

Techniques and tactics

card 403

Cancer is a damned unreasonable disease and usually takes the wrong people. D.T. can expatiate on the problem of karmic congestion fueled by the Holocaust where the D.K. took a vow to give special treatment in the halls and mansions of karmic reassignment to all the victims. It is incalculable how much this distorted the smooth workings of His system. Before long, the DK saw the need to restrict karmic eligibility—there was certainly much too much and all at once. Two hundred thousand extra souls a month for thirty months! Of necessity, a large increase in karmic rejection took place. Cancer was there to serve as an agent in the process. Perhaps one can expatiate further here on the faculty of cancer to remove one from

the chain of reincarnation, a revolt of the cells—it suggests an overthrow of either God's or the devil's control of the person.

[further expatiation on the notion of cancer as the steering mechanism in evolution. "If you don't want me," said the Lord, "then I don't want you!" Which is one reason He made so many mistakes and created so many hideous reptiles, insects, and parrot-ugly birds. He took no advice from His best angels. One more reason for Us to depart.

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

card 249

unjust death and karma

1949

Needs considerable development but the note is as follows:

Karma-monitors—they are invariably over-worked—they can do no more than place some of the countless applicants whose spiritual histories are grievously intermixed, shredded, mashed since the Holocaust.

Card 184

1933

Goethe

The spirit of Goethe, the humanism of Goethe, is an entrenched cultural obstacle for us should we attempt to take over the German nation for a serious period of time. Heine is another such obstacle, but, from our point of view, not as serious. Merely, a biting wit, a crapule! It is Goethe we have to extirpate, at least, if Hitler is to succeed.

Must be more specific about Goethe, his sense of nuance, his delight in irony that does not dismiss the object but opens it to our curiosity, his irreverence, etc. Unless it is enriched, it cannot be used.

1907

card 302 Compassion and entry. Note: One possible direct entry by D.T.

is in the aftermath of Klara's death at the end of 1907.

A disquisition on how they have trained themselves in compassion and so
can pass as human in their instruction to their clients. Indeed, to suffuse the
client with a sense that the presence nearest to him is compassionate is, by
far, our most effective means of entering a man or a woman.

1907

card 50

death of Klara

When his mother dies, he sees it, along with all else, as a desertion. A small but significant part of him turns on her in his feelings.

He devotes himself so intensely to her care that he sees it as a betrayal when she dies, a refutation of the strength of his will. During this period, I encouraged him to pray to God, and enter into self-sacrificing vows I knew he would not keep.

Vienna, 1907? Or 1910

Card 153

Jews

Hitler to himself: "But I don't even know Jews and I hate them."

"You do not have to know them in order to be justified in hating them.

They control the top and bottom of the world, and their lowest people often communicate with the top, their top. They have an effective spy system from top to bottom."

This, I thought, was not at all an inaccurate model of Our own methods. How often had the stench of the worst slums given flavor to the remarks I left in the ears of rich, slumbering little newspaper despots? One had only to take the poisonous views of humankind held by the worst of these poor wretches and distill them into the dreaming nabobs. How

refreashed they felt when awakened, how justified in their ugly estimate of

how to gull the newspaper reader for one more day out there. who discovered

It was indeed at that point Winston Church. Except it must be said that

Frost was formidable and we never did as much with him as planned. The

intellect, while inaccurate in its fundamental understanding of humans, at least

in my, only most partially accurate, was nonetheless illumined by some of

the finest intelligence that the UK ever occasionally, with his left hand, so in

1905-1912 on to a few of his chosen. Indeed, it would be frightening if we

card 116 answer to ourselves how good the UK was to his last.

AH's mood, moved by Dr. Bloch's compassion, goes through a small period

of ascribing a few virtues to the Jews. Then he decides that the doctor was

simulating sympathy. DT remarks that whenever the ego becomes

paramount in a human, to insure its ongoing stability, all else must fall before

it—the ego paramount is a wide broadsword, a cunning cleric, a gigantic rock-hard turd and all in one. Indeed, it is much like the man who discovered it and named it, that good Viennese Doctor. Except it must be said that Freud was formidable and we never did as much with him as planned. His intellect, while inaccurate in its fundamental understanding of humans, or let us say, only most partially accurate, was nonetheless illumined by some of the finest intelligence that the DK can occasionally, with His left hand, so to speak, pass on to a few of His chosen. Indeed, it would be frightening if we allowed ourselves to contemplate how good the DK can be at his best.

1905-1912

card 116

AH's mood, moved by Dr. Bloch's compassion, goes through a small period of ascribing a few virtues to the Jews. Then he decides that the doctor was simulating sympathy. DT remarks that whenever the ego becomes paramount in a human, to insure its ongoing stability, all else must fall before it—the ego paramount is a wide broadsword, a cunning cleric, a gigantic rock-hard turd and all in one. Indeed, it is much like the man who discovered it and named it, that good Viennese Doctor. Except it must be said that Freud was formidable and we never did as much with him as planned. His intellect, while inaccurate in its fundamental understanding of humans, or let us say, only most partially accurate, was nonetheless illumined by some of the finest intelligence that the DK can occasionally, with His left hand, so to

speak, pass on to a few of His chosen. Indeed, it would be frightening if we
 allowed ourselves to contemplate how good the DK can be at his best.

1908-1912

card 354

In Vienna, Hitler is a profound physical coward, intimidated, even terrified,
 by the roughness of the working class. He is forever being humiliated by the
 need to step into the gutter when a couple of toughs go by on the sidewalk. It
 was not until the War that he gained self-respect physically and so was
 helped to see war as the womb of the future. Even as he comes home to the

men's shelter in fear, in these years 1909-1912, he dares to venture out less

and less, and so does he soothe his dream of himself by reading Karl May.

Vienna

card 174 Post D essay on Narcissism

A discussion of narcissists and how they are wide open to us. Given the

earlier discussion of Alpha and Omega, the Lord and the Adversary, the

Dummkopf and the Master (Dummkopf coming into use after Luther), the

tendency is for God to get a purchase on Alpha or Omega in a potential

client, whereas we often concentrate on the other. With narcissists, however,

Vienna

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A discussion of narcissists and how they are wide open to us. Given the earlier discussion of Alpha and Omega, the Lord and the Adversary, the Dummkopf and the Master (Dummkopf coming into use after Luther), the tendency is for God to get a purchase on Alpha or Omega in a potential client, whereas we often concentrate on the other. With narcissists, however, given their unending concentration upon themselves, it is easier to take both Alpha and Omega over, and work them as a team.

