beings a separation-of-otherness; and (iv) that this dialectic of opposites is, has been, and can be a cause of suffering for both ourselves, as sentient beings, and - as a causal human presented effect - for the other life with which we share the planet named in English as Earth.

In respect of the term numinous, it

"derives from the classical Latin *numen* and denotes 'a reverence for the divine; a divinity; divine power' with the word *numen* assimilated into English in the 15th century, with the English use of 'numinous' dating from the middle of the 17th century and used to signify 'of or relating to a *numen*; revealing or indicating the presence of a divinity; divine, spiritual.'

It thus has a wider meaning than that ascribed to it by Rudolf Otto in his *Das Heilige*. For him, it was manifest in the written words - 'the revelation' - of the Old and New Testaments of Christianity (qv. *Das Heilige*, chapters X, XI) as well as in Christian exegesis manifest in the preaching of individuals such as Martin Luther (*Das Heilige*, chapter XII) and in religious terms it involved 'worship' (*Das Heilige*, chapter XIII ff) and in philosophical terms was described by Kant's *a priori* (*Das Heilige*, chapter XVII). Yet Otto also wrote that it was *sui generis*, a personal emotion or feeling.

The wider meaning of the numinous results from our faculty of empathy which provides or can provide an individual intuition - a wordless-knowing or awareness - of the numinous, and as a personal human faculty empathy has a personal horizon and thus cannot be extrapolated from such a personal knowing into something supra-personal be this some-thing denotata, including an *ἰδέα/εἶδος*, or an axiom (*ἀρχή*) or a source (*αἴτιος*) for some 'revelation' or ideology or similar manifestations constructed by and dependent on appellation. In the case of a 'revelation' the source is often named as God or a god/the god (*θεός, ὁ θεός*) who or which are often described by a myth or *mythoi*." *Denotata, Empathy, And The Hermetic Tradition*, 2022

In respect of empathy and pathei-mathos, they

"incline us to suggest that ipseity is an illusion of perspective: that there is, fundamentally, no division between 'us' - as some individual sentient, mortal being - and what has hitherto been understood and named as the Unity, The One, God, The Eternal. That 'we' are not 'observers' but rather Being existing as Being exists and is presented in the Cosmos. That thus all our striving, individually and collectively when based on some ideal or on some form - some abstraction and what is derived therefrom, such as ideology and dogma - always is or becomes sad/tragic, and which recurrence of sadness/tragedy, generation following generation, is perhaps even inevitable unless and until we live according to the wordless knowing that empathy and pathei-mathos reveal." [4]

In essence, empathy and pathei-mathos lead us away from the abstractions we have constructed and manufactured and which abstractions we often tend to impose, or project, upon other human beings, upon ourselves, often in the belief that such abstractions can aid our understanding of others and of ourselves, with a feature of all abstractions being inclusion and exclusion; that is, certain individuals are considered as belonging to or as defined by a particular category while others are not.

Over millennia we have manufactured certain abstractions and their assumed opposites and classified many of them according to particular moral standards so that a particular abstraction is considered good and/or beneficial and/or as necessary and/or as healthy, while its assumed dialectical opposite is considered bad (or evil), or unnecessary, or unhealthy, and/or as unwarranted.

Thus in ancient Greece and Rome slavery was accepted by the majority, and considered by the ruling elite as natural and necessary, with human beings assigned to or included in the category 'slave' a commodity who could be traded with slaves regarded as necessary to the functioning of society. Over centuries, with the evolution of religions such as Christianity and with the development in Western societies of humanist *weltanschauungen*, the moral values of this particular abstraction, this particular category to which certain human beings assigned, changed such that for perhaps a majority slavery came to be regarded as morally repugnant. Similarly in respect of the abstraction designated in modern times by such terms as "the rôle of women in society" which rôle for millennia in the West was defined

according to various masculous criteria – deriving from a ruling and an accepted patriarchy – but which rôle in the past century in Western societies has gradually been redefined.

Yet irrespective of such developments, such changes associated with certain abstractions, the abstractions themselves and the dialectic of moral opposites associated with them remain because, for perhaps a majority, abstractions and ipseity, as a criteria of judgment and/or as a human instinct, remain; as evident in the continuing violence against, the killing of, and the manipulation, of women by men, and in what has become described by terms such as "modern slavery" and "human trafficking".

In addition, we human beings have continued to manufacture abstractions and continue to assign individuals to them, a useful example being the abstraction denoted by the terms The State and The Nation-State [5] and which abstraction, with its government, its supra-personal authority, its laws, its economy, and its inclusion/exclusion (citizenship or lack of it) has come to dominate and influence the life of the majority of people in the West.

Ontologically, abstractions – ancient and modern – usurp our connexion to Being and to other living beings so that instead of using wordless empathy and *pathei-mathos* as a guide to Reality [6] we tend to define ourselves or are defined by others according to an abstraction or according to various abstractions. In the matter of the abstraction that is The State there is a tendency to define or to try to understand our relation to Reality by for example whether we belong, are a citizen of a particular State; by whether or not we have an acceptable standard of living because of the opportunities and employment and/or the assistance afforded by the economy and the policies of the State; by whether or not we agree or disagree with the policies of the government in power, and often by whether or not we have transgressed some State-made law or laws. Similarly, in the matter of belief in a revealed religion such as Christianity or Islam we tend to define or understand our relation to Reality by means of such an abstraction: that is, according to the revelation (or a particular interpretation of it) and its eschatology, and thus by how the promise of Heaven/Jannah may be personally obtained.

Empathy and *pathei-mathos*, however, wordlessly – sans denotatum, sans abstractions, sans a dialectic of contradictory opposites – uncover *physis*: our *physis*, that of other mortals, that of other living beings, and that of Being/Reality itself. Which *physis*, howsoever presented – in ourselves, in other living beings, in Being – is fluxive, a balance between the being that it now is, that it was, and that it has the inherent (the acausal) quality to be. [7]

This uncovering, such a revealing, is of a knowing beyond ipseity and thus beyond the separation-of-otherness which denotatum, abstractions, and a dialectic of opposites manufacture and presence. A knowing of ourselves as an affective connexion [8] to other living beings and to Being itself, with Being revealed as fluxive (as a *meson* – μέσον [9] – with the potentiality to change, to develop) and thus which (i) is not – as in the theology of revealed religions such as Christianity and Islam – a God who is Eternal, Unchanging, Omnipotent [10], and (ii) is affected or can be affected (in terms of *physis*) by what we do or do not do.

This awareness, this knowing, of such an affective connexion – our past, our current, our potentiality, to adversely affect, to have adversely affected, to cause, to having caused, suffering or harm to other living beings – also inclines us or can incline us toward benignity and humility, and thus incline us to live in a non-suffering causing way, appreciate of our thousands of years old culture of *pathei-mathos*. [11]

In terms of understanding Being and the divine, it inclines us or can incline us, as sentient beings, to apprehend Being as not only presented in us but as capable of changing – unfolding, evolving – in a manner dependant on our *physis* and on how our *physis* is presented by us, and by others, in the future. Which seems to imply a new ontology and one distinct from past and current theologies with their anthropomorphic θεός (god) and θεοὶ (gods).

An ontology of *physis*: of mortals, of living beings, and of Being, as fluxive *mesons*. Of we mortals as a mortal microcosm of Being – the cosmic order, the κόσμος – itself [12] with the balance, the *meson*, that empathy and *pathei-mathos* incline us toward living presented in the ancient Greek phrase καλὸς κάγαθός,

"which means those who conduct themselves in a gentlemanly or lady-like manner and who thus manifest – because of their innate *physis* or through *pathei-mathos* or through a certain type of education or learning – nobility of character." [13]

Which personal conduct, in the modern world, might suggest a Ciceronian-inspired but new type of *civitas*, and one

"not based on some abstractive law but on a spiritual and interior (and thus not political) understanding and appreciation of our own Ancestral Culture and that of others; on our 'civic' duty to personally present καλὸς κάγαθός and thus to act and to live in a noble way. For the virtues of personal honour and manners, with their responsibilities, present the fairness, the avoidance of hubris, the natural harmonious balance, the gender equality, the awareness and appreciation of the divine, that is the numinous." [14]

With καλὸς κάγαθός, such personal conduct, and such a new *civitas*, summarising how such a philosophy based on empathy and *pathei-mathos* might, in one way, be presented in a practical manner in the world.

