

JewsUnplaced 4/12/04

A- 1

The Jews may have been one of His most exceptional miscalculations. In the beginning, He gave so much of Himself to them. God's vanity vaulted with that early success. Among those early Hebrews were exceptional warriors and prophets. For a time, God loved them. In His Enthusiasm, He spoken of them as the "Chosen People. When they failed, therefore, to meet the variety of His hopes, the D.K. withdrew a crucial portion of His allegiance.

A good deal more was lost in the eventual defeat of the Jews by the Romans (among which mighty stock we certainly had a surfeit of clients!) Then, most certainly, after the death of Jesus, whose presence had been the culmination of His Hopes for an acceleration in the development of a finer human ethos, He could not keep from visiting His disappointment on them. (And His Rage.) No, He could not forgive the Jews. So many of them had failed to recognize the dramatic gift He had given them. (At least, this was how it was presented to us by the O.O.) How could so many of those God-enriched Semites not have been ready to perceive that He had selected His Son from among them, yes, selected one of His Jews, to receive and develop a most exalted new conception. Could they not see that this was His Son,

JcwsUnplaced 4/12/04

A- 2

human by half, conceived and born to advance, to swell, to expedite the immense Vision that He was ready to instill in humankind? This vertiginous concept had failed! His own humans had been retrograde, stubborn, stupid, and much too imprisoned in their own piety! As the O.O. constantly reminds us, the D.K. had so little intimation that Jesus would be rejected, then crucified. That was due to His cosmic blindness. To the contrary, He had been too full of the sentimental expectation that Jesus would lead humankind into a vast and most lovely restructuring of human emotions, a balm to all the inchoate and contradictory feelings of humankind. It had all gone wrong.

What followed, however, was a shocking surprise to our Maestro. Indeed, it is a matter he will never discuss with any of us. Left to ourselves on this matter, we rarely look to contemplate the obvious. It is that the D.K. exhibited an ability on that occasion for which the Maestro had been unprepared. The D.K. proceeded into the aftermath as if it had all been planned by Him. He could even offer the illusion that the crucifixion had been a triumph for Himself and His Son. So He succeeded, and the Crucifixion had not been a disaster but a triumph! So, the Dummkopf—most improperly named on this occasion—succeeded in rallying from the deepest

JewsUnplaced 4/12/04

A- 3

defeat He had ever suffered in His war with our Maestro. Yes, the D.K. actually conceived (out of the depths of His partial but sometimes real understanding of His creation, of humankind) that a sentimental conceit could prove usable. He would be able to disseminate a new message through His Cudgels and quickly elevated some human agents (apostles) to carry the word in their travels. Christ, He said to tell all who would listen, had chosen to die in order to redeem the sins of men and women—a most effective, even beautiful, yes, a sublime means of subverting the darker sense of existence we had succeeded in insinuating into human nature. By promulgating His fiction—this blatant fiction!—the D.K. was able to seize a species of victory. We, on our side cannot even eradicate this notion altogether from our own clients. I think the Maestro encourages us to call God the Dummkopf precisely to counter the reluctant admiration we have to feel for the D.K.'s ingenuity on this one apocalyptic occasion. Yes, God demonstrated to the Maestro and all of us that while we work small, He wields a mighty sense of new possibilities, that He is, when all is said, never a Dummkopf in whole.

All the same, the Lord never forgave the Jews. A mean sense of retaliation also came forth from Him. He deserted His first choice, He

JcwsUnplaced 4/12/04

A- 4

allowed His erstwhile people to be dispersed, hounded, and for the most part, segregated. For centuries, He kept them poor, enclosed, and very much off the land. Those Jews who were determined to do well in the world against these odds were obliged to live in another fundament—money! They became a species of well-to-do pariahs not respected by hunters or those who worked in the fields. How much that took away from the Jews. Yet the D.K. did not deprive them of everything. He would not strip them of their intelligence, no, not that intelligence He had been at such pains to develop. He could not bring Himself to raze that part of His early and most ambitious human construction. He even allowed them to develop their Talmud, their compendium of a thousand years of collected wisdom. It kept their intelligence alive in the ghetto, it was a set of tomes that grew out of themselves, commentary upon commentary, until the Talmud became the major donor to the beginnings of jurisprudence itself. Fo what is civil law but a set of graded and measured responses to sacrilege?

Conceive of a poor man, praying to God. He hopes to alleviate his child's grave illness. So great is his desire as a parent that the man will bring his best animal to the temple for sacrifice. But the poor wretched beast, even

JcwsUnplaced 4/12/04

A- 5

if sympathetic to his master, will also be filled with all the tumultuous worries of the master's concern for his child. Indeed, the animal can become so affected by such sympathy that it will defecate within the temple grounds. (Be it said: The animal may also be aware that its own end is near—animals can be as perverse in contradictory emotion as any human!) In any case, whatever the beast's motives, the result looks to be catastrophic for the poor man. His child will be doomed to remain ill, since the sacrifice cannot now take place. Not now. The beast has defiled the temple.