Give an exposition of narcissism. Needless to say, Hitler is one. DT does understand that the intensity of Hitler's narcissism does offer the huge promise of absolute investiture of both Alpha and Omega and so creating, for all practical purposes, a living devil

1908-1912

card 354

In Vienna, Hitler is a profound physical coward, intimidated, even terrified, by the roughness of the working class. He is forever being humiliated by the need to step into the gutter when a couple of toughs go by on the sidewalk. It was not until the War that he gained self-respect physically and so was helped to see war as the womb of the future. Even as he comes home to the men's shelter in fear, in these years 1909-1912, he dares to venture out less and less, and so does he soothe his dream of himself by reading Karl May.

Card 333

p. 147-7 in Hitler's Vienna:

Carnality and perversion

"I was annoyed, close to grievously annoyed. The most interesting clients are those who are full of soul. Those are the ones who provide the greatest benefits if we can turn them. Those who are deficient in soul are close to spirits, indeed, before they die. Often, they are no more exciting than bundles of old clothes, unless they happen to serve our purposes so well that we give them transfusions of soul from the most monstrous clients we have—another expensive, time-consuming business. The principals must be brought together, must exchange body fluids, often with inconclusive results. [this too needs more explanation.] (Odd one-night stands, etc)

Indeed, the acts often turn out to be disgusting, even for me. I do not mind if people suck toes or plunge their tongues into assholes, but it is

disgusting if they are not drawn to it, despise their own act, and often turn to God, church, and prayers in the aftermath rather than thinking they feel fond of the devil in themselves, and that what they did—that smelly cornucopia of perversions—was probably healthy for their needs.

After a few days, however, he comes to a second recognition that his political future is in anti-Semitism. In his rage at this reversal, he himself triggers vast intensities in himself, courtesy of DT who has his orders.

1911, at the Mannerheim

Card 348

marriage to a client

DT speaking: The Marquis de Sade had charm. And when he was awful, it was like turning a spigot and letting sewage flow out over the fields.

Of what? (find the image.)

But AH was charmless, even boring. After all, I had been an angel once.

But for my loyalty to the O.O., I would be an angel still. So I felt humiliated

by this assignment. AH., I felt, was not splendidly suited to my talents. It

is, of course, not uncommon that our mood in relation to a client often turns

sour. After all, we are, in terms of spiritual propinquity, married to them.

(There could be a period when D.T. withdraws.)

Vienna, 1911

Card 242 Mannheim on AH's nature

On AH, possible beginning.

He was a real scheiss-kerl. He knew what he knew, and that's all he knew.

Of course, he had intimations on just about everything, which was his genius. A true scheiss-kerl genius with a heart of bile, yet how he understood the lowest part in the hearts of others. While there's no question in my mind that he would have been less without me, still, if he had not, on his own, done away early with himself, he might have amounted to something on his own. But what? The gap between his strengths and weaknesses was so great

that I cannot see what kind of compromise he might have made with life in order to survive, and, given his ambition, prosper..

(the timing of this card is in question)

Vienna 1910

card 157 Kierkegaard

the saint and the psychopath

“But you are my guardian angel,” he said. “No,” I told him. “Think of me rather as your saint, your very own, yourself, recognizing the saint that is in you.” How fortunate that he had never read Kierkegaard. The Dane had given us trouble indeed—and then we go on to the exposition of Kierkegaard. With how many devils must Kierkegaard have wrestled. It is the mark of some great men that they can deal with us on their own. No matter the cost to them in health, success, and a suitable love. He was laying bare the principle that almost never failed to work for us—the installation in our clients of the belief that they were working very close to God.

Vienna 1910

card 16 marriage to a client

Indeed, I grew so close to him that we could converse inside his mind, and I could speak even as he thought he was communing with his own soul, hearing his own voice—how he loved what he supposed was the bright incisive voice of his own thoughts.

1910, Vienna men's shelter

Card 34

"You are many people," I said to him as he slept. "You are wise, you are foolish; you are kind, you are cruel; you have a large vision and a petty soul; you will yet be as great as Caesar and as smelly as an ugly little barmaid, and you will use all of these people who are within you. That will be the source of your power—that—and myself. I will be the friend who is so near and so deep that you will never have to trust any other person. You will be free to distrust them and to be disloyal to them and that will serve as the unlimited source of your power."

"As smelly as an ugly little barmaid." I had gone too far. For the rest of his life he would bathe as often in a day as there were facilities available, even four or five times on occasions, even when time was pressing, even

when his armies were enclosed at Stalingrad. He would think of those poor

frost-bitten bastards all the while he was steaming in the tub. *Yes. Or is Gosh*

(time)

A discussion by the DT of the Enmeshment.

Our presence was everywhere. There were so many of us. Indeed, this

could cause the breavement of another agent on encountering certain humans.

They might as well have carried a sign that said: No Entry! If I tried to pass

past Gosh's shop and nothing came back, then I knew I was infringing on

another agent's real estate. The J.O. insisted on clarity, indeed on separation

of agents' involvement in all conditions but one. The exception was his

personal ability to enter into each one of us in there were times even as Ah!

hardly knew which thoughts were his and which were mine, that I could say

Vienna (?)

Card 45 [choose the best place for this. Perhaps in the Thirties. Or in Geli time]

A discussion by the DT of the Enmeshment.

Our presence was everywhere. There were so many of us. Indeed, one could sense the investment of another agent on encountering certain humans. They might as well have carried a sign that said: No Entry! If I tried to peer into Goering's sleep and nothing came back, then I knew I was infringing on another devil's real estate. The O.O. insisted on clarity, indeed on separation of agents' investments in all conditions but one. The exception was his personal ability to enter into each one of us so there were times even as AH hardly knew which thoughts were his and which were mine, that I could say

the same of my own thoughts for they could have been inspired by the

Source.

Card 383 1950 et seq.

Now that I am in America, the community of demons reminds me of
the chat rooms on the internet. We come to know each other, some of us
extraordinarily well, but we don't meet.