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This essay is a revised and edited version of a reply sent to an academic who enquired about the philosophy of *pathei-mathos*

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## Notes

[1] I use the term physis – φύσις – ontologically, in the Aristotelian sense, to refer to the ‘natural’ and the fluxive being (nature) of a being, which nature is often manifest, in we mortals, in our character (persona) and in our deeds. Qv. my essay *Towards Understanding Physis* (2015) and my translation of and commentary on the Poemandres tractate in *Corpus Hermeticum: Eight Tractates* (2017).

[2] As noted elsewhere, I generally use the term denotatum – from the Latin denotare – not only as meaning “to denote or to describe by an expression or a word; to name some-thing; to refer that which is so named or so denoted,” but also as an Anglicized term implying, depending on context, singular or plural instances. As an Anglicized term there is generally no need to use the inflected plural *denotata*.

[3] In the context of the philosophy of pathei-mathos the term abstraction signifies a particular named and defined category or form (ἰδέα, εἶδος) and which category or form is a manufactured generalization, a hypothesis, a posited thing, an assumption or assumptions about, an extrapolation of or from some-thing, or some assumed or extrapolated ideal ‘form’ of some-thing.

In respect of denotatum, in Kratylus 389d Plato has Socrates talk about ‘true, ideal’ naming (denotatum) – βλέποντα πρὸς αὐτὸ ἐκεῖνο ὃ ἔστιν ὄνομα, qv. my essay *Personal Reflexions On Some Metaphysical Questions*, 2015.

[4] *Personal Reflexions On Some Metaphysical Questions*.

[5] Contrary to modern convention I tend to write The State instead of “the state” because I consider The State/The Nation-State a particular abstraction; as an existent, an entity, which has been manufactured, by human beings, and which entity, like many such manufactured ‘things’, has been, in its design and function, changed and which can still be changed, and which has associated with it a presumption of a supra-personal (and often moral) authority.

In addition, written The State (or the State) it suggests some-thing which endures or which may endure beyond the limited lifespan of a mortal human being.

[6] ‘Reality’ in the philosophical sense of what (in terms of physis) is distinguished or distinguishable from what is apparent or external. In terms of ancient Hellenic and Western Renaissance mysticism the distinction is between the esoteric and the exoteric; between the physis of a being and some outer form (or appearance) including the outer form that is a useful tool or implement which can be used to craft or to manufacture some-thing such as other categories/abstractions. With the important ontological proviso that what is esoteric is not the ‘essence’ of something – as for example Plato’s ἰδέα/εἶδος – but instead the physis of the being itself as explicated for instance by Aristotle in *Metaphysics*, Book 5, 1015α,

ἐκ δὴ τῶν εἰρημένων ἢ πρώτη φύσις καὶ κυρίως λεγομένη ἐστὶν ἡ οὐσία ἢ τῶν ἐχόντων ἀρχὴν κινήσεως ἐν αὐτοῖς ἢ αὐτά: ἢ γὰρ ὕλη τῷ ταύτης δεκτικῇ εἶναι λέγεται φύσις, καὶ αἱ γενέσεις καὶ τὸ φύεσθαι τῷ ἀπὸ ταύτης εἶναι κινήσεις. καὶ ἡ ἀρχὴ τῆς κινήσεως τῶν φύσει ὄντων αὕτη ἐστίν, ἐνυπάρχουσα πῶς ἢ δυνάμει ἢ ἐντελεχείᾳ

Given the foregoing, then principally – and to be exact – physis denotes the quidditas of beings having change inherent within them; for substantia has been denoted by physis because it embodies this, as have the becoming that is a coming-into-being, and a burgeoning, because they are changelements predicated on it. For physis is inherent changelement either manifesting the potentiality of a being or as what a being, complete of itself, is.

That is, as I noted in my essay *Towards Understanding Physis*, it is a meson (μέσον) balanced between the being that-it-was and the being it has the potentiality to unfold to become.

In respect of “what is real” – τῶν ὄντων – cf. the Poemandres tractate of the *Corpus Hermeticum* and especially section 3,

φημὶ ἐγώ, Μαθεῖν θέλω τὰ ὄντα καὶ νοῆσαι τὴν τούτων φύσιν καὶ γινῶναι τὸν θεόν

I answered that I seek to learn what is real, to apprehend the physis of beings, and to have knowledge of theos [qv. *Corpus Hermeticum: Eight Tractates*, 2017]

[7] Qv. *Towards Understanding Physis*, 2015.

[8] I use the term *affective* here, and in other writings, to mean “having the quality of affecting; tending to affect or influence.”

[9] Qv. footnote [6]. In terms of ontology a meson is the balance, the median, existing between the being which-was and the being which-can-be.

[10] This understanding of Being as fluxive – as a changelement – was prefigured in the mythos of Ancient Greece with the supreme deity – the chief of the gods – capable of being overthrown and replaced, as Zeus overthrew Kronos and as Kronos himself overthrew his own father.

[11] As explained in my 2014 essay *Education And The Culture of Pathei-Mathos*, the term describes

“the accumulated pathei-mathos of individuals, world-wide, over thousands of years, as (i) described in memoirs, aural stories, and historical accounts; as (ii) have inspired particular works of literature or poetry or

drama; as (iii) expressed via non-verbal mediums such as music and Art, and as (iv) manifest in more recent times by 'art-forms' such as films and documentaries."

This culture remembers the suffering and the beauty and the killing and the hubris and the love and the compassion that we mortals have presenced and caused over millennia, and which culture

"thus includes not only traditional accounts of, or accounts inspired by, personal pathei-mathos, old and modern – such as the *With The Old Breed: At Peleliu and Okinawa* by Eugene Sledge, *One Day in the Life of Ivan Denisovich* by Aleksandr Solzhenitsyn, and the poetry of people as diverse as Sappho and Sylvia Plath – but also works or art-forms inspired by such pathei-mathos, whether personal or otherwise, and whether factually presented or fictionalized. Hence films such as *Monsieur Lazhar* and *Etz Limon* may poignantly express something about our φύσις as human beings and thus form part of the culture of pathei-mathos."

[12] κόσμον δὲ θείου σώματος κατέπεμψε τὸν ἄνθρωπον, "a cosmos of the divine body sent down as human beings." Tractate IV:2, Corpus Hermeticum.

Cf. Marsilii Ficini, *De Vita Coelitus Comparanda*, XXVI, published in 1489 CE,

Quomodo per inferiora superioribus exposita deducantur superiora, et per mundanas materias mundana potissimum dona.

How, when what is lower is touched by what is higher, the higher is cosmically presenced therein and thus gifted because cosmically aligned.

Which is a philosophical restatement of the phrase "quod est inferius est sicut quod est superius" (what is above is as what is below) from the Latin version, published in 1541 CE, of the medieval Hermetic text known as *Tabula Smaragdina*.

[13] The quotation is from my *Classical Paganism And The Christian Ethos*, 2017.

[14] The quotation is from my *Tu Es Diaboli Ianua: Christianity, The Johannine Weltanschauung, And Presencing The Numinous*, 2017.

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## The Way Of Pathei-Mathos - A Précis

### Exordium

What I have previously described as the 'philosophy of pathei-mathos' and the 'way of pathei-mathos' is simply my own weltanschauung, a weltanschauung developed over some years as a result of my own pathei-mathos. Thus, and despite whatever veracity it may or may not possess, it is only the personal insight of one very fallible individual, a fallibility proven by my decades of selfishness and by my decades of reprehensible extremism both political and religious.

