

~~2/27/01~~

Hitler

~~Part II~~

~~Chs 1, 2, 3~~

~~orig + triple~~

DT Notes

Folder I - typed

3/2/01

CLEAN COPY

Techniques and tactics

card 236

Those who are infested with angels and demons are in one category—the other, the majority of humans, are neither prey nor servant to the angels nor to us. This second category is made up for the most part of individuals who drift along on one or another contemporary current of history. There are also a few stalwarts who, as I have indicated, are of no use at all to the Cudgels nor to us, men or women so set in their inner determinations that it is not worth the effort to attempt to infiltrate them. The Divine and the diabolical economies can as easily be strained to the limit as human ones. Indeed, our temptation to go beyond our means is greater in us than in humans, and too much energy is often disbursed in the course of exploring a selected man or

woman's dreams, mining their thoughts, or wrestling for possession with their guardian angel.

While we work in a field of existence that offers us power, I suspect (and I think this is also true of the angels) that we know no more of our origins than a man or woman can tell you of a previous incarnation. Indeed, we do not necessarily have to know why we serve. As humans, were we dedicated in a previous life to deviltry? Were we then, after our death, raised by the Source to our present position? Or did we begin as angels and only later enter our present army of so-called fallen or dark spirits? I do not know that it matters as a daily preoccupation. No more than a man or woman who is busy at routine work will brood with every breath on his or her origins, one has, rather, a task, one fulfills it, and on some days is better at it than on others, even as the mark of a professional man or woman is that they can do a decent

job of work on a bad day. That was certainly true for us. One did not remain an agent in high standing without a full measure of competence regardless of good or difficult circumstances.

as the source of them in the ice.

confusion in the client. Let him or her know he cannot of the truth that speaks within their mind. Is it a guardian angel, or does the voice come from us, the Others? In fact, and it is a nice irony, we tell the truth to our people more often than the guardian angels who are often burdened with white lies they feel obliged to feed their creature's ego when he or she is depressed. Whereas, we, often, deliver the truth. The truth wounds. Then, to a degree, we can shape the client's soul as recovery progresses. (The closest flesh to influence is located in a recovering wound.) Often it comes down to the meanest rule of thumb—who puts in more hours?—the angel or the devil.

Techniques and tactics

card 21

Devils of the first rank like myself have to be ready to use many of the

manipulative arts of humankind of which the first may be the instillation of

on the source of their influence.
confusion in the client. Let him or her never be certain of the truth that

speaks within their mind. Is it a guardian angel, or does the voice come from

us, [?] ~~the Others~~? In fact, and it is a nice irony, we tell the truth to our people

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influence is located in a recovering wound.) Often it comes down to the

meanest rule of thumb—who puts in more hours?—the angel or the devil.

Needless to say, the process is not only time-consuming but frequently a deadlock. You may believe it helps our morale if the client is important. On the other hand, we are at our best when we do not have to deal with the Cudgels. There we can ~~play~~ speak to the subject's good impulses as easily as evil ones, and indeed present ourselves as angels. I think often of Kierkegaard who was the only philosopher I know to declare that a man could not know whether his deepest impulses were holy or evil. One could feel depraved and yet be serving God (for all one knew) or believe one was saintly when indeed you were working full-time for the Devil. That perception took genius. Indeed, it anticipated our little Adolf for I cannot recall a moment when he did not feel saintly (unless it was at the conclusion of his affair with his niece Geli in 1930—that may have been the only time he considered the possibility that he was owned to a degree by us.

1908

Techniques and Tactics Post-D [There is a real question whether

Techniques and Tactics doesn't belong in D-Essay, Angels and Demons in
Combat]

card 22

There were occasions during skirmishes with Adolf's angel when our arguments seem to be fortified by ^{Higher} ~~Higher~~ Principals. One could even have the illusion that one was arguing with God. He certainly had a tendency to believe that those whose motivation was ^{base} ~~low~~ could rarely triumph. To Him, justice, mercy, compassion, equity and mutual regard had to win ultimately. He even believed (being influenced by His angels) that passion, desire, ambition, and innovation could also serve His higher principles. Of course, His angels were unconscionable yes-men.