The wise men who were to write the commentaries for the Talmud were ready, even daring enough, to deal with the relative degrees of sacrilege. Feeling sympathy for the poor man and his sick child, they looked for the possibility of exculpation. The question now became: Where, precisely, had the holy floor been shit upon? That was the nuance one might be able to respect in judgment. Excrement on the very steps of the sacrificial altar—a total loss! But what if examination showed that the animal had only been incontinent at the approaches to the temple entrance? In that case, depending on the exact distance the unhappy action had occurred away from sacred ground, could some exemption be allowed? The nature of absolute law

JewsUnplaced 4/12/04

A- 6

could be modified into more subtle categories of relative punishment and some easement. There was the heart of the Talmud—the Holy Grail of liberalism!—a search for balance in the scale of retribution for one's misdeeds. For a thousand years, these twenty-six volumes of Talmud were studied by candlelight in foul ghetto schools—no wonder the Jews of the modern age were so ready and so damnably able to become lawyers, exceptional lawyers. Naturally, by 1895, we had as many clients among the Jews, proportionately speaking, as among any other people.

top 1.25
bot 1.25

ultimately the successful invasion of Islamic forces in 632 AD throughout the Near East and

FAXING pp 3, 3A, + 1076A, 2076A,

~~Extended note~~

3076A,

4076A

and p 3A

Q3

The D.K. was searching for a viable religion, however all through evolution he paid his greatest attention to the most vocal minorities. (Which is why there are the ~~hundreds~~ trillion-fold numbers of insects in a billion-fold of species. (The D.O. often remarks — It seems to have gotten a little away from him, hasn't it? The balance between giving a new species a deep enough desire to prevail as a species and the subsequent absence of over-motivation for too little are all too evident in insect life."

In experiment we have the D.K.'s experiments in the two main branches of Christianity — still hasn't decided between the Eastern branch and the Protestants, the Orthodox Jews, and the modern Jews, the Islam, Buddhism, Confucianism, and the rich paganism of the ancient Egyptians to name but a few examples of his long searching — epiphany

(over) to p 3A

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D.T. comments on a charge in the O.O. through the ~~past~~ history in which he has served, the O.O. remained a critic of the fallacy, the ~~propaganda~~ errors, and miscalculations, and sheer blunder of the D.K. in evolution and in history, but always his spirit was critical. We ~~never~~ acted in response to the D.K.'s efforts. We looked to corrupt his ~~basic~~ human reasons. We counted on increasing the ~~disaffection~~ dissatisfaction of humans on the one hand and poisoning their minds on the other. How? By ~~as~~ intense religiosity which would serve to work the brains of many good humans. Corrupt enough of humankind & one could take over the remains. Such at least was the premise I had understood and served. Now it might not be enough I had to wonder if the O.O. was preparing a future in which a religion he designed might be ready to prevent.

Yeray for F.H. & W.B.

~~The on~~

1 of 6 A

The under-looked power of perception, the animal reserves of unfocused rage, and a tendency toward free-floating ill-will, which ~~to~~ this last a by-product of another miscalculation by the D.K. in developing his creation of the human. Given the need for their new offspring to survive under grievous and often incalculable conditions, the D.K. had to endow him (and her, more certainly!) with a sense of self-importance crucial to their survival. Once again, the balance was askew and the sense of certainty, self-righteousness, and its concomitant, envy, for the self-righteous cannot cope with equanimity upon the success or good fortune of others) proved out-of-balance. The D.K.'s powers were the best, and in varieties of creation were numerous, but this strength as a cosmic engineer ~~could be judged as~~ ^{was} tantamount to biological history first, then human history, itself is replete with his blunders, unfulfilled creations, and living misfortunates.

Go to p 2 of 6 (over)

informs us that the crucifixion of Jesus had not been part of ~~the~~ ^{the} D.K.'s vision, to the contrary, Jesus was then to lead humankind into a vast restructuring of their vehicle and contradictory emotions. Instead, it had all gone wrong.

What followed was an event we do not discuss, nor endeavor to think about. It was the D.K.'s ability on that occasion to ~~alter~~ ^{offer} ~~offer~~ ^{offer} some species of victory, or, at least, of continuation, ~~out~~ ^{from} the greatest defeat he had ever suffered vis-a-vis the Masters. Yes, the D.K. actually conceived (out of the depths of his partial understanding of his creating humankind) that a sentimental concept was viable. The word could be disseminated through his ciphers and his human agents that Christ had died for all the sins of men and women - a beautifully effective means ~~of~~ ^{of} ~~subverting~~ ^{of} the darker confidence we had insinuated into human nature. In fact, we were a species of victory, seized. Our project ~~was~~ ^{was}

600 to
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 their notion from any (a many) of the
 Christians we have captured. I think
 the D.O. chose the concept of calling
 God the Damm Koff (sh) precisely to
 steel his own sentiments against
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 for the D.K.'s cleanness on this occasion.

As a corollary, it can be said that
 the Lord never forgave the Jews altogether.
 They were dispersed, then wounded,
 and for the most part were segregated
 for centuries. He kept them poor
 and off the land. They became a species
 of human not respected by those who
 worked the fields. He took so much
 away from them, but not their intelligence,
 no, not that intelligence he had been
 at such pains to develop. He could
 not bring Himself to rage that part
 of the human construction. He allowed
 them to develop their talent, their
 comprehension of logistical nuance.
 If a poor man, praying for the alleviation
 of his children's want
 brings his but animal to
 the temple for sacrifice, and the poor
 wretched beast filled with all the

poor wretched worries of his master's
concerns for the child was so affected that it defecated (in part
out of fear of its sense that its owner
was ~~near~~ somewhere within the
temple grounds, the result would be a
misery for the poor man. Her child
would ~~be~~ ^{be} ~~rich~~ ^{rich} and the
~~collaboration~~ ^{benefit} of the
sacrifice could not take place.
The temple had been defiled. But
where? Just over the nose of the house.
Excrement on the steps to the sacrificial
altar — a total loss! But if the animal
had actually defecated at the approach
to the entrance but not within the
temple itself, then depending upon the
distance away from the most sacred
ground, all excrement could be found,
partial sacrifices, partial benefits.
The nature of absolute law could develop
into ^{various} gradations of punishment and
of easement. Such was the heart
the talented — a search for balance
in the evaluation of dead and wisdom.