[a long shot, but it is a possible last sentence]

1914-1918

Vienna, finished in Lanzberg, 1924

Card 312 Disquisition on Jews

Hitler, seizing on the Jews as capitalists, via Lueger, doesn't know exactly how to include poor Jews and socialists until DT indicates they are the same. And materialists—even the Orthodox. The nub of the anti-Semitic argument is here because it is the hardest to prove. Might take a tale or two from Buber.

1914-1918

card 271

World War I

AH's guardian angel is with him in the rows and trenches during World War I, which is all right with DT because the devils are much more fearful than the angels (which there has to be expanded to a great extent, the courage and cowardice of demons). The point is, however, that a battle develops between DT and AH's guardian angel and becomes intensified at every junction during the war years. DT pursues the contest with the knowledge that a guardian angel will finally withdraw when a human becomes a creature—which is to say, a monomaniac. "At such time, their power to alleviate the rages I create is no longer feasible. Too much must go into it. They are told to cut their losses. Most monsters do, after all, destroy themselves through

the heavy imbalance itself of their evil. On the other hand, our expenditures of our essence and our energy are also prohibitively expensive. It takes no cheap effort to produce an effective monomaniac.”

DT, 1914-1918

Another unnumbered card: saving AH

Courage and cowardice of demons

It is true that we can do anything we wish, yet it is also true that we are definitely circumscribed in our powers. This is to say that we are omnipotent but most limited in our choice of situations where we can afford to choose to be omnipotent. Saving clients in combat is one of the more difficult especially when we do not choose, so much as we are ordered to do so.

Our fears are not that we will be extinguished, although our existence as spirits is hardly immune to the terrible battering of an artillery shell, a mine, or a bomb—all frightful explosions that leave us insensitive to our surroundings for a period—you can use as a notion the thought of trees after

a terrible storm. The real fear is once again failure, egregious depletion and

loss of stature in the eyes of the O.O.

From the O.O. was more than clear: "We had prepared him for larger tasks."

Tell him over as completely as you can.

The vision in the blindness, 1918

and so

Adolf, reading the Old Testament, decides that the absolute authority of

Jehovah gave the Jews the strength to remain one people no matter how they

were dispersed. Dispersed, however, they became strong, able, advanced not

only with sword, but with wisdom, as others. He saw the way that a

political leader could take the authority of Jehovah upon himself and awaken

one nation to the heroic carrying of such authority. And he would be that

leader. Jehovah had shown the way. Now he, Adolf, would turn the strength

Better as Post-War (1918-1919) or Post-Hospital Vision. Now the word from the E.O. was more than clear: War had prepared him for larger tasks.

Take him over as completely as you can.

The vision in the blindness, 1918

card 50

AH, reading the Old Testament, decides that the absolute authority of Jehovah gave the Jews the strength to remain one people no matter how they were dispersed. Dispersed, however, they became cunning, sly, obsessed not only with survival, but with vengeance on others. He saw the way that a political leader could take the authority of Jehovah upon himself and awaken one nation to the heroic centrality of such authority. And he would be that leader. Jehovah had shown the way. Now he, Adolf, would turn the strength

of the Jews upon themselves. Goodbye to Rothschild; goodbye to Marx and Lenin. He would prove worthy of becoming a political leader; he would ennoble himself through combat.

Undated except for 1915, 1918, 1919, 1923, 1931, 34, 35—Hitler's

cowardice

unnumbered Geli Raubal, 1931

DT: I found what I considered to be an excellent solution to Hitler's close to unmanageable fears there to be found in just about every manifold of his soul. He knew how incompetent, over-extended, ill-educated, and essentially mannerless he was, and yet he had to go far up and out into an unknown future where power might reside. Otherwise, no hope for him. So, I began to use a simple, drastic, and dangerous technique (at which I considered myself skillful) to hold up to him always the exit of suicide. Many times in his future career, he was, indeed, ready to kill himself. And I would urge him forward and pull him back, divert him, redirect him, take him towards suicide again and back until we had worked through the crisis. Believe me,

it was no mean skill, and how I would have paid with a failure, and Adolf

dead. [introduce here, but save it for the aftermath of Geli Raubal.]

1916

Card 257

AH is on leave in 1916 and full of gravitas. Resonance has been given him by living so long in the fields of death. He is also full of the profound respect civilians give him. For the rest of his life he will be a war-lover. This is the first large respect he has received. [worth expanding]

1918

Card 336

"Who are you? Who is my guardian angel? What is your name?"

"Shatterhand," I told him.

He believed it. He saw it as altogether natural that Shatterhand would be attached to him.

"And did you know Karl May?"

"Where do you think he got the idea of writing about Shatterhand?"

1918

card 104

vision in the blindness

When Hitler fears he is blinded by the mustard gas, he also feels he is losing his greatest power, and he goes through a deep search in himself for the most dangerous vow he can take. In his thoughts, he returns to "Rienzi" and he remembers how Odin, that is Wotan, gives up his eye. (A.H.'s view of it) In the moment of resigning himself to be blind, he begins to recover his eyesight. It is the work of the D.K. who is automatically moved by any human attempt to transcend one's own limitations.

Or is it D.T. knowing that A.H.'s blindness is hysterical and presenting the cure as God's via the Guardian Angel—himself—yes!

1918

unnumbered

Pasenow Hospital hatred and sweetness

In Pasenow Hospital, thinking of Dr. Bloch, and how he hated him on the one hand, and yet how sickly sweet he had been to him—just like the smell of the ether—it now gives Adolf a sense of how much hatred was to be tapped in all the sweet Germans out there. He ponders this for all of a long afternoon in his hospital bed, and revelations keep opening for him about German character.

1914-1918

card 30 Adoration of himself

His maniacal ego strength derived from not only his knowledge of how weak he was, and how desperately feminine in the worst way—that is, as a woman he would have been very plain with bolting eyes—but there was also his vanity, altogether equal to mania and that resided in the sentiment that a weak unendowed man had performed prodigies of spiritual strength. How proud he was of himself and his will! What a profound relation he had to himself. It was deeper than a love affair. Only the inner heart of a saint entering the immanence of God can give a clue to the intensity of his feeling. The difference was that he did not adore the Lord, but himself.