Furthermore, and according to my admittedly limited understanding and limited knowledge, this philosophy does not - in essence - express anything new. For I feel (and I use the word 'feel' intentionally) that I have only re-expressed what so many others, over millennia, have expressed as result of (i) their own pathei-mathos and/or (ii) their experiences/insights and/or (iii) their particular philosophical musings.

Indeed, the more I reflect upon my (perhaps pretentiously entitled) 'philosophy of pathei-mathos' the more I reminded of so many things, such as (i) what I intuitively (and possibly incorrectly) understood nearly half a century ago about Taoism when I lived in the Far East and was taught that ancient philosophy by someone who was also trying to instruct me in a particular Martial Art, and (ii) what I as a Catholic monk felt "singing Gregorian chant in choir and which singing often connected me to what JS Bach so often so well expressed by his music; that is, connected me to what – in essence – Christianity (the allegory of the life and crucifixion of Christ) and especially monasticism manifested: an intimation of some-thing sacred causing us to know beyond words what 'the good' really means, and which knowing touches us if only for an instant with a very personal humility and compassion", and (iii) what I learnt from "my first few years as a Muslim, before I adhered to a harsh interpretation of Islam; a learning from being invited into the homes of Muslim families; sharing meals with them; praying with them; learning Muslim Adab; attending Namaz at my local Mosque, and feeling - understanding - what their faith meant to them and what Islam really meant, and manifested, as a practical way of living", and (iv) of what I discovered from several years, as a teenager, at first in the Far East and then in England, of practising Hatha Yoga according to the Pradipika and Patanjali, and (v) of what I intuited regarding Buddhism from over a year of zazen (some in a zendo) and from months of discussions with Dom Aelred Graham who had lived in a Zen monastery in Japan, and (vi) what I so painfully, so personally, discovered via my own pathei-mathos.

As a weltanschauung derived from a personal pathei-mathos, my 'philosophy/way of pathei-mathos' is therefore subject to revision. Thus this essay summarising my weltanschauung includes a few (2013-2014) slight revisions - mentioned, or briefly described, in some of my more recent effusions - of what was expressed in previous works of mine such as *The Numinous Way of Pathei-Mathos* [1] and *Religion, Empathy, and Pathei-Mathos: Essays and Letters Regarding Spirituality, Humility, and A Learning From Grief*. [2]

[1] <https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathe-mathos-v7.pdf>

[2] <https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf>

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## The Way Of Pathei-Mathos

### 1. Ontology

The ontology is of causal and acausal being, with (i) causal being as revealed by phainómenon, by the five Aristotelian essentials and thus by science with its observations and theories and principle of 'verifiability', and (ii) acausal being as revealed by συμπάθεια - by the acausal knowing (of living beings) derived from faculty of empathy [1] - and thus of the distinction between the 'time' (the change) of living-beings and the 'time' described via the measurement of the observed or the assumed/posited/predicted movement of 'things' [2].

### 2. Epistemology

a. The primacy of pathei-mathos: of a personal pathei-mathos being one of the primary means whereby we can come to know the true φύσις (physis) of Being, of beings, and of our own being; a knowing beyond 'abstractions', beyond the concealment implicit in manufactured opposites, by ipseity (the separation-of-otherness), and by denotatum.

b. Adding the 'acausal knowing' revealed by the (muliebral) faculty of empathy to the conventional, and causal (and somewhat masculous), knowing of science and logical philosophical speculation, with the proviso that what such 'acausal knowing' reveals is (i) of φύσις, the relation between beings, and between beings and Being, and thus of 'the separation-of-otherness', and (ii) the personal and numinous nature of such knowing in the immediacy-of-the-moment, and which empathic knowing thus cannot be abstracted out from that 'living moment' via denotatum: by (words written or spoken), or be named or described or expressed (become fixed or 'known') by any dogma or any -ism or any -ology, be such -isms or -ologies conventionally understood as political, religious, ideological, or social.

c. Describing a human, and world-wide and ancestral, 'culture of pathei-mathos' [3], and which culture of pathei-mathos could form part of Studia Humanitatis and thus of that education that enables we human beings to better understand our own φύσις [4].

### 3. Ethics

a. Of personal honour - which presences the virtues of fairness, tolerance, compassion, humility, and εὐταξία - as (i) a natural intuitive (wordless) expression of the numinous ('the good', δίκη, συμπάθεια) and (ii) of both what the culture of pathei-mathos and the acausal-knowing of empathy reveal we should do (or incline us toward doing) in the immediacy of the personal moment when personally confronted by what is unfair, unjust, and extreme [5].

b. Of how such honour - by its and our φύσις - is and can only ever be personal, and thus cannot be extracted out from the 'living moment' and our participation in the moment; for it is only through such things as a personal study of the culture of pathei-mathos and the development of the faculty of empathy that a person who does not naturally possess the instinct for δίκη can develop what is essentially 'the human faculty of honour', and which faculty is often appreciated and/or discovered via our own personal pathei-mathos.

### 4. One fallible, personal, answer regarding the question of human existence.

Of understanding ourselves in that supra-personal, and cosmic, perspective that empathy, honour, and pathei-mathos - and thus an awareness of the numinous and of the acausal - incline us toward, and which understanding is: (i) of ourselves as a finite, fragile, causal, viatorial, microcosmic, affective effluvium [6] of Life (ψυχή) and thus connected to all other living beings, human, terran, and non-terran, and (ii) of there being no supra-personal goal to strive toward because all supra-personal goals are and have been just posited - assumed, abstracted - goals derived from the illusion of ipseity, and/or from some illusive abstraction, and/or from that misapprehension of our φύσις that arises from a lack of empathy, honour, and pathei-mathos.

For a living in the moment, in a balanced - an empathic, honourable - way, presences our φύσις as conscious beings capable of discovering and understanding and living in accord with our connexion to other life; which understanding inclines us to avoid the hubris that causes or contributes to the suffering of other life, with such avoidance a personal choice not because it is conceived as a path toward some posited thing or goal - such as nirvana or Jannah or Heaven or after-life - and not because we might be rewarded by God, by the gods, or by some supra-personal divinity, but rather because it manifests the reality, the truth - the meaning - of our being. The truth that (i) we are (or we are capable of being) one affective consciously-aware connexion to other life possessed of the capacity to cause suffering/harm or not to cause suffering/harm, and (ii) we as an individual are but one viator manifesting the change - the being, the φύσις - of the Cosmos/mundus toward (a) a conscious awareness (an aiding of ψυχή), or (b) stasis, or (c) as a contributor toward a decline, toward a loss of ψυχή.

Thus, there is a perceivance of our φύσις; of us as - and not separate from - the Cosmos: a knowledge of ourselves as the Cosmos presenced (embodied, incarnated) in a particular time and place and in a particular way. Of how we affect or can affect other effluvia, other living beings, in either a harmful or a non-harming manner. An apprehension,

that is, of the genesis of suffering and of how we, as human beings possessed of the faculties of reason, of honour, and of empathy, have the ability to cease to harm other living beings. Furthermore, and in respect of the genesis of suffering, this particular perceivration provides an important insight about ourselves, as conscious beings; which insight is of the division we mistakenly but understandably make, and have made, consciously or unconsciously, between our own being - our ipseity - and that of other living beings, whereas such a distinction is only an illusion - appearance, hubris, a manufactured abstraction - and the genesis of such suffering as we have inflicted for millennia, and continue to inflict, on other life, human and otherwise.

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## Notes

[1] Refer to: (i) *The Way of Pathei-Mathos - A Philosophical Compendiary* (Third Edition, 2012), and (ii) *Towards Understanding The Acausal*, 2011.

[2] Refer to *Time And The Separation Of Otherness - Part One*, 2012.