I despaired finally of making inroads on such complacency. The angel
with whom I contested over Adolf was an awful prig, pious and uninspiring.

Techniques and tactics

card 114 [Post D]

Since there are occasions when we must reveal ourselves (in part, at least) to our clients, we are forbidden to name-drop concerning real cases in the past. We are, however, entitled to lies, which is excellent, ^{that} for ~~it~~, if you contemplate the matter, is the essence of name-dropping since you are at leisure to contemplate the effect of the name rather than hoping it will impress your client (and usually for no better reason than that the meeting actually took place.)

Techniques and tactics

card 411

It is worth noting that ¹⁸⁾one could posit an impartial observer who would be able to watch angels at work with their clients and we devils with ours, ~~that~~ ^{but} still it would not always be possible—unless the study were most extended—to declare ~~which species was which and~~ who might be whom. For often we, as devils, behave like guardian angels. We protect our clients, nurture their egos, indulge their needs whereas angels can seem cruel, especially if they thrust a weakling into a necessary but ugly confrontation, or strike real blows at an ego that has grown too large for its human container.

Techniques and Tactics

card 405 post D

This is a history of the rise and fall of Adolf Hitler, but since it is written by a presence who has worked for centuries under the guidance of the divine eminence who is commonly called Satan, problems with nomenclature do arise. The majority of men and women who read novels and/or histories do not believe generally in the existence of God, the devil, or in spirits, certainly not as literary forces who might actually reach one's attention through print. Obviously, there have to be arguments about the provenance of this work, but for the interim, let us agree to call it a novel.

To myself, it remains a history. I was privy, given my skills, to enter Adolf's thoughts. The insight was immediate when I was in his presence and

therefore able to share and influence his mind, or at leisure when I would
return after an absence to peruse his memory while he slept.

We grow very close to some clients yet I would not say they do not
think for themselves. Their minds are so much in tune with ours that we can
actually pick up useful ideas from them. Needless to admit, this is also true
for the Damsköpf's clients. To everyone's surprise, they often have
unexpected angelic reactions.

Tactics and techniques

card 407

Post D

We grow very close to some clients yet I would not say they do not think for themselves. Their minds are so much in tune with ours that we can actually pick up useful ideas from them. Needless to admit, this is also true for the Dummkopf's clients. To everyone's surprise, they often have unexpected angelic reactions.

Techniques and tactics

card 254

We could not change a man or woman's basic qualities—we could not turn a dolt into a poet. But if there was poetry in the dolt, we could encourage such a quality if it served the A.O.'s project. [Example?]

Techniques and tactics

card 70

Post D

Part of being in hell is that one is separated from karma—one does not know one's roots nor one's ultimate purpose. Power is joyless, or rather let us say that it is icy in its satisfaction. Nonetheless, we still enjoy a good job. Our suffering, if you would call it that, is clean and relatively without pain—if we do suffer on occasion, it is in the manner of a man whose ego has been abruptly disappointed—that is to say, we can feel harsh anguish.

Techniques and tactics

card 71

Post D

We have almost no knowledge of our own condition. Was I temporal?
Or would I exist forever? I have no answer to that. Nor do I know from
where had I originated. Had I come from the darkest regions of karma and
once been human like others? Or was I descended directly from the Arch
Omnipotence? Could I be seen as one of his children? There was, however,
no profit in such speculation. We never received an answer. We were in
existence to cozen and encourage human existence to serve the purposes of
the A.O.—that was all we needed to understand: Two absolutes--loyalty to
our leader and total dedication to our service.

Techniques and tactics

card 359, 358 [Post D or D?]

Never be concerned, therefore, with how we live, or whether we eat and drink like our clients, inhabit actual abodes, or can move from a drop of dew to the feather in a bird's wing. Such details are immaterial. Leave it that ~~since~~ we function as spirits who infiltrate certain men and women. Now that I am attempting to reveal the history of our influence on Hitler by way of my direct influence, I am violating the primary vow which is, of course, to keep our work secret. So, I am certainly in danger even if with all I have learned, I can probably conceal myself from his wrath. It would, after all, be uneconomical, as I have already explained, for the A.S. to go to all lengths to search me out unless I were to reveal the manner by which we live and rest

and disport ourselves. Then I would doubtless be doomed. There would be no limit to the effort Suss would expend to discover where I am, and in which form, animal, vegetable or human, I conceal myself. Your curiosity on this matter, then, will certainly not be satisfied.