The D.K. was searching for a viable religion even as all through evolution he paid the greatest attention to the most viable animals (which is why there are the trillion-fold numbers of insects in a billion-fold of species.) (The O.O. often remarks—"It seems to have gotten a little away from Him, hasn't it? The balance between giving a species a deep enough desire to prevail as a species and the subsequent abuses of over-motivation for too little are all too evident in insect life.")

In any event, we have the D.K.'s experiments in the two main branches of Christianity—still hasn't decided between the Catholics and the Protestants, the Orthodox Jews and the modern Jews, Islam, Buddhism,

Confucianism, and the rich paganism of the Egyptians, to name but a few examples of his long searching and experiments.

D.T. comments in a change in the O.O. through the history in which he has served: the O.O. remained a critic of the follies, disproportions, errors, miscalculations, and sheer blunders of the D.K. in evolution and in history, but always his spirit was critical. We acted in response to the D.K.'s efforts. We looked to corrupt His human servants. We counted on increasing the dissatisfaction of humans on the one hand, and possessing their minds on the other. How? By intense religiosity which would serve to warp the brains of many good humans. Corrupt enough of humankind and one could take over the remains. Such, at least, was the premise I had understood and served.

Now, it might not be enough. I had to wonder if the O.O. was preparing a future in which a religion he designed might be ready to prevail.

The undeveloped powers of perception, the animal residue of unfocused rage, and a tendency toward free-floating ill-will, this last a by-product of another miscalculation of the D.K. in developing his creation of the human. Given the need for this new upper animal, humankind, to survive under grievous and often incalculable conditions, the D.K. had to endow him (and her, most certainly!) with a sense of self-importance crucial to their survival. Once again, the balance was askew and the sense of certainty, self-righteousness and its concomitant envy (for the self-righteous cannot look with equanimity upon the success or good fortune of others) proved out of balance. The D.K.'s powers in aesthetics and in varieties of creation were immense, but His strengths as a cosmic engineer were wanting. Biological

history first, then human history itself, is replete with His blunders, imperfect creations, and living misproportions.

So, the Jews. One of His exceptional miscalculations. He gave so much of Himself to them. His divine Vanity vaulted with that project for a few centuries, after which He visited His disappointment and rage on them when they failed to meet the variety of His hopes—to be brilliant, not only war-like and more intelligent than other peoples, His—at the time—lesser creation.

Given the eventual defeat of the Jews by the Romans (among whom *we* gained considerable traction) the D.K. withdrew much of His allegiance, but then, according to the O.O., He could hardly forgive the Jews for failing in such large part to recognize the dramatic gift He had given them. Could so

many of them not perceive that He had chosen the Jews, yes, to embody His half-Son, half human to advance, to swell, to expedite the immense Vision that He had for humankind? The O.O. constantly informs us that the crucifixion of Jesus had not been part of the D.K.'s Vision. To the contrary, Jesus was there to lead humankind into a vast restructuring of their inchoate and contradictory emotions. Instead, it had all gone wrong.

What followed was an event we do not discuss, nor even dare to think about. It was the D.K.'s ability on that occasion to save some species of victory, or, at least, of continuation, from the greatest defeat He had ever suffered vis-a-vis the Maestro. Yes, the D.K. actually conceived (out of the depths of His partial understanding of His creation, humankind) that a sentimental conceit was viable. The word could be disseminated through His

Cudgels and His human agents that Christ had died for all the sins of men and women—a beautifully effective means of subverting the darker confidence we had insinuated into human nature. In fiction was a species of victory seized. Our projects have never been able to eradicate this notion from any (so many) of the Christians we have captured. I think the O.O. chose the concept of calling God the Dummkopf [sp] precisely to steel his own servants against the reluctant admiration we do feel for the D.K.'s cleverness on this occasion.

As a corollary, it can be said that the Lord never forgave the Jews altogether. They were dispersed, then hounded, and for the most part were segregated. For centuries, He kept them poor and off the land. They became a species of human not respected by those who worked the fields. He took so much away from them, but not their intelligence, no, not that intelligence He

had been at such pains to develop. He could not bring Himself to raze that part of His human construction. He allowed them to develop their Talmud, their compendium of legalistic nuance. If a poor man, praying for the alleviation of his child's grave illness, brought his best animal to the temple for sacrifice, and the poor wretched beast, filled with all the poor wretched worries of his master's concern for the child, was so affected that it defecated (in part out of the fear of its sense that its own end was near) somewhere within the temple grounds, the result would be a misery for the poor man. His child would still be sick, and the benefits of the sacrifice could not take place. The temple had been defiled. But where? That was the nuance of the issue. Excrement on the steps to the sacrificial altar—a total loss! But if the animal had actually defecated at the approaches to the entrance but not within the

temple itself, then depending on the distance away from the most sacred ground, all variations could be found, partial sacrifices, partial beneficence.

The nature of absolute law could develop into subtle gradations of punishment and of easement. Such was the heart of the Talmud—a search for balance in the evaluation of deeds and misdeeds.

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1

We had come to the conclusion that the D.K.
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had always of evolution he paid the greatest attention to the most viable animals of his until the
gave up before the extent of the numbers, that
why there are the trillion-fold numbers of insects in a billion-fold of species.