[3] The culture of pathei-mathos is the accumulated pathei-mathos of individuals, world-wide, over thousands of years, as (i) described in memoirs, aural stories, and historical accounts; as (ii) have inspired particular works of literature or poetry or drama; as (iii) expressed via non-verbal mediums such as music and Art, and as (iv) manifest in more recent times by 'art-forms' such as films and documentaries.

[4] Refer to *Education and The Culture of Pathei-Mathos*, 2014.

[5] By 'extreme' is meant 'to be harsh', unbalanced, intolerant, prejudiced, hubriatic.

[6] As mentioned elsewhere, I now prefer the term effluvium, in preference to emanation, in order to try and avoid any potential misunderstanding. For although I have previously used the term 'emanation' in my philosophy of pathei-mathos as a synonym of effluvium, 'emanation' is often understood in the sense of some-thing proceeding from, or having, a source; as for example in theological use where the source is considered to be God or some aspect of a divinity. Effluvium, however, has (so far as I am aware) no theological connotations and accurately describes the perceivration: a flowing of what-is, sans the assumption of a primal cause, and sans a division or a distinction between 'us' - we mortals - and some-thing else, be this some-thing else God, a divinity, or some assumed, ideated, cause, essence, origin, or form.

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## Glossary

### Abstraction

An abstraction is a manufactured generalization, a hypothesis, a posited thing, an assumption or assumptions about, an extrapolation of or from some-thing, or some assumed or extrapolated ideal 'form' of some-thing. Sometimes, abstractions are generalization based on some sample(s), or on some median (average) value or sets of values, observed, sampled, or assumed.

Abstractions can be of some-thing past, in the present, or described as a goal or an ideal which it is assumed could be attained or achieved in the future.

All abstractions involve a causal perception, based as they are on the presumption of a linear cause-and-effect (and/or a dialectic) and on a posited or an assumed category or classification which differs in some way from some other assumed or posited categories/classifications, past, present or future. When applied to or used to describe/classify /distinguish/motivate living beings, abstractions involve a causal separation-of-otherness; and when worth/value /identity (and exclusion/inclusion) is or are assigned to such a causal separation-of-otherness then there is or there arises hubris.

Abstractions are often assumed to provide some 'knowledge' or some 'understanding' of some-thing assigned to or described by a particular abstraction. For example, in respect of the abstraction of 'race' applied to human beings, and which categorization of human beings describes a median set of values said or assumed to exist 'now' or in some recent historical past.

According to the philosophy of pathei-mathos, this presumption of knowledge and understanding by the application of abstractions to beings - living and otherwise - is false, for abstractions are considered as a primary means by which the nature of Being and beings are and have been concealed, requiring as abstractions do the positing and the continuation of abstractive opposites in relation to Being and the separation of beings from Being by the process of ideation and opposites.

### Acausal

The acausal is not a generalization - a concept - deriving from a collocation of assumed, imagined, or causally observed Phainómenon, but instead is that wordless, conceptless, a-temporal, knowing which empathy reveals and which a personal πάθει μάθος and an appreciation of the numinous often inclines us toward. That is, the acausal is a direct and personal (individual) revealing of beings and Being which does not depend on denoting or naming.

What is so revealed is the a-causal nature of some beings, the connexion which exists between living beings, and how living beings are emanations of ψυχή.

Thus speculations and postulations regarding the acausal only serve to obscure the nature of the acausal or distance us from that revealing of the acausal that empathy and πάθει μάθος and an appreciation of the numinous provide.

### **ἀρετή**

Arête is the prized Hellenic virtue which can roughly be translated by the English word 'excellence' but which also implies what is naturally distinguishable - what is pre-eminent - because it reveals or shows certain valued qualities such as beauty, honour, valour, harmony.

### **Aristotelian Essentials**

The essentials which Aristotle enumerated 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, our faculties - that is, on what we can see, hear or touch; 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.

In addition such essentials now include Isaac Newton's first *Rules of Reasoning* which is that

"We are to admit no more causes of natural things than such as are both true and sufficient to explain their appearances. To this purpose the philosophers say that Nature does nothing in vain, and more is in vain when less will serve; for Nature is pleased with simplicity, and affects not the pomp of superfluous causes."

Hence why it is often considered that there are five Aristotelian Essentials

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.

The philosophy of pathei-mathos adds the faculty of empathy - and the knowing so provided by empathy - to these essentials. Part of the knowing that empathy reveals, or can reveal, concerns the nature of Being, of beings, and of Time.

### **ἁρμονία**

ἁρμονία (harmony) is or can be manifest/discovered by an individual cultivating wu-wei and σωφρονεῖν (a fair and balanced personal, individual, judgement).

### **Compassion**

The English word compassion dates from around 1340 CE and the word in its original sense (and as used in this work) means benignity, which word derives from the Latin benignitatem, the sense imputed being of a kind, compassionate, well-mannered character, disposition, or deed. Benignity came into English usage around the same time as compassion; for example, the word occurs in Chaucer's *Troilus and Criseyde* [ ii. 483 ] written around 1374 CE.

Hence, compassion is understood as meaning being kindly disposed toward and/or feeling a sympathy with someone (or some living being) affected by pain/suffering/grief or who is enduring vicissitudes.

The word compassion itself is derived from com, meaning together-with, combined with pati, meaning to-suffer/to-endure and derived from the classical Latin passio. Thus useful synonyms for compassion, in this original sense, are compassion and benignity.

### **Cosmic Perspective**

The Cosmic Perspective refers to our place in the Cosmos, to the fact that we human beings are simply one fragile fallible mortal biological life-form on one planet orbiting one star in one galaxy in a Cosmos of billions of galaxies. Thus in terms of this perspective all our theories, our ideas, our beliefs, our abstractions are merely the opinionated product of our limited fallible Earth-bound so-called 'intelligence', an 'intelligence', an understanding, we foolishly, arrogantly, pridefully have a tendency to believe in and exalt as if we are somehow 'the centre of the Universe' and cosmically important.

The Cosmic Perspective inclines us - or can incline us - toward wu-wei, toward avoiding the error of hubris, toward humility, and thus toward an appreciation of the numinous.

### **δαίμων**

A δαίμων is not one of the pantheon of major Greek gods - θεοί - but rather a lesser type of divinity who might be assigned by those gods to bring good fortune or misfortune to human beings and/or watch over certain human beings and especially particular numinous (sacred) places.

## Denotatum

The term denotatum - from the Latin, denotare - is used in accord with its general meaning which is "to denote or to describe by an expression or a word; to name some-thing; to refer that which is so named or so denoted."

Thus understood, and used as an Anglicized term, denotatum is applicable to both singular and plural instances and thus obviates the need to employ the Latin plural denotata.

## Descriptor

A descriptor is a word, a term, used to describe some-thing which exists and which is personally observed, or is discovered, by means of our senses (including the faculty of empathy).

A descriptor differs from an ideation, category, or abstraction, in that a descriptor describes what-is as 'it' is observed, according to its physis (its nature) whereas an abstraction, for example, denotes what is presumed/assumed/idealized, past or present or future. A descriptor relies on, is derived from, describes, individual knowing and individual judgement; an abstraction relies on something abstract, impersonal, such as some opinion/knowing/judgement of others or some assumptions, theory, or hypothesis made by others.

An example of a descriptor is the term 'violent' [using physical force sufficient to cause bodily harm or injury to a person or persons] to describe the observed behaviour of an individual. Another example would be the term 'extremist' to describe - to denote - a person who treats or who has been observed to treat others harshly/violently in pursuit of some supra-personal objective of a political or of a religious nature.

## δίκη

Depending on context, δίκη could be the judgement of an individual (or Judgement personified), or the natural and the necessary balance, or the correct/customary/ancestral way, or what is expected due to custom, or what is considered correct and natural, and so on.