Techniques and tactics

card 230 [Post D or D?]

One reason the A.S. liked the Nazis is that they were open to us—much to do there. Whereas all too many Jews, whether orthodox or radical, were fixed on their path. This, however, is but a speculation of mine and I offer it without serious conviction. I am obliged to admit how little at bottom I know or understand if the O.O. and His eventual purposes.

[Expand or delete?]

Techniques and tactics,

card 319

Post D

“Someday you will be Der Teufel,” the O.O. said once to me. but I knew He said it to many. What better way to hold one’s allegiance?

Soon enough, I made the mistake of repeating this to my associates. I was called D.T. ever after. The initials stuck. Indeed, I have grown fond of the name, D.T.—not yet Der Teufel, just the initials.

[?]

Techniques and tactics

card 223

[Post D]

How high I was among the six-sixty-six, I have no idea. But, in truth, I could not believe that I was less than among the first ten. Were there a hundred other devils or more who believed the same thing about themselves?

Techniques and tactics

card 379 1950 [Post D]

In effect, the angels and the demons now work in structures I could speak of as corporate since this is the direction Americans have taken on their rush to leave all thoughts of God and Satan far behind. Naturally, given the importance of staying close to Americans, we are obliged to follow. Men and women react best to us when we live in their language and their desires/

The Corporate presence which was once a Fifth Column in American life is now glamorous.

Techniques and tactics

card 185

1950

in Kaufmann's translation of Faust, my edition, p. 159:

"Do evil evermore, and yet create~~s~~ the good." [check—something wrong
with it]

A part of that force which would commit deeds of evil yet ends up doing
good. (followed by Kierkegaard)

D.T. believes this almost until the end and then recognizes the deception as it
displays itself in the post-War world. It is this that encourages his defection
from the O.O.

Techniques and tactics

card 304-305

Perfect memory is my province, says the Only One. "Imperfect memory is the punishment I lay on those who defy me." Still, I cannot pretend that we had anything like perfect memory of all the events in which we participated. I think the O.O. was referring to present activities only when he spoke of the punishment of imperfect memory. If, for example, he were to discover these writings, he might wipe out all memory I have of these events. Then I would be dependent completely on those pages I have managed to conceal. False hope! If my memory were destroyed, so would forget where I had sequestered my work.

Techniques and tactics

card 209

Post D

In our war, casualties were, on occasion, enormous. Generally, we did not lament our losses. Whenever a great man—which is to say, a soul with large promise—got away from us and succeeded in fructifying or stimulating the will of the Dummkopf, we were obliged to accept the result. Our confidence was that we could undermine such work later. We knew that for every Christ there was a St. Paul, and for every Frederick the Great, a Hindenberg, for every Peter the Great, a Czar Ivan. So, our war never ceases, our victories are never secure, and our losses are never accepted as final.

Techniques and tactics

card 77

By our lights, hypocrisy is the finest human art for it is the most difficult to sustain. Conceived properly and executed effectively, it produces larger profits for our expenditures of will than gunpowder, legal contracts, or slavish devotion to duty.

God, karma, the O.O., soul, spirit

card 150

Post D

The Dummkopf kept a great deal of Himself stored in trees. There He could dwell as a watchman over His human and animal creations. Every leaf was a sentry.

Since the Dummkopf was eager to develop more intelligence for His latest creation, he encouraged language, then helped men to develop parchment and alphabet, then True Sacrifice, Great Sacrifice for the Dummkopf—He was obliged to accept Paper! So His forests proceeded to be cut down. By now, they are signally reduced and He must use other elements for the development of His creatures' intelligence, the air, for example—which is increasingly polluted with endless and nugatory messages. That is one more

of the myriad reasons we call Him the DK. He did not have to give up all those forests. We laugh at his lack of foresight. Now we communicate by electrons, which belong to Us at least as much as they belong to Him. Electricity is, after all, a common force which ^{They}~~He~~ and ~~him~~ both agreed upon as a mutual necessity. Indeed, electricity and the channeling of electrons is a direct product of the D.K.'s lack of faith in telepathy (which he feared would end up belonging to His Adversary.) It is, I think, evident that one reason many men and women are attracted to their particular sense of evil is that whatever the price, evil does bring a high focus to one's thoughts. Some thoughts become indeed so powerful that they burn holes in what had been hitherto impregnable matter and incorruptible spirit.