1914-1918

Card 6 Fields of death

Three older siblings, Gustav, Ida, and Otto, died of diptheria within a month of one another. Then, six months after the death of the third child, Klara was pregnant with Adolf. Now, in World War I, come from a family suffused with intimate knowledge of death, he finally feels at home. The fear of death is so familiar. It is virtually a relative. He has been expecting to die for a long time and in the past it had paralyzed him. Still, here in Flanders, in fields of death, he was the one who did not stop a bullet. He could feel strength coming to him the way a bone enjoys the freshening of its marrow when a chronically starving man enters a new period and food is plentiful.

1914-1918

Card 378

see p. 623, Mein Kampf Psychosis

Psychosis in a man who is not incapacitated by it, becomes a source of strength. That is why psychotics are so hard to cure. Even psychotics incapacitated by insanity still see it as a source of strength. With Adolf it was perfect. Stripped of his psychosis, he would have been a mass of ego wounds, failure, and human insufficiency. In the avatar of the war, he went from being a fulminating neurotic to a powerful psychotic whose mind suffered from only one fallacy, one dead spot. It was the all-clarifying and mosy psychotic assumption that all the Jews taken together were a conspiracy, integrated, propovise and evil. There were no profound

divisions among them. He was always blind to the real drama of the Jews in those years: the sons and daughters were not following their fathers and mothers. For a people whose greatest strength had always been in their tradition, the yaw between generations was the root of their pain and their future vulnerability.

1919

unnumbered anti-Semitism

in Munich in 1919, Adolf made his pact with Us. Anti-Semitism would be his most ineradicable principle. I do not know why this was so important to the O.O., but I certainly obeyed His instructions. Be it said that this pact was for Alpha. Within Omega, Hitler was already an anti-Semite, deep as madness itself.

post-War-one---1919

card 116 anti-Semitism

(rewrite)

It is usually better for a people when their country is deep-rooted—
except for Germany. Its deep roots were pulled out of the cultural ground by
defeat, revolution, berserk inflation and outrageous reparations. Most of the
Germans were moving with the spiritual equivalent of missing limbs, that is
their nervous systems felt as if the missing member might still be there.
Which was precisely the kind of dislocation required for my Adolf. New
roots, Nazi roots, could now grow deep down into the cleft brains of the
populace.

1919

card 44

Jews

His willed and now whole and total hatred of the Jews was perfect.

An ideal client was one whose strength depended upon a single idea. For now all their force was invested in a philosophical view—which was, structurally speaking, a mental weakness. So, he would have more and more need of me as he grew more powerful in the world.

He knew that to lose the one truly powerful idea he possessed could be equal to self-destruction. The walls of his ego, therefore, had constantly to be strengthened by my ministrations, my readiness to buttress his anti-Semitism with every passing exaggeration, crude or fine-tuned, that I could come up with.

1919

card 151

Jews

The situation in Germany after the war would test our premise to its depths, our premise!---which was that the average human being would accept with enthusiasm only those ideas which supported his or her common denominator, that is, their cowardice, their sloth, their inability to think fresh thoughts, their dislike of those better endowed than themselves, and, most important of all—their ego, the essential emotion: They must not be blamed for what is wrong with themselves. Self-pity must be preserved! How perfect would our Hitler be for such an audience.

1919, post-World War I

card 74

Jews

My orders were now general. In this period we will increase the pitch of anti-Semitism in Europe. I knew no more than that. Sometimes the Source did not communicate with us for periods. Nor were we encouraged to interpret orders to decide what was behind them.

card 72

rewards

We had nothing to do with policy and indeed we knew that if a policy originated with Us, it would certainly be subject to reversals. The Treaty of Versailles, for example. I knew we had had much to do with the framing of that. Now, given the new assignment, I had full liberty to inspire Adolf in his attacks upon it.

[2-212]

1919

card 332 ennobling a client

During the War, DT received strict orders: "Ennoble him in combat."

Much of that, however, is due to AH's desperation: he does not really care if he lives.

(Expatient on ennobling a client. This would involve debts to the guardian angel and all sorts of traffic with the other side. Markers fly back and forth)

Do we give up one of our works-in-progress on one or another putative client in order to gain assistance from the guardian angel in our preferred quarter? On those rare occasions when we work in concert with the Cudgels, our combined power is far more than doubled. The trick is to find a Guardian Angel who will agree to cooperate. (I believe it comes only with

those rare clients whose destiny is much in doubt and the D.K. and the E.O.

both wish to know more about the denouement. It is as if they are taking a

wager with each other.)

1919 et seq.

Card 295 Jews

So, now the heart of Adolf's vision was that there was a primeval fact—the evil of the Jews. Every one of his political concepts, profound and absurd by turns, could follow from that. Obviously, my instructions were clear: Keep alive at every instant this abomination of the Jews. Of course, I would not pretend to understand Suss' reasons. We had a plethora of clients in every religion, every race, every tongue. Why, now, and to which immense purpose, was Our Source selecting the Jews (among whom, of course, we had our fair proportion of clients) for eventual sacrifice? But as I must repeat endlessly: My situation was not to question orders.

1919

Card 227

Jews

DT to Adolf Hitler: Half the Jews hate the other half and vice versa:

Capitalists versus communists. Pretend the difference does not exist. Lump them together. The Jews will think you a fool and ignore you in the early days and you will give a simple message to the people you want to have listening to you, the ones who hate Jews already.

1920

Card 316 Anti-Semitism

In our work, the great facilitator was to attach hatred more and more to one—

one party, one idea, one party, one type. Hating a human type offered the

largest response for simple people whose minds were often large enough to

feel the excitement of a mental journey, to be stimulated by one idea.

1920

card 182 Jews and anti-Semitism

My little wolf was a prodigious complainer: Wherever he found himself, whatever he did, he would be full of complaint about his specific circumstances. As the same could be said of half the German people in these years, he had a constituency at hand.

card 361

1920 Adjectives

It was, of course, the devil who invented the adjective, that mighty lever of language, there to bend public opinion. The adjective we used most effectively at a distance to describe people one has not met. Hitler, for example, speaking about the Jews to groups of Germans who did not know any at close hand, would describe them like this: "As for the Jews, they greedily grasped all this undeserved money with a crafty smile and acknowledged it with sly thanks." The italics are mine; the deed is his.