"It got away from him,
 (The O.O. often remarks—"It seems to have gotten a little away from him,
 didn't?) endowing with endowing with
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accomplished to justify their prodigious numbers,
much closer to us yet, of course, are
In any event, we have the D.K.'s experiments in the two main branches
Elaborating on

Indeed, he has hardly been able to decide
of Christianity, still hasn't decided between the Catholics and the
Protestants, let alone all this experiments with
Protestants, the Orthodox Jews and the modern Jews, Islam, Buddhism,
the varieties in Buddhism, in

Unplaced 4/5/04

2

all but lost by now, what was once the
 Confucianism, and the rich paganism of the Egyptians, to name but a few
 In ~~fact~~ that ~~glorious~~ ^{glorious} he nearly looks by now,
 technology and paganism appear to be incompatible.
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By 1899, had occurred, however, in the viewpoint
 D.T. comments in a change in the O.O. through the history in which he,
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 it came to ~~Rembrandt~~. But always, the O.O. was to ~~create~~
 but always his spirit was critical. We acted in response to the D.K.'s efforts.
 spirit that was critical rather than creative.

We looked to corrupt His human servants. We counted on increasing the emotional

~~dissatisfaction of humans on the one hand, and~~ ^{among} ~~possessing their minds on the~~ ^{white coming to}

we looked to encourage every intense religiosity of
 other. How? By intense religiosity which would serve to warp the brains of
 the formal sort. If we came up short against
 few religions who were close to sanity, ~~but~~ we also
 many good humans. Corrupt enough of humankind and one could take over
 succeeded in warping the brains of many good humans
 who clung to a philosophical oxymoron, the belief that
 the remains. Such, at least, was the premise I had understood and served.

God was All-Good and All-Powerful. How that
 premise, ~~so that of God~~ ^{so that of God} ~~was~~ ^{was} ~~contradictory~~ ^{contradictory}, so
 so wholly incapable of explaining the ongoing contradictions
 of history, of existence, or, indeed, apparently
 meaning less waste tortured the host mind of

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3

Now, it might not be enough. I had to wonder if the O.O. was preparing a

future in which a religion he designed might be ready to prevail.

human kind for century after century.
All-Good and All-Powerful. Indeed!
~~So little except~~ Yes, we encouraged every
fundamentalist we could find. Of
all faiths and half-nourished creeds!
They would with all the intensity of those
who believe they are serving God when
indeed indeed they were nourishing
our cause — which was, I will put it simply,
to defeat human kind so long as it
remained the T.V.'s grudge creation,
yes, we were all for intense religiosity of
of the most mindless sort. Distort the
minds of humanity, and one could
corrupt their emotions. Accomplish
enough of that, and we
might be ready to take over the remains.

Now that had been ^{been} the premise
through many an age. It was the
underlying guide to our efforts, and we
did not restrict it to religious, all
sorts were our type, atheist, atheist,
actors, angels who were turning better — &
will not go through the usual pleads. The

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4

significant shift in our program as we
 approached the end of the 19th Century, was
 that I sensed our D.K. was preparing to develop
 a new religion designed for him, was he really to
 move from criticism to creation?

The undeveloped powers of perception, the animal residue of
 unfocused rage, and a tendency toward free-floating ill-will, this last a by-
 product of another miscalculation of the D.K. in developing his creation of the
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Biological history first then human
 history itself, replete with his blunders,
 imperfect creations, and living misperceptions

To repeat: Biological

and of
 7/12/04

Unplaced2 4/5/04

5

Begin pg one new page numbering
history first, then human history itself, is replete with His blunders, imperfect
creations, and living misproportions. *1 A, 2A, etc*

So, the Jews. One of His exceptional miscalculations. He gave so much of Himself to them. His divine Vanity vaulted with that project for a few centuries, after which He visited His disappointment and rage on them when they failed to meet the variety of His hopes—to be brilliant, not only war-like and more intelligent than other peoples, His—at the time—lesser creation.

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6

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As a corollary, it can be said that the Lord never forgave the Jews, ~~nor~~

altogether. They were dispersed, ~~then~~ hounded, and for the most part, ~~were~~

segregated. For centuries, He kept them poor ^{very much} and off the land. ^{He located} ~~They became~~
~~them in the other fundamental~~ ^{— money? They have}
^{so the D.K.}
a species of human not respected by those who worked the fields. He took so

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Unplaced2 4/5/04

8

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as well
(in part ~~out~~ of the ~~fear~~ of its sense that its own end was near *yes, defecated* somewhere

had to
within the temple grounds, the result ~~would be~~ a misery for the poor man. His

because *his animal* *now*
child would still be sick, ~~and~~ the benefits of the sacrifice could ~~not~~ take place.

The holy floor had been shit upon
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Where, precisely, had the act taken place?

view of
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Unplaced2 4/5/04

9

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of the Talmud studied by candlelight
in small little ghetto schools, no wonder
the sons of the modern age were often
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Unplaced2 4/6/04

1

Indeth pp 1-5 is one section.

p 6 19' ~~deleted~~ deleted.

pp 2-11 are separate + should have a 1a, 2a, 3a pagination

We had come to the conclusion that the D.K. was searching for a more reliable

organized ^{to suit his needs} ~~able~~ religion. Through the cons of evolution He had always paid attention

to the most viable of His animals until He gave up before the extent of the ^{relinquished such a concept} ~~numbers~~ ^{of this creation} ~~involved in~~ the gestations of certain ~~species~~ ^{numbers} that trillion-fold of insects in a billion-fold of species. The O.O. A. J. S.

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Endowing each winged mite with a ^{an insatiable} ~~deep enough~~ desire to prevail in its

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species produced all the abuses of over-motivation, which are so evident in

insect life. What, after all, have they accomplished to justify their prodigious

numbers?"