God, karma, the O.O., soul, spirit

card 162

[Post D]

If it would be asked why, if the DK is highly dubious about technology, and clings to the notions that the roots of early man must not be lost, why then is He something of a social democrat, whereas our Source enters the lives of all those He might call the primitivists? And the answer, as I discern it, is that they each work into the other's territory like two wrestlers, neither of whom has the ideal grip on the other that He would choose, and yet, it is all the grip there is at the moment. Besides, it is hardly simple. Flocks of spiritual asses, sweet angels of a low-grade sort, do flock to the primitivists—while hordes of us infest the Marxists. We are each of us ^{into} all and are everywhere, which is why it is not always possible to understand what the Source and the

DK are embarking upon as a question of larger strategy. So, we just follow our orders and hope that Our General is not too battle-weary to make sense.

A discussion on the nature of human possession

BT speaking: One does not acquire possession for nothing. To a degree, one

can injure one's person in the process. Occasionally, even as much as one

uses the man or woman, it is not unequal to buying a house, paying for it,

living in it, and being changed by the house. That is altogether different from

renting a villa and moving on. So it may not happen quickly. Years of

inhabitation can occur before a moment that a full adventure takes place.

When? Landsberg? Cell Haidel? Victory in '33? It is there to contemplate.

In my case, I did invest Adolf Hitler on more than one occasion and each

time progressed further on the elemental path into his heart and soul. No

routine matter.

Anywhere from 1928 to 1933 --start in 1924

card 248

A disquisition on the nature of human possession

DT speaking: One does not acquire possession for nothing. To a degree, one can injure one's powers in the process. Occasionally, even as much as one uses the man or woman, it is not unequal to buying a house, paying for it, living in it, and being changed by the house. That is altogether different from renting a villa and moving on. So it may not happen quickly. Years of insinuation can occur before a moment that a full investiture takes place.

When? Landsberg? Geli Raubal? Victory in '33? It is there to contemplate.

In my case, I did invest Adolf Hitler on more than one occasion and each time progressed further on the elemental path into his heart and soul. No routine matter.

God, karma, the O.O., soul, spirit 1900?

card 296 Post D (could come after Adolf is moved by church music)

What followed in the next few days after the crucifixion became the hour of greatest defeat for the Source since the DK stole victory and thereupon converted a debacle into a triumph. The poetic intensity of the concept—that His Divine Son had perished for the sins of mankind, left our Suss aghast. It may be the one time when the Dummkopf's reasoning was more creative and profound than our Supreme Source.

God, karma, the O.O., soul, spirit

card 166 Post D essay on karma

Karma was the DK's greatest weapon. No matter how many men and women we might be able to influence or direct, their souls, no matter how transformed, eroded, distended, or bulwarked by us, were still available to the D.K. after their deaths. In this sense, we could not capture souls permanently. So many of the most extraordinary men and women that we deemed ours were available again to the Dummkopf (no matter how highly altered for the worse), Indeed, once they were back in karma, the D.K. or his monitoring angels were at their best at finding new ways to restore them, even regain them to a good degree.

[1942]

This faculty contributed to altering the aim of the O.O. By the end of the 20th century, as I could perceive it, his aim was not so much to capture the best of the human creation but rather to make mediocrities of the mass, and so deaden the resources of karma. The key was in karma. To reduce its fine edge of discrimination, to brutalize it, was now the new and mighty project

God, karma, the O.O., soul, spirit

card 194

Post D

We know more than the Dummkopf about what to do with people while they are living. The Dummkopf, or such is His vanity, believes He knows better than Us how to send them back (partially restored) once they are in the mills of karma and are ready for rebirth.