A personified Judgement - the Δίκη of Hesiod - is the goddess of the natural balance, evident in the ancestral customs, the ways, the way of life, the ethos, of a community, whose judgement, δίκη, is "in accord with", has the nature or the character of, what tends to restore such balance after some deed or deeds by an individual or individuals have upset or disrupted that balance. This sense of δίκη as one's ancestral customs is evident, for example, in Homer (Odyssey, III, 244).

In the philosophy of pathei-mathos, the term Δίκη - spelt thus in a modern way with a capital Δ - is sometimes used to intimate a new, a particular and numinous, philosophical principle, and differentiate Δίκη from the more general δίκη. As a numinous principle, or axiom, Δίκη thus suggests what lies beyond and what was the genesis of δίκη personified as the goddess, Judgement - the goddess of natural balance, of the ancestral way and ancestral customs.

## Empathy

Etymologically, this fairly recent English word, used to translate the German Einfühlung, derives, via the late Latin sympathia, from the Greek συμπάθεια - συμπαθής - and is thus formed from the prefix σύν (sym) together with παθ- [root of πάθος] meaning enduring/suffering, feeling: πάσχειν, to endure/suffer.

As used and defined by the philosophy of pathei-mathos, empathy - ἐμπάθεια - is a natural human faculty: that is, a noble intuition about (a revealing of) another human being or another living being. When empathy is developed and used, as envisaged by that way of life, then it is a specific and extended type of συμπάθεια. That is, it is a type of and a means to knowing and understanding another human being and/or other living beings - and thus differs in nature from compassion.

Empathic knowing is different from, but supplementary and complimentary to, that knowing which may be acquired by means of the Aristotelian essentials of conventional philosophy and experimental science.

Empathy reveals or can reveal the nature, the ontology (the physis) - sans abstractions/ideations/words - of Being, of beings, and of Time. This revealing is of the the a-causal nature of Being, and of how beings have their genesis in the separation-of-otherness; and thus how we human beings are but causal, mortal, fallible, microcosmic emanations of ψυχή.

## Enantiodromia

The unusual compound Greek word ἐναντιοδρομίας occurs in a summary of the philosophy of Heraclitus by Diogenes Laërtius.

Enantiodromia is the term used, in the philosophy of pathei-mathos, to describe the revealing, the process, of perceiving, feeling, knowing, beyond causal appearance and the separation-of-otherness, and thus when what has become separated - or has been incorrectly perceived as separated - returns to the wholeness, the unity, from whence it came forth. When, that is, beings are understood in their correct relation to Being, beyond the causal abstraction of different/conflicting ideated opposites, and when as a result, a reformation of the individual, occurs. A relation, an



appreciation of the numinous, that empathy and *pathei-mathos* provide, and which relation and which appreciation the accumulated *pathei-mathos* of individuals over millennia have made us aware of or tried to inform us or teach us about.

An important and a necessary part of *enantiodromia* involves a discovery, a knowing, an acceptance, and - as prelude - an interior balancing within individuals, of what has hitherto been perceived and designated as the apparent opposites described by terms (descriptors) such as 'muliebral' and 'masculous'.

The balance attained by - which is - *enantiodromia* is that of simply feeling, accepting, discovering, the empathic, the human, the personal, scale of things and thus understanding our own fallibility-of-knowing, our limitations as a human being

## ἔρις

Strife; discord; disruption; a quarrel between friends or kin. As in the *Odyssey*:

ἦ τ' ἔριν Ἀτρείδῃσι μετ' ἀμφοτέροισιν ἔθηκε.

Who placed strife between those two sons of Atreus

*Odyssey*, 3, 136

According to the recounted tales of Greek mythology attributed to Aesop, *ἔρις* was caused by, or was a consequence of, the marriage between a personified πόλεμος (as the δαίμων of kindred strife) and a personified ὕβρις (as the δαίμων of arrogant pride) with *Polemos* rather forlornly following *Hubris* around rather than vice versa. *Eris* is thus the child of *Polemos* and *Hubris*.

## Extremism

By extreme is meant to be harsh, so that an extremist is a person who tends toward harshness, or who is harsh, or who supports/incites harshness, in pursuit of some objective, usually of a political or a religious nature. Here, harsh is: rough, severe, a tendency to be unfeeling, unempathic.

Hence extremism is considered to be: (a) the result of such harshness, and (b) the principles, the causes, the characteristics, that promote, incite, or describe the harsh action of extremists. In addition, a fanatic is considered to be someone with a surfeit of zeal or whose enthusiasm for some objective, or for some cause, is intemperate.

In the terms of the philosophy/way of *pathei-mathos*, an extremist is someone who commits the error of *hubris*; and error which *enantiodromia* - following from πάθει μάθος - can sometimes correct or forestall. The genesis of extremism - be such extremism personal, or described as political or religious - is when the separation-of-otherness is used as a means of personal and collective identity and pride, with some 'others' - or 'the others' - assigned to a category considered less worthy than the category we assign ourselves and 'our kind/type' to.

Extremist ideologies manifest an unbalanced, an excessive, masculous nature.

## εὐταξία

The quality, the virtue, of self-restraint, of a balanced, well-mannered conduct especially under adversity or duress, of which Cicero wrote:

Haec autem scientia continentur ea, quam Graeci εὐταξίαν nominant, non hanc, quam interpretamur modestiam, quo in verbo modus inest, sed illa est εὐταξία, in qua intellegitur ordinis conservatio

Those two qualities are evident in that way described by the Greeks as εὐταξίαν although what is meant by εὐταξία is not what we mean by the moderation of the moderate, but rather what we consider is restrained behaviour... [My translation]

*De Officiis*, Liber Primus, 142

## Honour

The English word honour dates from around 1200 CE, deriving from the Latin *honorem* (meaning refined, grace, beauty) via the Old French (and thence Anglo-Norman) *onor/onur*. As used by *The Way of Pathei-Mathos*, honour means an instinct for and an adherence to what is fair, dignified, and valourous. An honourable person is thus someone of manners, fairness, natural dignity, and valour.

In respect of early usage of the term, two quotes may be of interest. The first, from c. 1393 CE, is taken from a poem, in Middle English, by John Gower:

And riht in such a maner wise  
Sche bad thei scholde hire don servise,  
So that Achilles underfongeth

As to a yong ladi belongeth  
Honour, servise and reverence.

John Gower, Confessio Amantis. Liber Quintus vv. 2997-3001 [Macaulay, G.C., ed. The Works of John Gower. Oxford: Clarendon Press. 1901]

The second is from several centuries later:

" Honour - as something distinct from mere probity, and which supposes in gentlemen a stronger abhorrence of perfidy, falsehood, or cowardice, and a more elevated and delicate sense of the dignity of virtue, than are usually found in vulgar minds."

George Lyttelton. History of the Life of Henry the Second. London, Printed for J. Dodsley. M DCC LXXV II [1777] (A new ed., cor.) vol 3, p.178

In the philosophy of pathei-mathos, the personal virtue of honour is considered to be a presencing, a grounding, an expression, of ψυχή - of Life, of our φύσις - occurring when the insight (the knowing) of a developed empathy inclines us toward a compassion that is, of necessity, balanced by σωφρονεῖν and in accord with δίκη. That is, as a means to live, to behave, as empathy intimates we can or should in order to avoid committing the folly, the error, of ὕβρις, in order not to cause suffering, and in order to re-present, to acquire, ἄρμονίη.

## Humility

Humility is used, in a spiritual context, to refer to that gentleness, that modest demeanour, that understanding, which derives from an appreciation of the numinous and also from one's own admitted uncertainty of knowing and one's acknowledgement of past mistakes. An uncertainty of knowing, an acknowledgement of mistakes, that often derive from πάθει μάθος.