Much closer to myself, of course, are the D.K.'s elaborations of the two ^(my understanding) ^(indecision concerning)
religions — the ~~two~~ ^{Catholicism} ^{Protestantism}, the ^{Orthodox} ^{main branches of Christianity}. Indeed, He has hardly been able to decide

Unplaced2 4/6/04

2

~~between His Catholics and His Protestants, let alone all His experiments with~~

the Orthodox Jews ^{Reformed} and the modern Jews, with the schisms in Islam, the

~~varieties~~ ^{plethora of} sects in Buddhism, in Confucianism, and (all but lost by now) what was

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By 1895, a change had occurred, however, in the viewpoint of our

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of the follies, disproportions, errors, miscalculations, and sheer blunders of

the D.K., ^{that had commenced with} ~~yes, commencing in~~ (evolution and ^{burgeoned into} ~~burgeoning~~ with misjudgment

^{concerning} ~~when it came to~~ humankind. But, always, the O.O. maintained a ^{steadfast} ~~critical~~ spirit that

^{rather than a creative ethos} ~~was critical rather than creative.~~ We acted in response to the D.K.'s efforts.

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3

^{being}
We looked to corrupt His human servants. We counted on increasing the

^{man and women} thereby, we might come
emotional dissatisfaction among humans on the one hand, while coming to

^{One of our methods was}
possess their minds. ~~How~~ We looked to encourage every intense religiosity

^{most} (and organized) religious
of the formal sort. If we came up short against a few ^{religiosos} who were close

^{did} to saints, we also succeeded in warping the brains of many good humans ^{There} who

^{they were locked in a mosque, a synagogue or a church, churching} ^{elsewhere}
clung to a philosophical oxymoron, the belief that God was All-Good and All-

^{intrinsically} (serving as ^{a tool of the} ~~power~~)
Powerful. How that premise, so wholly incapable of explaining the ongoing
mind to contend with the

^{human} with all their concomitant
contradictions of history, of existence, of, indeed, apparently meaning less

^{marking}
~~waste~~ tortured the best minds of humankind for century after century. All-

^{looked to} Good and All-Powerful. Indeed! Yes, we encouraged every fundamentalist ^{(of rock has}

^{who are possessed}
^{Came to us, was our creed, all of you of rock hard}
we could find. ^{determined} ^{How intensely did they believe} ^{all the while they}
~~they were free~~ intensity of those who believed they were serving God when indeed they

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4

were nourishing our cause—which was, I ^{most} without it simply ~~our~~ ^{most} ~~cause~~ ^{our} ~~is~~ ^{is}
 to diminish the potentiality implicit in ^{achieved by the D.K.}
 humankind as long as it remained the ~~the~~ ^{the} ~~grandest~~ ^{grandest} creation. ^{Yes, we were}
 Of course we were
 all for intense religiosity of the most mindless sort. Distort the minds of
 (the resulting imbalance would)
 humankind and ~~one could~~ ^{one could} corrupt their emotions. Accomplish enough of that, the job
 well enough, ^{able}
 (and we might be ready to take over the remains—make it our Creation.

Now, this had been the ^{working} ^{of our leader} ~~premise~~ ^{premise} through many an age. It was the

^{Be certain, we did not restrict it}
 underlying guide to our efforts, and we did not restrict it to the religious. All
 to churches, ^{All sorts}
 sorts were our type, atheists, athletes, actors, angels who were turning ^{better}
 at the edges—

bitter ^{Bat} will not go through the alphabet. The ~~significant~~ ^{shift} in our

^{I began to sense}
 program as we approached the end of the 19th Century, ~~was that I sensed our~~

that ^{the might be} ^{expressly} ^{he} ^{ready}
 (O.O. was preparing to develop a new religion designed by him. Was a ready

to move from criticism to creation?

I could not conceive of his answer,
 but the ~~possibility~~ ^{possibility} was enough to
 cause ~~a~~ ^a ~~goal~~ ^{goal} ~~ded~~ ^{ded} of uneasiness. For
 who could know more about the game
 the curse, the pestilence of human nature
 itself than those of us who had worked
 through the centuries to make it so, who

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had believed with our developed skills 'to irritate all that was sore and misbegotten in the D.K.'s calculations and miscalculations. I had only to think of the undeveloped powers of perception, the animal residue of

the in men and ~~women~~ by now of unfocused rage, and a tendency toward (free-floating ill-will, this last a by-

the product of one more blunder by) product of another miscalculation of the D.K. in developing his creation of the

objective, higher level of (through) human. Given the need for this new upper animal, humankind, to survive (the

under grievous and often incalculable conditions, the D.K. had to endow ~~him~~ ^{man}

(and ~~her~~ ^{woman}, most certainly!) with a sense of self-importance crucial to their

survival. Once again, the balance (as it got it) and the sense of certainty, self-

(which we always encourage) righteousness and its concomitant envy (for the self-righteous cannot look

with equanimity upon the ~~success or~~ ^{worked as} good fortune of others) proved out of dependability in our favor as compound interest ^{on a banker.} balance. The D.K.'s powers in aesthetics and in varieties of creation were ^{many} it can be

described as ^{As I must} immense, but His strengths as a cosmic engineer were wanting. To repeat

emphasize once again, His problems even without our presence would not have been small, His method—endless trial and error, even the readiness to live with *

It is mistakes until he could correct them (and most certainly his outsize rages as a younger god) had compounded this multi-kilo de errors of biological development and then in human history.

the O.D. Do to re-balance such a badly-gled Creation after we had finished with correcting it further? ^{conquering and demystifying it further?}

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9

subverting the darker sense of existence we had ^(succeeded in insinuating) insinuated into human nature.