We, on the other hand, look to mold them to our purposes so profoundly that it becomes too great a demand on the resources of karma, that is, prohibitively expensive to reconstitute the particular candidate for rebirth.

God, karma, the O.O., soul, spirit

card 229

Post D

The ~~O.~~^{F.}O. is also spoken of as the O.M., the Overmind (or Our Maestro). We did enjoy ourselves when devout Buddhists thought they were clearing their thoughts by chanting "Om," whereas the O.M., now summoned, proceeded to fill their minds with inanition. To weaken the DK's stock of humans of all religious persuasions was always a working principle.

Nonetheless, these procedures could prove debilitating. Occasionally we encountered a Buddhist of such purity that all Our attempts to flood their souls with inanition reflected back on Us and left Us stupefied for embarrassingly long periods. It showed that we could not violate our own delicacy either. Generally speaking, since Buddhists are not pointed to any

form of final solution except non-existence, we tended to leave them very much alone.

God, karma, the O.O. soul, spirit

card 275

Post D

So far as we can make out, He was full of the glory of Himself—all that gold, that light, that power to nourish all It perceived, all It could cast light upon. With what vanity did the color of gold come out of existence itself! There He was, the Sun, our God, the Dummkopf resplendent, and with little concern for His finest creation, the human animal. That only came into His attention later. Indeed, in the beginning, humans were treated by Him with all of His arrogance. How He was mighty and vain, yes, all those years of Jehovah, that old man with the mind of a young humorless brute.

[note: see card 304-3, p. 37]

God, karma, the O.O., soul, spirit

card 400 Post D

"It is meaningless," D.T. remarks, "to speak of oneself as centuries old. An old man or woman does not feel 60 or 80 years old. A part of the mind, and often the heart, remains youthful. So it is with me. If I think of moments with Martin Luther, or with the Marquis de Sade, it is as if I was working with them but a week ago. And this is true despite many ravages upon My memory, amputations of former spirit necessary to keep my instincts alive for the latest job. Unneeded memory is like a sea-anchor and can slow one's progress egregiously."

[note: see card 304-5, p. 37]

God, karma, the O.O., soul, spirit

card 402 Post D Post D

I think that the Master wanted to be called the O.O. in order to remind us that the DK was old by now and blind, whereas He had superb percipience in His two orbs, always looking ahead while the DK, like an old dog, more likely to nose over yesterday's bones.

God, karma, the O.O., soul, spirit

card 409 Post D

The O.O. had to be (given the number of His spies and informants) well aware that in our unguarded moments we did not speak of the O.O. as the Only One but rather as the Other One.

Needless to wonder whether he used that or not. Of course, it merely increased our guilt in relation to him.

It was the O.O., however, who insisted that we employ Him for the Dummkopf and him in reference to his powers. And he chose to explain his reasoning. Humans capitalized God in their thoughts, never us. So, if we were to be able to work effectively with them, we had to be able to live in

their thoughts. We had to disabuse them of reverence toward Him, but most slowly and subtly. Besides, said the O.O., it is also good to recognize that ours is a mighty uphill fight, and we are not there yet.

God, karma, the O.O., soul, spirit

card 260

Post D

The O.O. often reminds us of the imperfect allegiance of the DK to JC. We always look therefore to strike into the very heart of the differences between God and His Son. Of course, the larger war is between Jesus and the O.O., the two Highest Angels, both equally sons of the DK. They are always at vast odds with each other. The final flaw in our universe, its fatal split, its conceivable doom, comes from the incommensurate antipathy between Power and Compassion.

God, karma, the O.O., soul, spirit

card 79

Post D

If Christ is the spark of the divine in all humans, as every Christian pastor is ready to tell you, it is obvious the Source is the spark in all men and women of what is opposed to the Divine. And when I think of the blunderings of the one they call God, His slow and endless excursions through plants and sea life and animals, the incommensurable errors and wasteful consumption of Time that He made in fumbling through evolution, His absurd and blind attempts to conceive of a final creature to represent Him—poor dinosaurs, poor brontosaurus, poor pterodactyls, when all the while, there was the monkey there from the beginning—well, I would be chary of admiring any spark of the divine that comes from the Dummkopf.