Humility is thus the natural human balance that offsets the unbalance of hubris (ὕβρις) - the balance that offsets the unbalance of pride and arrogance, and the balance that offsets the unbalance of that certainty of knowing which is one basis for extremism, for extremist beliefs, for fanaticism and intolerance. That is, humility is a manifestation of the natural balance of Life; a restoration of ἄρμονίη, of δίκη, of σωφρονεῖν - of those qualities and virtues - that hubris and extremism, that ἔρις and πόλεμος, undermine, distance us from, and replace.

## Ideation

To posit or to construct an ideated form - an assumed perfect (ideal) form or category or abstraction - of some-thing, based on the belief or the assumption that what is observed by the senses, or revealed by observation, is either an 'imperfect copy' or an approximation of that thing, which the additional assumption that such an ideated form contains or in some way expresses (or can express) 'the essence' or 'the ethos' of that thing and of similar things.

Ideation also implies that the ideated form is or can be or should be contrasted with what it considered or assumed to be its 'opposite'.

## Immediacy-of-the-Moment

The term the 'immediacy-of-the-moment' describes both (i) the nature and the extent of the acausal knowing that empathy and pathei-mathos provide, and (ii) the nature and extent of the morality of the philosophy of pathei-mathos.

Empathy, for example, being a natural and an individual faculty, is limited in range and application, just as our faculties of sight and hearing are limited in range and application. These limits extend to only what is direct, immediate, and involve personal interactions with other humans or with other living beings. There is therefore, for the philosophy of pathei-mathos, an 'empathic scale of things' and an acceptance of our limitations of personal knowing and personal understanding. An acceptance of (i) the unwisdom, the hubris, of arrogantly making assumptions about who and what are beyond the range of our empathy and outside of our personal experience/beyond the scope of our pathei-mathos.

Morality, for the philosophy of pathei-mathos, is a result of individuals using the faculty of empathy; a consequence of the insight and the understanding (the acausal knowing) that empathy provides for individuals in the immediacy-of-the-moment. Thus, morality is considered to reside not in some abstract theory or some moralistic schemata presented in some written text which individuals have to accept and try and conform or aspire to, but rather in personal virtues - such as such as compassion and fairness, and εὐταξία - that arise or which can arise naturally through empathy, πάθει μάθος, and thus from an awareness and appreciation of the numinous.

## Innocence

Innocence is regarded as an attribute of those who, being personally unknown to us, are therefore unjudged us by and who thus are given the benefit of the doubt. For this presumption of innocence of others - until direct personal experience, and individual and empathic knowing of them, prove otherwise - is the fair, the reasoned, the numinous, the human, thing to do.

Empathy and πάθει μάθος incline us toward treating other human beings as we ourselves would wish to be treated; that is they incline us toward fairness, toward self-restraint, toward being well-mannered, and toward an appreciation

and understanding of innocence.

## **Masculous**

Masculous is a term, a descriptor, used to refer to certain traits, abilities, and qualities that are conventionally and historically associated with men, such as competitiveness, aggression, a certain harshness, the desire to organize/control, and a desire for adventure and/or for conflict/war/violence/competition over and above personal love and culture. Extremist ideologies manifest an unbalanced, an excessive, masculous nature.

Masculous is from the Latin *masculus* and occurs, for example, in some seventeenth century works such as one by William Struther: "This is not only the language of Canaan, but also the masculous Schibboleth." *True Happiness, or, King Davids Choice: Begunne In Sermons, And Now Digested Into A Treatise*. Edinbvrgh, 1633

## **Muliebral**

The term muliebral derives from the classical Latin word *muliebris*, and in the context the philosophy of Pathei-Mathos refers to those positive traits, abilities, and qualities that are conventionally and historically associated with women, such as empathy, sensitivity, gentleness, compassion, and a desire to love and be loved over and above a desire for conflict/adventure/war.

## **Numinous**

The numinous is what manifests or can manifest or remind us of (what can reveal) the natural balance of ψυχή; a balance which ὕβρις upsets. This natural balance - our being as human beings - is or can be manifest to us in or by what is harmonious, or what reminds us of what is harmonious and beautiful. In a practical way, it is what predisposes us not to commit ὕβρις, and thus what we regard or come to appreciate as 'sacred' and dignified; what expresses our developed humanity and thus places us, as individuals, in our correct relation to ψυχή, and which relation is that we are but one mortal emanation of ψυχή.

## **Pathei-Mathos**

The Greek term πάθει μάθος derives from The Agamemnon of Aeschylus (written c. 458 BCE), and can be interpreted, or translated, as meaning learning from adversary, or wisdom arises from (personal) suffering; or personal experience is the genesis of true learning.

When understood in its Aeschylean context, it implies that for we human beings pathei-mathos possesses a numinous, a living, authority. That is, the understanding that arises from one's own personal experience - from formative experiences that involve some hardship, some grief, some personal suffering - is often or could be more valuable to us (more alive, more relevant, more meaningful) than any doctrine, than any religious faith, than any words/advice one might hear from someone else or read in some book.

Thus, pathei-mathos, like empathy, offers we human beings a certain conscious understanding, a knowing; and, when combined, pathei-mathos and empathy are or can be a guide to wisdom, to a particular conscious knowledge concerning our own nature (our physis), our relation to Nature, and our relation to other human beings, leading to an appreciation of the numinous and an appreciation of virtues such as humility and εὐταξία.

## **Politics**

By the term politics is meant both of the following, according to context. (i) The theory and practice of governance, with governance itself founded on two fundamental assumptions; that of some minority - a government (elected or unelected), some military authority, some oligarchy, some ruling elite, some tyrannos, or some leader - having or assuming authority (and thus power and influence) over others, and with that authority being exercised over a specific geographic area or territory. (ii) The activities of those individuals or groups whose aim or whose intent is to obtain and exercise some authority or some control over - or to influence - a society or sections of a society by means which are organized and directed toward changing/reforming that society or sections of a society in accordance with a particular ideology.

## **Πόλεμος**

Heraclitus fragment 80

Πόλεμος is not some abstract 'war' or strife or kampf, but rather that which is or becomes the genesis of beings from Being (the separation of beings from Being), and thus not only that which manifests as δίκη but also accompanies ἔρις because it is the nature of Πόλεμος that beings, born because of and by ἔρις, can be returned to Being, become bound together - be whole - again by enantiodromia.

According to the recounted tales of Greek mythology attributed to Aesop, ἔρις was caused by, or was a consequence of, the marriage between a personified πόλεμος (as the δαίμων of kindred strife) and a personified ὕβρις (as the δαίμων of arrogant pride) with Polemos rather forlornly following Hubris around rather than vice versa. Thus Eris is the child of Polemos and Hubris.

Furthermore, Polemos was originally the δαίμων (not the god) of kindred strife, whether familial, of friends, or of one's πόλις (one's clan and their places of dwelling). Thus, to describe Polemos, as is sometimes done, as the god of war, is

doubly incorrect.

## **Physis (φύσις)**

The term physis - φύσις - was used by Heraclitus, Aristotle, and others, and occurs in texts such as the Pœmandres and ἱερός Λόγος tractates of the Corpus Hermeticum.

Physis is usually translated as either 'Nature' (as if 'the natural world', and the physical cosmos beyond, are meant) or as the character (the nature) of a person. However, while the context - of the original Greek text - may suggest (as often, for example, in Homer and Herodotus) such a meaning as such English words impute, physis philosophically (as, for example, in Heraclitus and Aristotle and the Corpus Hermeticum) has specific ontological meanings. Meanings which are lost, or glossed over, when physis is simply translated either as 'Nature' or - in terms of mortals - as (personal) character.

Ontologically, as Aristotle makes clear [1], physis denotes the being of those beings who or which have the potentiality (the being) to change, be changed, or to develop. That is, to become, or to move or be moved; as for example in the motion (of 'things') and the 'natural unfolding' or growth, sans an external cause, that living beings demonstrate.