Adjectives and adverbs are invaluable for reducing one's enemies by minimal means. It takes an integrity the average man or woman does not possess to employ adjectives with objectivity and a sense of proportion. Speech should

be free but it is not. It is in bondage to sentimentality, stupidity, and received ideas—the latter being a coffin for a live idea.

[More examples from Mein Kampf can follow]

1920 on (pick the year in the '20s)

card 320 Hoess file

Hoess reads Mein Kampf, p. 408: "A man of little scientific education, but physically healthy, with a good, firm character, imbued with the joy of determination, will power, is more valuable for the national community than a clever weakling." Hoess buys this completely. He did not realize that it was self-evident, and could be said anywhere for any people, including primitive tribes and far-off religions. But that was Hitler's literary gift, developed, I must admit, as much from his own resources as mine: Search for the self-evident and then present it as a spanking new thought there to serve if you share my political philosophy.

Early '20s

card 179 on Himmler (references, of course, to D.T.'s stint in the SS IV2a)

He was perfect for us. A genius for organization and an iron ego in response to having been beaten about by scorn (for one's looks—a mustache above a chinless chin; for one's mind—stale and conservative; for one's fussiness—everyone should be told how to live), an ego ready to perform any order no matter how difficult, provided it did not demand any graceful or athletic performance by one's clumsy, graceless body. In that sense, Heinrich Himmler had the genius that is trapped in plain-looking men of good to mediocre intelligence whose ambitions are as large as social visions. He was exactly what we were looking for. It did not take long before he was as wrapped up in Our care as infant in swaddling clothes.

An early selection by the O.O. (The letter to his brother captures the attention of the O.O.)

Card 1

"If the German masses come to believe that you love Germany more than any human alive, you will triumph. Nothing will be able to keep you in check."

"But I do. I do love Germany more than any man alive."

"We will not."

Needless to say, he saw these dialogues as taking place entirely inside himself, arguments with himself in the privacy of his mind.

Landesberg, 1924

Card 2

DT: "If the German masses come to believe that you love Germany more than any human alive, you will triumph. Nothing will be able to keep you in check."

"But I do. I do love Germany more than any man alive."

"We will see."

Needless to say, he saw those dialogues as taking place entirely inside himself, arguments with himself in the privacy of his mind.

1924

card 7

from Mein Kampf: "The deficient courting of the soul of the nation's lower classes. He took a vow. He would never be deficient in that regard. Feed them with compliments, caress their self-pity, warm up their patriotism and never cease delineating the face of the common enemy, the ever more pervasive, ever more ruthless and immoral Jew.

1924

card 351

during the writing of Mein Kampf: And now I began to understand why the O.O. had such intense interest in AH, for this little man, so awful at his worst, was a genius in one respect. He understood that power in politics came from subscribing to one logical error but remaining absolutely logical for the rest. Once perceived as a man who was correct in other judgments, his chosen error would also be respected. The key was to remain absolutely loyal to the error: yes, Hitler would put all the blame on the Jews and that would supply more and more energy to his followers in the years to come. Indeed, was this not the center of the difference between the O.O. and the Dummkopf? Since the first would offer the idea that all could be fixed if the one thing wrong could be cured, whereas the Dummkopf would insist that

there was no single cause for the ill condition, but the blame was to be found in all of humanity itself. I do not know if the Dummkopf went so far as to admit to Himself that part of the blame might even be His own. You know, I suspect He thought the ill condition was a matter for Us. We ought to accept all the blame.

Landesberg

card 267

(see p. 35 of Foundations, Vol 2)

AH thinking about Eve's apple. A nonsensical story. One does not condemn everything and everybody for one small refusal to obey orders and yet. . .?

He was at the edge of a new idea. There was an answer. Humans were so low and so fearful that the story of the apple had been used to build religion.

For one meaning is always there: Do not contemplate even one private thought. Disobedience is too dangerous. God paid attention to details.

Perfect! The Jews must be seen in the public mind as an evil temptation, the apple that is not to be eaten but left to wither on the vine. Better, we will even spray the tree.

1924, 1945

card 344

Die Unbekannt—from Mein Kampf, p. xi and xii where AH is quoted: “das

Mutterlieb von die Ewige Unbekannt”—“the womb of the eternal

unknown”—which is about as close as AH gets to religious imagery.

Does he see his own death as a futur rebirth? Later, near the end

(1945) when he is sleepless, does he wonder if it is really “fas Mutterlief” or

“der Sarg?” (coffin) Or would it be: in die Holle kommen? Would he go to

Hell?

1924

Card 286

Landesberg

In certain ways I was happier with Hitler in Landsberg than ever again.

DT goes into the notion of the devil as an apparently compliant wife for a lonely man—"after all, in most lonely men resides the deep, if unmineable, potentiality for absolute evil." Needless to remark than even in a crowded room, Hitler was lonely.

Landsberg was the medium for fortifying his resolve until it was ready to undertake whatever deeds would be requisite to the fulfillment of his ideas. Up to this point, his ideas were no more than dreams—he did not believe altogether in their fulfillment. After Landsberg, he believed.

Why? The note is too easy. He never does believe completely until 1933, and again in June, 1940.

1924?

Or, D-essay

Card 73

While our Presence is in everything and everyone, it is often small—we amount to no more than an addiction the subject cannot quite get rid of—on a par with smoking or solitaire, masturbation or booze. The Dummkopf is in everyone, and so are we. All too often, it is a stalemate. I much prefer saints, a true challenge, or serial killers. Of course, now, potentially, I had the serial killer of all time. Deep in the vats of the heart, future deeds were boiling.

1924

Card 280 and 281

Essay on water

The Source forbids speculation: Once, pondering the nature of water, I began to brood upon the character of oxygen and hydrogen. Without oxygen there could be no life; hydrogen, if that was all one breathed, would terminate life. In this paradigm, oxygen was life and hydrogen, death. As a corollary, hydrogen was lighter than air. If it were not so inflammable, one could use it to travel in large balloons. With hydrogen, one can rise in the air, a servant you might say for the soul on one's demise. Yet, bring oxygen and hydrogen together and they become the blood of life, water. The O.O. sent me a message: Speculate no further. That is not your purpose. Nonetheless, I was obliged to wonder: were life and death separate deities, joined in a compact that allowed life to begin? "Cease speculation at once," was the next

instruction I received. Nonetheless, I was disobedient. I could not refrain from pondering the qualities: hydrogen lighter than air with the very stuff of rapid fire, of flame. Oxygen, the weight of air, the wife of fire. What could burn without its presence? Yet in firm combination, there as water, fire was extinguished. Yes, if God and the devil came together, we would all be gone, all-us petty devils along with all the peoples.