God, karma, the O.O., soul, spirit

card 232

Post D

DT is overcome by the same questions as humans—the infinity of space, the mystery of time, the marriage of magnetism with electrical current [Not; expound—a true mystery]—and he does not rightly know—to confess—whether the Dummkopf knows more than the Source on these matters, but then I, personally, belong to an order of demon whose focus is not upon the universe, nor down into the sub-atomic regions, but in humankind. My competence is in man.

God, karma, the O.O., soul, spirit

card 252 Post D

DT speaking: "I shall use He when speaking of the Dummkopf for 3

reasons. The first is that all readers approach Him in print, never ^{as} him. A

second reason is to accept and grant His aesthetic achievements in nature,

His artwork of land meeting sea, and the sculpting of snow on the high

peaks. He may be one of the few gods who has a true sense of beauty even if

He deadens Our appreciation of such qualities by His monumental

stupidities, insensitivity, and regurgitative caterwaulings of Stygian rage.

(His hurricanes are not necessarily the only solution to the sloth of tropical-

zone humans.) And the third reason? Diversity itself, my love of opposites: —

--so brilliant a creator, so dim a Navigator. Moreover [go to card 409, p. 69]

God, karma, the O.O., soul, spirit

card 282 Post D

DT remarks that he is not certain whether he was a dog in an earlier life, although he is more than certain he has been a human. Still, he thinks he can recall His existence as a dog named Tyrone, full of "wild willing." He presents it as an example. He does not know—it may be the nearest thing He has to a life memory.

[Description of Tyrone) See p. 77, card 290

God, the O.O., karma, soul, spirit

card 290

The Dummkopf was the guiding spirit in most dogs. Their rages and their adoring love were the side-walls of the mighty Jehovah. Only a few dogs had the intent, non-distractible intensity of a cat or the Devil. I, however, have been indeed, that kind of dog. (And here follows an exposition on dogs, cats, and Tyrone.) "In fact," says DT, "if it is easier for you, call me Tyrone."

God, karma, the O.O., soul, spirit

card 210 Post D—an essay in itself

The fundamental religious question is whether a divine economy exists or is not necessary for God. DT gives the arguments for the divine economy as opposed to the all-powerful.

[Obviously, a page or two of disquisition for this]

Alpha and Omega, dreams, culture, and sources

card 328

Post D a separate essay

Among our exceptional powers was the ability to re-create the character of an episode by entering the dreams of our client and then traveling backward, item by item, in the reality which had inspired the dream. A disquisition follows here on Alpha and Omega, and the difficulties of pure Alpha, pure Omega, and mixed dreams. It happened to be one of my finest skills, and most necessary to employ for Hitler whose sexual fantasies were as explosive as a monumental diarrhea..

Alpha and Omega, dreams, culture, and sources

card 401 Post D Goethe

DT on Goethe: Several of us were assigned to him. We ended with minimal results. Worse. He was not only a genius but also the rare sort of wise man who could steal more from you than you from him. He was so good-looking when young that we were not quick to realize the size and power of the creative investment DK had made in him, not until too late. By then, the artist had picked up quite a few jewels from us that we never did get back. Of course, we did succeed in small ways, over the decades, in increasing his pomposity, and got him to spend much of his valuable time in the endless composition of Faust, Part II. Needless to say, Part II is not nearly as good as

Part I and vastly more pretentious. [There's an early reference to him in the 12-page beginning of the book.]

BT speaking: How often we went back to Paradise Lost. Milton was a poet in the scheme of things, a genius who was very much alone in his own corner of existence. We descended this book to obtain a notion of how our own condition might have begun since we were certainly not told much by the

D.D. There was another book, however, that we despised—it was the "Inferno." Dante was the worst sort of Italian, full of bitterness, a great heart out of place, a vain heart always struggling to reach the ^{high note} but never able to go beyond his regional and inferior, more advanced one. His hell was ^{the} ~~laborious and~~ ^{the} ~~struggling and~~ ^{the} ~~screaming of~~ ^{the} ~~tormented souls~~ ^{the} ~~—whereas~~ hell, I promise you, is interesting.