By promulgating ^{this} ~~this~~ ^{a blatant fiction} ~~fiction~~, a species of victory was seized by the D.K. ^{He} seize a species of victory. We, on our side, ^{have rarely} ~~have rarely~~ been able to eradicate this notion ^{from any (so many)} ~~from any~~ ^{our clients} ~~from any~~.

of the Christians we have captured. I think the ^(Maestro encourages us) ~~O.C.~~ chose the concept of ^{us} calling God the Dummkopf precisely to steel his own servants against the

reluctant admiration we do feel for the D.K.'s cleverness on this ^{one apocalyptic} ~~specific~~.

occasion, yes, The D.K. showed the Maestro and all of us that we work small while he wielded a ^{infinite} ~~infinite~~ sense of new possibilities.

^{At the same time} ~~As a corollary~~, it can be said that the Lord never forgave the Jews. ^{A mean} ~~He~~ sense of retaliation came forth. He deserted ~~the~~ ^{His first choice of people} ~~the~~ ^{He allowed them to be} ~~together~~. They were dispersed, hounded, and for the most part, segregated.

For centuries, He kept them poor and very much off the land. He located ^{He chose to} ~~them~~ ^{isolate them in the other} ~~those who were~~ ^{who were} ~~them in the other~~ ^{fundament—money!} ~~fundament~~ They became a species of human ^{not} ~~not~~.

respected by ^{hunters on/ in} ~~those who worked~~ the fields. So ^{that} ~~the D.K.~~ took much away from

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10

them. Yet the D.K. was, ^{at least} not ready to deprive them OR them them, yet not their intelligence, no, not that intelligence He had been at such

pains to develop. He could not bring Himself to raze that part of His early

and most ambitious human construction. He allowed them to develop their

the ^{their collected wisdom. It became} Talmud, ~~their~~ compendium of ~~legalistic nuance.~~ ^{praying for} ~~the poor man,~~ ^{their contribution to the beginnings of} jurisprudence itself. ^{let me give one example. Conceive} of a poor man, ^{praying to God for the} alleviation of his child's grave illness, ^{brought his best animal to the} that man ^{would bring his best animal to the}

temple for sacrifice, and the poor wretched beast, filled with all the ^{tremulous} ~~poor~~

~~wretched~~ worries of his master's concern for the child, ^{will be} was so affected that it will

defecated ^{move selfishly} (in part as well, out of the sense that its own end was ^{also} near), yes, would

defecated somewhere within the temple grounds, ^{cataclysmic} the result had to be a ~~miser~~

for the poor man. His child would ^{remain ill} still be sick, because the benefits of his

^{Not now. The beast had defiled the temple} animal sacrifice could now not take place. The temple had been defiled. ~~The~~ ^{Entry into the temple} ~~Entry into the temple~~ ^{ready to deal with the relative} degrees of sacrilege and the possibility of some exculpation, holy floor had been shit upon. But where? ^{Which, precisely, had the act}

~~It entered the temple ready to deal with the~~

Unplaced2 4/6/04

11

The question now became: Where exactly had the holy floor been ~~shut upon~~? Where, precisely, did the act take place? That was the nuance of the issue. Excrement on the very steps

of the sacrificial altar—a total loss! But if the animal had ~~only~~ ^{merely} been

incontinent at the approaches to the ^{temple} entrance, then depending on the precise

distance away from ~~the~~ sacred ground, variations could be found, partial

sacrifices, partial ^{benefices} ~~benefices~~. The nature of absolute law could ^{be modified} develop into

more subtle gradations of punishment and of easement. Such was the heart of the Talmud—the Holy Grail of liberalism.

the Talmud—^{retribution for} a search for balance in the measure of deeds and misdeeds. ^{the} twenty-six volumes of the Talmud were developed ^{over a} and the books were (thousand years of the Talmud studied by candlelight in foul little ghetto

schools—no wonder the Jews of the modern age were ^{so} ~~often~~ ready to become

^{exceptional} lawyers.

We had come to the conclusion that the D.K. was searching for a viable religion. Through the eons of evolution He had always paid attention to the most viable of His animals until He gave up before the extent of the numbers, that trillion-fold of insects in a billion-fold of species. The O.O. often remarks—"It got away from Him, didn't it? The balance between endowing each winged mite with a deep enough desire to prevail in its species produced all the abuses of over-motivation which are so evident in insect life. What, after all, have they accomplished to justify their prodigious numbers?"

Much closer to myself, of course, are the D.K.'s elaborations of the two main branches of Christianity. Indeed, He has hardly been able to decide

between His Catholics and His Protestants, let alone all His experiments with the Orthodox Jews and the modern Jews, with the schisms in Islam, the varieties in Buddhism, in Confucianism, and, all but lost by now, what was once the rich paganism of the Egyptians. In that direction He rarely looks by now. Technology and paganism appear to be incompatible.

By 1895, a change had occurred, however, in the viewpoint of our Maestro, or, so I suspected. Through the many centuries I had served in one or another capacity to the O.O., he had done his work in the main as a critic of the follies, disproportions, errors, miscalculations, and sheer blunders of the D.K., yes, commencing in evolution and burgeoning with misjudgment when it came to humankind. But, always, the O.O. maintained a spirit that was critical rather than creative. We acted in response to the D.K.'s efforts.

We looked to corrupt His human servants. We counted on increasing the emotional dissatisfaction among humans on the one hand, while coming to possess their minds. How? We looked to encourage every intense religiosity of the formal sort. If we came up short against a few relapses who were close to saints, we also succeeded in warping the brains of many good humans who clung to a philosophical oxymoron, the belief that God was All-Good and All-Powerful. How that premise, so wholly incapable of explaining the ongoing contradictions of history, of existence, of, indeed, apparently meaning less waste, tortured the best minds of humankind for century after century. All-Good and All-Powerful. Indeed! Yes, we encouraged every fundamentalist we could find. Of all faiths and half-nourished creeds! They worked with the intensity of those who believed they were serving God when indeed they

were nourishing our cause—which was, I will put it simply—to defeat humankind so long as it remained the D.K.'s grandest creation. Yes, we were all for intense religiosity of the most mindless sort. Distort the minds of humankind and one could corrupt their emotions. Accomplish enough of that, and we might be ready to take over the remains.