I was left with the equivalent of a frightful headache. I ceased to speculate. The weight of the headache was more than equal to the lifting power in the wings of the idea.

Landsberg or later, 1924

Card 326 Essay on shit (based on the dialogues in C&C)

DT, on our limited abilities to further the careers of our clients: We could do quite a bit in some cases and not nearly enough for others. There had to be consanguinity, which is to say, each of us had to be able to pass the soup back and forth without spilling it.

Mentions deSade in passing, and the relation to each other of deSade's anus sniffing and fart-smelling. Goes on from there to an exegesis on the meaning of shit. Also on deSade hastening the erosion of respect for the French aristocracy and so accelerated the French revolution, which opened a feeding frenzy for the demons and devils.

[this note covers too much and would need an inspired essay]

Landsberg or later, 1924

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Landsberg or later, 1924

Card 326 Essay on shit (based on the dialogues in C&C)

Also on deSade hastening the erosion of respect for the French aristocracy and so accelerated the French revolution, which opened a feeding frenzy for the demons and devils.

1924, Landsberg (?)

Card 331

Virtually all of the Dummkopf's best ideas came from reacting to what the O.O. has achieved. For example, peoples' pets. God intends them to be pure animals, fine within their limitations, but once humans started cuddling dogs and grooming horses, the DK began to look for ways of enlarging the animals' souls—that is, the loyalty, affection and intelligence of these beasts. A notion that would never have occurred to Him if the O.O. had not conceived of bringing beasts and humans closer together in order to excite sodomy with lower creatures, a low expectation with inconclusive results—one of the O.O.'s less impressive ventures. I will dare to characterize it so.

1924

Card 170 Political strategy

Pure politics: Give each group one large benefit they truly desire and they will put up with everything else. Of course, you can do that only by constantly enlarging your resources or, in the absence of economic resources, faith in one's nation, no matter how arrived at. The fastest route to faith in one's nation, I kept imparting to him, was to lay all the ills on a scapegoat. The consequent destruction of the scapegoat then attaches much covert guilt to one's patriotism—an unbreakable seal! People who have done wrong and won't admit it to themselves are the most obdurate of all. One need only think of a modern-day conservative white Southerner whose roots go back to slave-holding days.

1925 on

card 102 AH's mustache

DT: he was nothing without his mustache. He was so petty bourgeois that it raised hope in the hearts and penises of ten million petty bourgeois, men like himself. If this silly pisser could give great speeches, then so could they rise to something larger than they were now.

Get into Hitler at the mirror studying the large maw of each of his nostrils. He had a tendency when excited to breathe air the way his dog Wolf would gobble up meat.

1926

card 38 Hanfstaengl file

"This time Goebbels banned the film without even seeing it and in a final effort to discredit me, persuaded Hitler that I had drawn too large a sum in expenses during its making." A quote from Hanfstengel's book.

[Is this 1926 or later?]

A dialogue between Hansfstaengl and an old Jewish friend:

"But can you do nothing with him?"

"Let us say, that on this subject, he is a case. But I try. Sometimes I think it is not hopeless."

"He could go so far if only he would stop attacking us all the time."

"Between us, I agree, but he needs a substitute."

"What's wrong with the Communists?"

"It wouldn't belong to him alone. You can see that."

1928, or as late as Geli Raubel

card 9

DT: With women, there is sometimes no end to our flirtation. So many angels and demons contest the soul of even the most ordinary woman—they are so valuable to us—when converted, they are more malleable and more effective than men.

With immensely attractive women, however, it is often difficult. There are a host of angels and even our own demons to contest—it is true, we have to compete against our own as much as with the angels. So, the mind of such a woman is often much disturbed by these wars and confusions that she is shaken by increasing bouts of hysteria. With ordinary women, it is easier.

There is sizably less crowding-in, and besides, many in this category have little to lose.

It is pleasure, however, for a good devil to be invited in by a good woman. Corrupting her becomes a work of art.

1929

card 190 Himmler file

Dialogue between AH and HH

AH: "Don't go near Goethe. He says one thing, he says the opposite. He says everything. So he says nothing. Frederick the Great couldn't stand him. He saw his writing for what it was, crude exploitation of German fears and desires."

Afterwards, Himmler reads Faust behind locked doors. Tears come to his eyes that he cannot communicate Goethe's wisdom to the greatest man of the century. Heinrich Faust and his love Gretchen. Heinrich Himmler and his own Gretchen, his wife Margareten.

1929

Card 164 (side 1 ends)

DT: I was close to AH in this period, and was one of those who influenced him to make Himmler the Reichfuhrer Schutzstaffen of the SS. (Himmler's first act was to open the files in order to count the number of troops—he had less than 300 men.) But we all knew he would enlarge the SS. Hitler even put it in this fashion—“A man who has only one idea, and that is to serve me, will exercise all his efforts to enlarge any organization I decide to give him. His security in knowing that by serving me well, I will offer him more power. His new power will then increase my security.”

I hardly knew at this point whether I was still needed to instruct Adolf.

1929

card 374

Newsweek: the way the world ends, p. 66, the Whore of Babylon. Geli

Raubal as AH sees her. He reads the Apocalypse after her death. I happen to

possess this Newsweek but all that's important about the note is that AH sees

Geli as the whore of Babylon.

Via Weininger

AH: Of course Weininger was a Jew and so he could not appreciate

altogether the wealth that was present in female carnality.

1929

Card 112 (in Munich)

"When it comes to sex," Hafnstaengl said as he played the piano, "Hitler plays only on the black keys." This is his remark after hearing the gossip about Hitler and Geli. As he speaks, as his fingers play away with their own wit and address, he repeats the remark and before his eyes, he sees Hitler's asshole and then Geli's, both of which he decides are black.

Note on Hanfstaengl—he has never felt whole, never felt completely German.

(It is one reason he is drawn to Jews as friends.) In Nazism, he feels as if he will get his missing German strength.