Alpha and Omega, dreams, culture and sources

card 410 1899? Post D

DT speaking: How often we went back to Paradise Lost. Milton was a sport

in the scheme of things, a genius who was very much alone in his own corner

of existence. We devoured this book to obtain a notion of how our own

condition might have begun since we were certainly not told much by the

O.O. of our movements in the world, and in how to move important

There was another book, however, that we detested—it was the “Inferno.”

Dante was the worst sort of Italian, full of bravura, a great tenor manque, a

vain head always screeching to reach the ^{top note} key and the given, but never able to

go beyond his own end to a subtler, more advanced one. His hell was

~~johnny-one-note~~ ^{the} eternal, boring and screaming of maimed souls—whereas

hell, I promise you, is interesting.

Alpha and Omega, dreams, culture and sources

card 265 Post D an essay in itself

The Alpha deals with the world as an entity external to oneself with which one forms an immense network of relations. It is the social persona and the measure of one's movements in the world, and is seen as more important than one's sense of self.

Omega is founded upon one's relation to all the other worlds, past and future, birth and death, the recognition of one's soul, and anxiety over the loss of it (which is where I have to do much work), one's relation to karma, ditto, and occasionally, but dramatically, engages the world of Alpha, but from its point

of view. (Note to myself: this is obviously a very crude beginning of a discussion of the matter.) Might take up the twofold sense of time of the Hebrews. Alpha is the present, Omega is the past and future.

Note that there is occasionally cross-dressing, so to speak, in Alpha and Omega. There are men and women who interchange the basic functions so that Alpha (usually in certain experts) is combined with spirit (but only in the hard practical form of Alpha) and Omega attempts to deal with the hard and pressing issues of the here and now—women executives, for example.

Alpha and Omega, dreams, culture and sources

card 266

Post D, Alpha and Omega essay

It explains the contradictory nature of man and institutions. Never try to understand the Church of Rome, or, for that matter, the Congress of the United States without the aid of this concept. The wars of marriage in the midst of domesticity, the love of literature in talented authors, and the hatred that talented authors often feel for other writers as talented as themselves.

(More examples to follow)

Vienna (?)

Card 64 Post D an essay in investiture

We could measure their susceptibility to us by the ease or relative difficulty of entering their thoughts. (Then give all the exceptions including Alpha and Omega.) At times, in cases of harsh separation between Alpha and Omega, it was like digging away in two separate mine-shafts, with one often easier than the other. Usually, there were no other devils or angels present. And for good cause. It was simply too much work. We would not be able to justify an outlay with the product.

Himmler, at least in his early years, was such a type. Then one of our best agents succeeded in working him up, bottom and top, left and right, night and day, Omega and Alpha, all of it. A brilliant piece of work. After

that, he was very well charted for us, and we used him all the time. Angels were as helpless around him as mosquitoes near skin that uses repellent.

Vienna (?)

card 215 Part D Alpha and Omega, possession

Once we have entered a person, the line of demarcation is no longer clear.

They function as if they are on their own although they are full of us. Only

in crisis does the distinction reappear and in the most serious cases we have

to give direct instruction. Needless to say, this is true only for those men and

women whom we have possessed. In those cases where we war for control

with angels, or where Alpha and Omega are seriously divided and the angels

hold the other half, then the situation is obviously more bewildering.

Whereas once we have control we encourage our clients' good side in order

to make it more difficult for other men and women to comprehend them, or

their next move.

Vienna (?)

card 216 Post D essay--investiture

A disquisition: a demon's entrance is facilitated by drug addiction. As a corollary, psychosis is often the attempt to escape a devil, or an angel. In the latter case, someone we have possessed can be driven to psychosis by such efforts of the angel to retake him.

Vienna (?)

Card 217 Post D investiture

Greedy men who want more of everything suffer the most as addicts. They want their drug—it is the satisfaction of “I want, I want, I want.” Greedies, however, are less useful than one would expect—they are too much at the mercy of other humans. We prefer men and women of some integrity who have been seriously invested by us after some early probity has been to a good degree formed. There is not much pleasure in seeing a spindly tree go to rot. It is the stout oaks in which we can take pride. Our recompense—if we are patient—comes in the sound of their fall.

Vienna (?)