Now, this had been the premise through many an age. It was the underlying guide to our efforts, and we did not restrict it to the religiosos. All sorts were our type, atheists, athletes, actors, angels who were turning bitter—I will not go through the alphabet. The significant shift in our program as we approached the end of the 19th Century, was that I sensed our O.O. was preparing to develop a new religion designed by him. Was e ready to move from criticism to creation?

The undeveloped powers of perception, the animal residue of unfocused rage, and a tendency toward free-floating ill-will, this last a by-product of another miscalculation of the D.K. in developing his creation of the human. Given the need for this new upper animal, humankind, to survive under grievous and often incalculable conditions, the D.K. had to endow him (and her, most certainly!) with a sense of self-importance crucial to their survival. Once again, the balance was askew and the sense of certainty, self-righteousness and its concomitant envy (for the self-righteous cannot look with equanimity upon the success or good fortune of others) proved out of balance. The D.K.'s powers in aesthetics and in varieties of creation were immense, but His strengths as a cosmic engineer were wanting. To repeat:

Biological history first, then human history itself, replete with His blunders,
imperfect creations, and living misproportions.

So, the Jews. One of His exceptional miscalculations. He gave so much of Himself to them. His divine Vanity vaulted with that project for a few centuries, after which He visited His disappointment and rage on them when they failed to meet the variety of His hopes—to be brilliant, not only war-like and more intelligent than other peoples, His—at the time—lesser creation.

Given the eventual defeat of the Jews by the Romans (among whom *we* gained considerable traction) the D.K. withdrew much of His allegiance, but then, according to the O.O., He could hardly forgive the Jews for failing in such large part to recognize the dramatic gift He had given them. Could so many of them not perceive that He had chosen the Jews, yes, to embody His half-Son, half human to advance, to swell, to expedite the immense Vision

that He had for humankind? The O.O. constantly informs us that the crucifixion of Jesus had been no part of the D.K.'s expectation. To the contrary, Jesus was there to lead humankind into a vast restructuring of their inchoate and contradictory emotions. Instead, it had all gone wrong.

What followed was an event we do not discuss, nor even dare to think about. It was the D.K.'s ability on that occasion to save some species of victory, or, at least, of continuation, from the greatest defeat He had ever suffered vis-a-vis the Maestro. Yes, the D.K. actually conceived (out of the depths of His partial understanding of His creation, humankind) that one sentimental conceit was now most usable. The word could be disseminated through His Cudgels and through His less elevated human agents that Christ had died for all the sins of men and women—a beautifully effective means of

subverting the darker sense of existence we had insinuated into human nature.

By promulgating this fiction, a species of victory was seized by the D.K.

Our projects have never been able to eradicate this notion from any (so many)

of the Christians we have captured. I think the O.O. chose the concept of

calling God the Dummkopf precisely to steel his own servants against the

reluctant admiration we do feel for the D.K.'s cleverness on this specific

occasion.

As a corollary, it can be said that the Lord never forgave the Jews. Not altogether. They were dispersed, hounded, and for the most part, segregated.

For centuries, He kept them poor and very much off the land. He located

them in the other fundament—money! They became a species of human not

respected by those who worked the fields. So the D.K. took much away from

them, yet not their intelligence, no, not that intelligence He had been at such pains to develop. He could not bring Himself to raze that part of His early and most ambitious human construction. He allowed them to develop their Talmud, their compendium of legalistic nuance. If a poor man, praying for the alleviation of his child's grave illness, brought his best animal to the temple for sacrifice, and the poor wretched beast, filled with all the poor wretched worries of his master's concern for the child, was so affected that it defecated (in part as well out of the sense that its own end was near), yes, defecated somewhere within the temple grounds, the result had to be a misery for the poor man. His child would still be sick, because the benefits of his animal sacrifice could now not take place. The temple had been defiled. The holy floor had been shit upon. But where? Where, precisely, had the act

taken place? That was the nuance of the issue. Excrement on the very steps of the sacrificial altar—a total loss! But if the animal had only been incontinent at the approaches to the entrance, then depending on the precise distance away from the sacred ground, variations could be found, partial sacrifices, partial beneficence. The nature of absolute law could develop into more subtle gradations of punishment and of easement. Such was the heart of the Talmud—a search for balance in the measure of deeds and misdeeds. A thousand years of the Talmud studied by candlelight in foul little ghetto schools—no wonder the Jews of the modern age were often ready to become lawyers.

We had come to the conclusion that the D.K. was searching for a more reliable organized religion to suit His needs. Through the eons of evolution He had always paid attention to the most viable of His animals until He relinquished such a concept before the extent of the numbers involved in the gestations of certain of his creations, for example, that trillion-fold of insects in a million-fold of species. The O.O. often remarks—"It got away from Him. Endowing each winged mite with an ineradicable desire to prevail in its species seems to have produced many abuses of over-motivation. That is so evident in insect life. What, after all, have they accomplished to justify their prodigious numbers?"

Much closer to my understanding are the D.K.'s indecision concerning the organized religions—the Catholics, the Protestants, the Greek Orthodox Catholics, the Orthodox Jews, the Reformed Jews, the schisms in Islam, the plethora of sects in Buddhism, in Confucianism, and, (all but lost by now) what was once the rich paganism of the Egyptians. In that direction He rarely looks by ow. Technology and paganism are incompatible.