1929-1931

Card 105

What Hitler did with Geli bothered me not at all. Some of the finest people in society show exactly the same gusto as the grossest peasant when it comes to sniffing the brown hole, a.k.a., the black keys, before proceeding to lick away. After all, half of sexual existence, as Odon of Cluny was ready to tell us, is situated there. "Zwischen pissen und scheissen werden wir geboren"—
"Between piss and shit are we born."

1930 (?)

card 165

I had to convince him that the revolution must come and could come only after gaining the Chancellorship. The revolution must not come by revolution. If it did, all control would be lost. Adolf understood the logic. Democracies are like revolutions: Both respond to the principle of the pendulum. If you win a revolution, you lose the aftermath, but if you wait until the pendulum brings you to power democratically, you will be able to enforce your point of view until it can function without democratic impediments. [Not sharp enough yet]

1933-34

card 205 The rich

(after taking power)

DT: it was crucial to convince him to keep making money for the rich. They were wiser than the workers, more flexible, more determined to keep what they had and gain again, more sinuous as adversaries, more treacherous if one attempted to dominate them crudely, and altogether more resourceful. They had the techniques and crafts of social and economic command. Also, they were less fatigued than heavy workers, and despite their greed and their vices, certainly more intelligent. One did not wish to make enemies of them. Like the Jews, they had connections everywhere—this I told him in his sleep. And he listened. It agreed with his own sentiments to a great extent. (The

snob in him was always ready to fight his sentimental side which kept

attempting without much success to be able to love the people.)

There had never been a successful society without a priesthood. He assumed

we looked long and hard to find our Himmler, and all he would give us with

the SS.

1930s

card 233 Himmler file

There had never been a successful society without a priesthood. Be assured:

we looked long and hard to find our Himmler, and all he would give Us with

the SS.

1930-33

card 345

What we learned over and over from the O.O. was that an idea was only of interest when it could be hardened into a principle. For a principle could be used as a lever to move the emotions of many. Once the conditions altered, and it was now necessary to move people in another direction, then another principle had to be found. Leninism spoke of this as dialectics, but Hitler changed many a declared principle without needing a word to do it, and certainly without making an announcement.

1931, after Geli

card 51

Alice Miller's book, pp. 193-4, quotes Rauschning on Hitler's terrors as a grown man when he would awake with a shriek and in terror, point to the corner and say, "He's here again." Let me say that that was one of our tools, equal to a bit chosen for its cruelty when seated in a horse's mouth. Part of our tactic was to leave him not knowing whether the god who was helping him was DT or DK. "Who are you?" he would ask me when naked and alone in the dark and I would wait before replying, "I am your good angel."

1930-33

Card 36

Hitler's vocabulary: One of Hitler's favorite words was "scheisskerl" which can only be translated as "shithead." "Staubigenburokraten"—"dusty bureaucrats."

"Starke durch Freude"—"strength through joy"

"Die Schoenheit von Arbeit"—"the beauty of labor"

The sounds were beautiful in German, beautiful to our purposes. One felt strong saying "starke," which being pronounced as "Shtarkeh," brings a rush of force to the throat to be soothed by the sweet moaning sound of "Freude"—"froy-duh." And "Scheonheit"—said as "shain-hite," brought radiance to one's eyes while "Arbeit"—"Ahr-bite"—was properly heavy and dignified.

1935, 1941

card 84 Goebbels file

The three categories by which women react to men: by their twat, by their mind, by their heart. Such was Goebbel's idea. Big hearty women, full of twat, might look upon him as a runt, at best, a dynamic runt who might be good for a night (if he could get it up for a Valkyrie)—no, it was more the categories of heart and mind that drew appropriate women to him—mind for the ambitious, and heart for those women who had as much cruelty in their backed-up blood as did he, tortured little runt. While this hardly was Goebbel's view of it, it is certainly mine. I would get Hitler to expatiate on Goebbels for his friends. Or, even better, this could be Hitler's take-off on Goebbels. One of his imitations delivered to his table friends. Obviously, he had other good ones on Goering and Himmler. Even on Hess whom he could

portray as a slavering dog. Indeed, during 1941, Hess catches him doing just that on Bormann.

1930s

card 109

The reasons humans find it impossible to penetrate the Mystery is their assumption that the Almighty is all-powerful. Its corollary, of course, is that the devil has all but equal powers. What is left out of account is that we are not dealing with a war of two adversaries to win one victim, a human. No, the man or the woman is also a protagonist and can fight either one of us, or both of Us, or, as is usually the case, enter into separate negotiations with each of us and often betray the contract—which, of course, we are also capable of doing. Nobody is willing to face how tough it is out there, yes, so tough to exercise your will rather than someone else's. It is sad that the people who are most sensitive to this are for the most part disjointed in their

powers of exposition—I speak, of course, of the incarcerated psychotics in state and private institutions.

1933

card 89

If, as a working hypothesis, we assume that humans are half kind, half cruel, half good, half evil, and to this add that Christianity and Judaism are put in place by the DK to emphasize the need to be good, while suppressing the bad in oneself, we all know the result—secret vices, total hypocrisy, unacknowledged personal and social cruelty and indifference. An endless list. Here with AH, the process was to be reversed. He turned all the pockets inside-out.

Unity Mitford might be usable here until 1939 and his attempted suicide.

1934 "No," he said, "I won't shoot you. That would

card 206 "immortal?"

Roehm laughs when with Hitler at the end. "They're right! All the way,

deep down, you are a little shit!" "Finally, he wishes the magazines were

"There's no need for any more words. You know what you have done."

"I know what I haven't done. I should have fucked you. Right up the ass.

But I was afraid. I was afraid your asshole would smell too bad. And now I

know. It does."

"I leave you with this gun."

"Tell Heinie's little boys to come in and shoot me. Because you can't.

You'd crap in your pants."

DT: He was almost ready to shoot him. "Don't," I told him. "Don't make

him immortal."

He said that then to Roehm. "No," he said, "I won't shoot you. That would make you immortal."

Yes, the gun does not have a round within it. It is AH's gambit. At one point while he is being insulted roundly, he wishes the magazine were loaded.

1934

card 86

see page 123, Nazi Doctor, on advising Hitler.