Card 155 Essay in investiture

DT: If some of the Jews were our people, the majority, unhappily, were linked with the Opposition. I do not know why, altogether, but they certainly attracted angels. Perhaps it was the ungovernable sentimentality of the Dummkopf. He was undeniably attracted to underdogs, especially of His own creation and the product of His mistakes. Whereas, on our side, when the Source chose one of us to work with an underdog, there was nothing small about the involvement.

[note by myself in criticism of this: too pat?]

Vienna, 1910, men's shelter

card 224 Investiture essay—Christ's crucifixion?

Our relation to humans is one of perplexity, a discomfort we share with the

Dummkopf. A man may seek to train a dog, but can never succeeds

completely. Part of the dog belongs to the dog, the dog alone. So it was with

our comprehension of humans. We, like God, had effect, often great, but we

could never count on it altogether. And, of course, our constant odds with

the DK contributed to the confusion of interpretations of what was actually

happening. [This may be a place where we go on to talk of Christ's death

and who was doing what to whom.] (See card 225, 226, 228, 234.)

Vienna (?) 1910

card 225 Essay on Crucifixion

The most brilliant move the DK ever made was when He converted the disaster of the crucifixion (a veritable trap into which He, by His stupidity, had led poor Jesus) into the boldest and brightest move of His—I must put it in quotation marks—His “reign.” He let all humans know that He had sacrificed His only son for them. How well that worked! And it was in part our fault. We had succeeded too well in corrupting God’s new high animal, man, into a beast full of fear, greed, and vanity. The idea, therefore, of Christ dying for them provided immense solace, satisfaction and security—it was equal to giving a hound his fresh meat. (see card 226)

Vienna 1910 (?)

card 226

Crucifixion essay

Since the concept also appealed to all that was nascent in humans—self-sacrifice, devotion, and a willingness to live for others—all small in the balance against covetousness and slime-lust—still, the very best and the very worst saw the future power-to-be of a mighty church. So this fundamental swindle by the D.K. grafted an ineradicable touch of high spirit onto the basic lie. (Go to card 228)

Vienna 1910 (arbitrary)

card 228

Crucifixion essay

By now, DK believed in the swindle Himself. Even gods have an ego, and as
is true for most ego, bad memory is the indispensable servant.

He came to love His Christian churches so much that He lost all sight of what
 was wrong with them.

Vienna, 1910 (?) *...not only in my actions but in how well I was*

card 234 Paganism *...and even the Occultist Source himself*

So often was the O.O. accused of encouraging paganism. While I cannot speak for all of the Source's dedicated dark angels, it is certainly true for myself that paganism, with its nearness to nature, to the very breath, sweat, blood and excreta of the Dummkopf, which is to say His hills, meadows, streams, beasts, mountains, swamps and seas, was of no interest to me. The pursuit of effectiveness in my actions defined the limits of my universe. If I was to advance in the Suss' good estimation, then it was incumbent on me to increase the power of those clients I had been assigned. That, I can tell you, was a preoccupation utterly beyond any of the spells and languors of the

pagan, and I took great pride not only in my success but in how well it was recognized by fellow devils and even the Omniscient Source himself.

[JM note---“spells and languors?” Spells, please recall, are concerned ONLY with power, and are the province of the magician. And magicians can be Christian, pagan (all varieties) even Buddhist or atheist]

DT 1914-1918

unnumbered War essay *WWI*

Now the orders of the O.O. became demanding. I was to do more than my best to keep A.H. alive. The O.O. was interested in a number of clients who would be lost to Him for quite a period, or even forever, if they were killed.

[A disquisition—still to be found—on what diabolical if limited powers there were to keep clients away from disaster.]

The problem is that the means we had elaborated over the centuries to distort the nature of war so that it was no longer a game of the best and the bravest (whose survivors could provide a better human stock for the future)

but became instead (by way of gunpowder first—the ability to kill at a distance changing all the equations of sacrifice in the name of good breeding)—and all the subsequent inventions we fostered [list] into a field of carnage, the shattered flesh of the best mashed into the cowardly guts of the worst, our aim being to make war meaningless and immune to spiritual nobility: now we could no longer protect our clients as once we used to.