However, and crucially, physis is not - for human beings - some abstract 'essence' (qv. Plato's ἰδέα/εἶδος) but rather a balance between the being that it is, it was, and potentially might yet be. That is, in Aristotelian terms, it is a meson - μέσον - of being and 'not being'; and 'not being' in the sense of not yet having become what it could be, and not now being what it used to be. Hence why, for Aristotle, a manifestation of physis - in terms of the being of mortals - such as arête (ἀρετή) is a meson, a balance of things, and not, as it is for Plato, some fixed 'form' - some idea, ideal - which as Plato wrote "always exists, and has no genesis. It does not die, does not grow, does not decay." [2]

[1] Refer to the Appendix: Notes on Aristotle, Metaphysics, Book 5, 1015a

[2] πρῶτον μὲν αἰεὶ ὄν καὶ οὔτε γιγνώμενον οὔτε ἀπολλύμενον οὔτε αὐξανόμενον οὔτε φθίνον (Symposium 210e - 211a)

## **Religion**

By religion is meant organized worship, devotion, and faith, where there is: (i) a belief in some deity/deities, or in some supreme Being or in some supra-personal power who/which can reward or punish the individual, and (ii) a distinction made between the realm of the sacred/the-gods/God/the-revered and the realm of the ordinary or the human.

The term organized here implies an established institution, body or group - or a plurality of these - who or which has at least to some degree codified the faith and/or the acts of worship and devotion, and which is accepted as having some authority or has established some authority among the adherents. This codification can relate to accepting as authoritative certain writings and/or a certain book or books.

## **Separation-of-Otherness**

The separation-of-otherness is a term used to describe the implied or assumed causal separateness of living beings, a part of which is the distinction we make (instinctive or otherwise) between our self and the others. Another part is assigning our self, and the-others, to (or describing them and us by) some category/categories, and to which category/categories we ascribe (or to which category/categories has/have been ascribed) certain qualities or attributes.

Given that a part of such ascription/denoting is an assumption or assumptions of worth/value/difference and of inclusion/exclusion, the separation-of-otherness is the genesis of hubris; causes and perpetuates conflict and suffering; and is a path away from ἄρμονία, δίκη, and thus from wisdom.

The separation-of-otherness conceals the nature of Beings and beings; a nature which empathy and pathei-mathos can reveal.

## **Society**

By the term society is meant a collection of people who live in a specific geographic area or areas and whose association or interaction is mostly determined by a shared set of guidelines or principles or beliefs, irrespective of whether these are written or unwritten, and irrespective of whether such guidelines/principles/beliefs are willingly accepted or accepted on the basis of acquiescence. These shared guidelines or principles or beliefs often tend to form an ethos and a culture and become the basis for what is considered moral (and good) and thence become the inspiration for laws and/or constitutions.

As used here, the term refers to 'modern societies' (especially those of the modern West).

## **σωφρονεῖν**

I use σωφρονεῖν (sophronein) in preference to σωφροσύνη (sophrosyne) since sophrosyne has acquired an English interpretation - "soundness of mind, moderation" - which in my view distorts the meaning of the original Greek. As with my use of the term πάθει μάθος (pathei-mathos) I use σωφρονεῖν in an Anglicized manner with there thus being no necessity to employ inflective forms.

## State

By the term The State is meant:

The concept of both (1) organizing and controlling – over a particular and large geographical area – land (and resources); and (2) organizing and controlling individuals over that same geographical particular and large geographical area by: (a) the use of physical force or the threat of force and/or by influencing or persuading or manipulating a sufficient number of people to accept some leader/cliq/ue/minority/representatives as the legitimate authority; (b) by means of the central administration and centralization of resources (especially fiscal and military); and (c) by the mandatory taxation of personal income.

## The Good

For the philosophy of Pathei-Mathos, 'the good' is considered to be what is fair; what alleviates or does not cause suffering; what is compassionate; what is honourable; what is reasoned and balanced. This knowing of the good arises from the (currently underused and undeveloped) natural human faculty of empathy, and which empathic knowing is different from, supplementary and complimentary to, that knowing which may be acquired by means of the Aristotelian essentials of conventional philosophy and experimental science.

## Time

In the philosophy of pathei-mathos, Time is considered to be an expression of the nature - the φύσις - of beings, and thus, for living beings, is a variable emanation of ψυχή, differing from being to being, and representing how that living being can change (is a fluxion) or may change or has changed, which such change (such fluxions) being a-causal.

Time - as conventionally understood and as measured/represented by a terran-calendar with durations marked days, weeks, and years - is therefore regarded as an abstraction, and an abstraction which tends to conceal the nature of living beings.

## ὑβρις

ὑβρις (hubris) is the error of personal insolence, of going beyond the proper limits set by: (a) reasoned (balanced) judgement – σωφρονεῖν – and by (b) an awareness, a personal knowing, of the numinous, and which knowing of the numinous can arise from empathy and πάθει μάθος.

Hubris upsets the natural balance – is contrary to ἁρμονίη [harmony] – and often results from a person or persons striving for or clinging to some causal abstraction.

According to The Way of Pathei-Mathos, ὑβρις disrupts - and conceals - our appreciation of what is numinous and thus of what/whom we should respect, classically understood as ψυχή and θεοί and Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες and δαίμόνων and those sacred places guarded or watched over by δαίμόνων.

## Way

The philosophy of pathei-mathos makes a distinction between a religion and a spiritual Way of Life. One of the differences being that a religion requires and manifests a codified ritual and doctrine and a certain expectation of conformity in terms of doctrine and ritual, as well as a certain organization beyond the local community level resulting in particular individuals assuming or being appointed to positions of authority in matters relating to that religion. In contrast, Ways are more diverse and more an expression of a spiritual ethos, of a customary, and often localized, way of doing certain spiritual things, with there generally being little or no organization beyond the community level and no individuals assuming - or being appointed by some organization - to positions of authority in matters relating to that ethos.

Religions thus tend to develop an organized regulatory and supra-local hierarchy which oversees and appoints those, such as priests or religious teachers, regarded as proficient in spiritual matters and in matters of doctrine and ritual, whereas adherents of Ways tend to locally and informally and communally, and out of respect and a personal knowing, accept certain individuals as having a detailed knowledge and an understanding of the ethos and the practices of that Way.

Many spiritual Ways have evolved into religions.

## Wisdom

Wisdom is both the ability of reasoned - a balanced - judgement, σωφρονεῖν, a discernment; and a particular conscious knowledge concerning our own nature, and our relation to Nature, to other life and other human beings: rerum divinarum et humanarum. Part of this knowledge is of how we human beings are often balanced between honour and dishonour; balanced between ὑβρις and ἀρετή; between our animalistic desires, our passions, and our human ability to be noble, to morally develop ourselves; a balance manifest in our known ability to be able to control, to restrain, ourselves, and thus find and follow a middle way, of ἁρμονίη.

## Wu-wei

Wu-wei is a Taoist term used in The Way of Pathei-Mathos/The Numinous Way to refer to a personal 'letting-be' deriving from a feeling, a knowing, that an essential part of wisdom is cultivation of an interior personal balance and which cultivation requires acceptance that one must work with, or employ, things according to their nature, their φύσις, for to do otherwise is incorrect, and inclines us toward, or is, being excessive - that is, toward the error, the unbalance, that is hubris, an error often manifest in personal arrogance, excessive personal pride, and insolence - that is, a disrespect for the numinous.

In practice, the knowledge, the understanding, the intuition, the insight that is wu-wei is a knowledge, an understanding, that can be acquired from empathy, πάθει μάθος, and by a knowing of and an appreciation of the numinous. This knowledge and understanding is of wholeness, and that life, things/beings, change, flow, exist, in certain natural ways which we human beings cannot change however hard we might try; that such a hardness of human trying, a belief in such hardness, is unwise, un-natural, upsets the natural balance and can cause misfortune/suffering for us and/or for others, now or in the future. Thus success lies in discovering the inner nature (the physis) of things/beings/ourselves and gently, naturally, slowly, working with this inner nature, not striving against it.