DT: I hated to have Roehm walk the plank. He had, after all, initiated such a circus of violent acts and pounded so many hollows in mattresses. But he had to go. Nazism would never work altogether till the middle classes took their timidity, their cowardice, their avarice for national dignity (that is, acquiring dignity on the cheap) and invested their emotional and ideological feelings in Hitler and National Socialism. Adolf had to become respectable. What made it easier was he wanted it. He was ready. After all, he was petty bourgeois from his hair to his toes. His only tie to Roehm had been loyalty to the past plus his fear of Roehm. We know that loyalty to the past is worth

little when there is enough money on the table. Besides, he had Himmler now. And black shirts were better than brown shirts. Put death, not shit, at the center.

1934

card 201

Meine Ehre is Meine Treue—my honor is my vow

With AH, it was easy. He said it all the time, and all he ever meant was “my honor is to keep no vow.” Of course, he did have one vow to which he was true, or so he believed, and that was to realize the full destiny of Germany.

With such a fine vow, I assured him, there was no need to respect the more modest ones. People, after all, at least the people around him, seriously expected to be betrayed from time to time.

Card 100

1934

Democracy depends on the will of the people being in contact with free and open opinion. By enclosing opinion, Nazism exposed the raw, even malignant, nerve democracy seeks always to sheathe. It is that the will of the people, left open to their impulses, can be easily manipulated into brutality, indeed, if the single influence speaks to the people's most private emotions, those they secretly wish to triumph, then hell shakes itself free. The bonds of hell are broken.

1934

card 13

Roehm on Hitler before the night of the Long Knives. To a chosen few, Roehm speaks: "The only reason Adolf is not a faggot is that everyone would be sticking it up his ass. He wouldn't like that so much. He wants to do the sticking. But he never will. He's not a real man. It takes some force to get a hand-on stiff enough to push it up a tight asshole. Other than that, he'd make a perfect homosexual. He loves shit."

When Adolf offers him the gun, he laughs. "You know it has no bullets in it." He makes a play of shooting himself in the head and then hands the gun back. "Send in one of your boys. I won't spoil your story of how you were brave enough to hand me a loaded gun. Ha, ha."

1934

card 56

More and more over the years, Hitler proceeded to promote me. I speak of his estimate of the value of my voice within his mind. Naturally, he thought of this voice as one of the elements of his mind. At first I was a kindly if curious spirit, a tonic to his instinct. Then I was an angel, and finally his guardian angel. But by the time he became Chancellor, I was no less than Jehovah preparing him to be the next Jehovah. He had ceased to crave the kinds of things other humans lusted for. Only certain kinds of food still caught his attention. In the main, cream puffs. How he loved that white creamy glop going down his throat. And all the while he was floating on these sugars of sweet cream, he was thinking that if he was to be the next

Jehovah (in the afterlife, perhaps) then the time had come to ponder some of the next steps.

Since he was completely ours and would arrive at our gates with immense force if he were to die tomorrow, I suspect the O.O. began to consider how large he really wanted him to become.

1934

card 339

DT: The Jews were always described as usurers by AH, yet when Gottfried

Feder called for the abolition of interest because it was one of the foundation

stones of the Nazi movement, Hitler had to oppose it. Could one possibly

gain power without the support of the great banks? An interesting moment.

Hadn't Adolf declared that all the banks were run secretly by Jews? Yes.

But these were the years when he decided what was necessary, and shrugged

at intellectual impasses. So, he told himself that the money-grubbing habits

of the bankers came from old associations with the Jews, and he would know

how to improve on that.

1936?

Card 239 Goering file

At a given moment—yet to be chosen—Goering decides that he knows Hitler inside out and can dominate him. Gets an epiphany during a successful hunt.

During the confrontation, DT enters AH's eyes and terrifies Goerring profoundly. Later, the scene with Neville Henderson or Francois Poncet where Goering admits he is afraid of Hitler.

Goering's sense of himself comes from conquering his fear of combat and becoming an ace. He believes he is henceforth endowed with the force of a god, and every one of his self-indulgences grows from that root.

He is the one who has really been influenced by Wagner.

Goering thinking of Wagner's little habits (dressing gowns) and the shift in the orgasms from Tannhauser to the Liebestod and Parsifal.

1921

Card 78

Jews

The Jews were outside the past. They had no relation to the land, the nobility, to the church nor to the Protestant churches. They were either poor city humans, usually small, ill-spoken, and smelling bad, or they were big capitalists. And then the small ones began to speak of equality for all—big capitalism and big Marxism might be enemies, but they both blew over Europe with the same new wind. They spoke of a future that would destroy the past. And the Jews were there at both ends—the past was their enemy. But the hide that by bragging about how old they are, and that is to conceal that they are survivors of the most shameless and scurrying sort, vermin, bacteria, slime. So speaks Eckart and Hitler agrees totally. The power of condemnation. Vermin! Bacteria! Slime!

[Banal note unless a new tone is struck. Belongs back in 1921 with Eckart]

unsubstantiated

DT. Ah, the elite of Germany—they were so anti-Semitic! Not always

voiced in conversation—often with the eyes, the nostrils, a frown of the

mouth, a wink, a pouring of one's lips said it all: "The Jews—awful!" Even

the rich Jews—for the most part good—and the poor Jews, harsh-voiced,

hysterical, always over-eager. Polish Jews: Essence of the unapproachable!

Petty Jewish barenders cheating peasants at the wedding in their cheap saloons

in their muddy villages, petty disputes dealing with cultivated Jews. The Aboles

could appeal to the elite by a secret path. They thought they despised Jews

when in fact the thought of their removal was in danger of angering their

gigolos provided it was first presented as a joke. By 1926, he was sure of

this from having talked to the Hinchcliffes' guests.

1926

unnumbered

DT: Ah, the elite of Germany—they were so anti-Semitic! Not always voiced in conversation—more with the eyebrows, the nostrils, a wave of the hand, a wink, a pursing of one's lips said it all: "The Jews—awful!" Even the rich Jews—for the most part gross—and the poor Jews, harsh-voiced, hysterical, always over-eager. Polish Jews! Essence of the unspeakable!

Petty Jewish bartenders cheating peasants on the vodka in their cheap saloons in their muddy villages, petty thieves dealing with cultureless louts. So Adolf could appeal to the elite by a secret path. They thought they disliked Jews when in fact the thought of their removal was in danger of inspiring their giggles provided it was first presented as a joke. By 1926, he was sure of this from having talked to the Hanfstaengls' guests.