## Ψυχή

Life qua being. Our being as a living existent is considered an emanation of ψυχή. Thus ψυχή is what 'animates' us and what gives us our nature, φύσις, as human beings. Our nature is that of a mortal fallible being veering between σωφρονεῖν (thoughtful reasoning, and thus fairness) and ὕβρις.

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## Appendix

### Notes on Aristotle, Metaphysics, Book 5, 1015a

#### Text

ἐκ δὴ τῶν εἰρημένων ἢ πρώτη φύσις καὶ κυρίως λεγομένη ἐστὶν ἡ οὐσία ἢ τῶν ἐχόντων ἀρχὴν κινήσεως ἐν αὐτοῖς ἢ αὐτά: ἢ γὰρ ὅλη τῷ ταύτης δεκτικὴ εἶναι λέγεται φύσις, καὶ αἱ γενέσεις καὶ τὸ φύεσθαι τῷ ἀπὸ ταύτης εἶναι κινήσεις. καὶ ἡ ἀρχὴ τῆς κινήσεως τῶν φύσει ὄντων αὕτη ἐστίν, ἐνυπάρχουσα πῶς ἢ δυνάμει ἢ ἐντελεχείᾳ.

#### Translation

Given the foregoing, then principally - and to be exact - physis denotes the quidditas of beings having changement inherent within them; for substantia has been denoted by physis because it embodies this, as have the becoming that is a coming-into-being, and a burgeoning, because they are changelements predicated on it. For physis is inherent changelement either manifesting the potentiality of a being or as what a being, complete of itself, is.

#### Commentary And Notes

*physis*. φύσις. A transliteration, since (i) this is a fundamental philosophical principle/term that requires contextual interpretation, and (ii) the English words 'nature' and Nature not only do not adequately describe this principle but also lead to and have led to certain misunderstandings of Aristotle in particular and of classical Greek culture in general.

*quidditas*. οὐσία. Quidditas - post-classical Latin, from whence the English word 'quiddity' - is more appropriate here than 'essence', given the metaphysical (ontological) context and given that 'essence' now has so many non-philosophical connotations. An interesting alternative would be the scholastic term haecceity. As with physis, quidditas is a philosophical term which requires contextual interpretation.

*changelement inherent*. The expression ἀρχὴν κινήσεως is crucial to understanding what Aristotle means in respect of physis. In regard to κίνησις, since Aristotle here does not mean 'motion' or 'movement' in the sense of Newtonian physics (with its causal concepts of force, mass, velocity, kinetic energy), and since such physical movement is what the English words 'motion' and 'movement' now most usually denote, then alternatives must be found. Hence the translation 'changelement'.

For what Aristotle is describing here is 'change', as for example in the natural development, the unfolding, the growth, of some-thing living that occurs because it is living; because it is possessed of Life and which Life is the ἀρχή of the changelement, the 'original being' (the φύσις) from whence being-becomes to be often perceived and classified by us in orderly ways.

What is described is an a-causal change, of being-becoming - of being unfolding - and thus fulfilling the potentiality of being within it. Hence why here Aristotle writes ἀρχὴν κινήσεως, which describes the potential changelement inherent in certain beings. <sup>1</sup> That is, the a-causal origin of beings-becoming, or having become, and which beings (having changed, developed, unfolded) we then perceive and classify in orderly ways <sup>2</sup>, such as by shape or usefulness to us, or by a notion such as causality: in terms of physical- 'movement'. Which is why, in Aristotle, there is a relation between φύσις, μορφή, and εἶδος - εἶδος in the sense of 'perceiveration' and not, as in Plato, denoting an abstract 'form' or an 'ideal' - διὸ καὶ ὅσα φύσει ἔστιν ἢ γίνεσθαι, ἤδη ὑπάρχοντος ἐξ οὗ πέφυκε γίνεσθαι ἢ εἶναι, οὕτω φαιμέν τὴν φύσιν ἔχειν ἐὰν μὴ ἔχη τὸ εἶδος καὶ τὴν μορφήν.

Thus φύσις is what is a-causal in beings and which acausality is the origin of the 'natural' order that unfolds because of the potentiality of being to become, to presence in the causal, whence to be perceived by us in various orderly arrangements and/or arranged in terms of usefulness, and which arrangements/usefulness include τὸ καλόν - and thus schemata, τάξις<sup>3</sup> - and ἀρετή.

*substantia*. ὕλη. I have chosen to use the etymon of the English word 'substance' - qv. *substantia* in Thomas Aquinas, *Sententia libri Metaphysicae* - to again (i) emphasize the need for contextual interpretation in respect of a specific philosophical term, and (ii) to avoid whatever misunderstandings may arise from the modern (non-ontological) connotations of words such as 'matter' and 'substance'.

*as have the becoming that is a coming-into-being, and a burgeoning, because they are changements predicated on it.* καὶ αἱ γενέσεις καὶ τὸ φύεσθαι τῷ ἀπὸ ταύτης εἶναι κινήσεις. The sense of γένεσις here implies a 'coming-into-being' rather than just 'generation', just as φύω implies a being 'burgeoning' - unfolding, revealing itself (its physis) - rather than just 'growing'.

*the potentiality of a being or as what a being, complete of itself, is.* The Greek word ἐντελεχεία is compounded from ἐν ελεῖ ἔχει and the sense here - in relation to ἐνυπάρχουσα - seems to be twofold: of a being as an unchanged being, and of what a being has become (or is becoming) as a result of a change, for both types of being actually exist, are real. One exists as a being as it is and has remained, and one exists as the being it has become (or is in the process of becoming) through the potential for change inherent within it. Thus, for Aristotle, physis denotes the being of both types of being.

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[1] In respect of ἀρχή as implying what is primarily inherent, qv. 1012b-1013a.

[2] As Thomas Aquinas wrote: "Sciendum est autem, quod principium et causa licet sint idem subiecto, differunt tamen ratione. Nam hoc nomen principium ordinem quemdam importat; hoc vero nomen causa, importat influxum quemdam ad esse causati." *Sententia libri Metaphysicae*, liber 5, lectio 1, n 3.

[3] Regarding 1078a, τοῦ δὲ καλοῦ μέγιστα εἶδη τάξις καὶ συμμετρία καὶ τὸ ὠρισμένον (the most noticeable expressions of kalos are schemata and harmony and consonancy), my view - given the context - is that τάξις here is best translated as "schemata", rather than "order" or "arrangement" both of which are vague, open to misinterpretation, and unrelated to the context, which context is mathematical beauty. Similarly, ὀρίζω (to me) suggests consonancy, echoing as that (now somewhat obscure) English word does both by its use by, among others, Shakespeare (*Hamlet*, Act 2, Scene 2, 286) and also by its relation to the almost 'mathematical beauty' of some music (as evident for example in the counterpoint of JS Bach).

Furthermore, just because the Greek has συμμετρία it does not necessarily follow that the English word 'symmetry' is an appropriate translation, considering how the word symmetry is now used and has been used, in the West for many centuries, and especially in relation to art (in terms, for example, of objects and the human body).

Given that Aristotle in 1078a is referring to geometry in particular and mathematics in general, then an appropriate translation is 'harmony' - as in "a collation of representative signs or marks, so arranged that they exhibit their agreement and account for their discrepancies or errors." A harmony, in other words, that is most evident (as I mentioned in my essay) in Euclid's *Elements*, as schemata and consonancy are therein evident, most of the contents (theorems) of which book - deriving from people such as Pythagoras - were known to Aristotle.

Thus, a translation such as "the chief forms of beauty are order and symmetry and definiteness" can in my opinion lead to projecting onto Aristotle what he may not necessarily have meant; and projecting onto in respect of how we now, over two thousand years after Aristotle, understand and use such common English terms. Hence, also, why I sometimes use obscure English words (which may suggest a relevant meaning) or transliterations (as in physis).

David Myatt  
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