By 1895, a change had occurred, however, in the viewpoint of our Maestro. Or, so I suspected. Through the centuries I had served in one or another capacity to the O.O., he had functioned in the main as a critic of the follies, disproportions, errors, miscalculations, and sheer blunders of the D.K. that had commenced with evolution and burgeoned into His misjudgment concerning humankind. Invariably, the O.O. had maintained a critical spirit

rather than a creative ethos. We acted in response to the D.K.'s efforts. We looked to corrupt His human beings. We counted on increasing emotional dissatisfaction among men and women; thereby we might come to possess their minds. One of the methods was to encourage every intense religiosity of the most formal and organized sort. If we came up short against a few religiosos who were close to saints, we did succeed in warping the brains of many good humans. There they were, locked into a mosque, a synagogue, or a church, clinging to a philosophical oxymoron—the obtuse belief that God was All-Good and All-Powerful. That premise, intrinsically incapable of serving as a tool of the mind to contend with the contradictions of human existence, tortured the best minds of mankind for century after century. All-Good and All-Powerful. Indeed! Yes, we looked to encourage every

fundamentalist we could find. Come to us, was our creed, all of you who are possessed of reckless faiths and determined creeds! How intensely did they believe they were serving God when all the while they were nourishing our cause—which was, I must put it most simply—our cause is to diminish the potentiality implicit in humankind so long as it remains the grandest creation achieved by the D.K.. Of course, we were all for intense religiosity of the most mindless sort. Distort the minds of humankind and the resulting imbalance would corrupt their emotions. Accomplish the job well enough, and we might be able to take over the remains—make it our Creation.

Now, this had been the working premise of our leader through many an age. It was the underlying guide to our efforts. For certain, we did not restrict it to churchgoers. All sorts were our type, atheists, athletes, actors,

angels who were turning bitter at the edges—I will not go through the alphabet. But as we approached the end of the 19th Century, I began to sense that the O.O. might be preparing to develop a new religion designed expressly by him. Was he ready to move from criticism to creation?

I could not conceive of his answer, but the possibility was enough to cause a good deal of uneasiness. For who could know more about the bane, the curse, the pestilence of human nature itself than those of us who had worked through the centuries to make it so, who had labored with our developed skills to irritate all that was sore and misbegotten in the D.K.'s calculations and miscalculations. I had only to think of the undeveloped powers of perception, the animal residue of unfocused rage, and the tendency in men and women by now to free-floating ill-will, the product of one more

blunder by the D.K. in developing his creation of the human. Given the objective need for this new higher level of humankind to survive through grievous and often incalculable conditions, the D.K. had to endow man (and woman, most certainly!) with a sense of self-importance crucial to their survival. Once again, the balance as He set it was askew. The sense of certainty and of self-righteousness (which we always encourage) and its concomitant envy (for the self-righteous cannot look with equanimity upon the good fortune of others) worked as dependably in our favor as compound interest for a banker. The D.K.'s powers in aesthetics and in many varieties of creation were—it can be admitted—described as immense, but His strengths as a cosmic engineer were wanting. As I must emphasize once again, His problems, even without our presence, would not have been small.

His method—endless trial and error, even the readiness to live with His mistakes until He could correct them (and most certainly, His outsize rages as a younger god) had compounded His multitude of errors in biological development and then in human history. What then could the O.O. do to refashion such a boggled creation after we had finished with corrupting, corroding, and demoralizing it further? Yes, I was worried.

The Jews may have been one of His exceptional miscalculations. To them, He gave so much of Himself in the beginning. His Vanity vaulted with the early success of that particular project. Among ^htose early Hebrews [^]were so many first-rate, even exceptional warriors and prophets. Nonetheless, they failed over the centuries of their hegemony to meet the variety of His hopes—to be significantly brilliant, more valorous and more illumined than other peoples.

Given the eventual defeat of the Jews by the Romans (among which mighty stock we virtually had a surfeit of clients!) the D.K. withdrew much of His allegiance to His first choice. After the death of Jesus, whose presence had been the culmination of His [line cut off by fax—too close to margin!!] He was ready to visit His disappointment and rage on them. He could hardly

forgive the Jews for failing in such large part to recognize the dramatic gift He had given them (or so it was explained to us by the O.O.) Could so many of those Semites not be ready to perceive that He had chosen them, yes, His Jews, to receive His most exalted new conception, His Son, human by half, to advance, to swell, to expedite the immense Vision that He would instill in humankind? This vertiginous concept had failed! As the O.O. constantly informs us, the D.K. had been without any real intimation that Jesus would be crucified. That was His cosmic blindness. To the contrary, His expectation was that Jesus had been conceived to lead humankind into a vast and lovely restructuring of human emotions, a balm to all their inchoate and contradictory emotions. Instead, it had gone wrong.

What followed was an event the O.O. is not ready to discuss. Indeed, we rarely dare to contemplate the obvious fact that the D.K. had exhibited an ability on that occasion to retain some appearance of successful intention, even the illusion that the result had been a triumph. So He succeeded in great part by rallying from the deepest defeat He had ever suffered in His war with our Maestro. Yes, the D.K. actually conceived (out of the depths of His partial but real understanding of His creation, humankind) that a sentimental conceit would now be most usable. He could disseminate a new message through His Cudgels and certain quickly elevated human agents (apostles) that Christ had chosen to die in order to redeem all the sins of men and women—a most effective, even beautiful, means of subverting the darker sense of existence we had succeeded in insinuating into human nature. By

promulgating His fiction—a blatant fiction—the D.K. did seize a species of victory. We, on our side have rarely been able to eradicate this notion from our clients. I think the Maestro encourages us to call God the Dummkopf precisely to steel us against the reluctant admiration we do feel for the D.K.'s cleverness on this one apocalyptic occasion, yes, the D.K. showed the Maestro and all of us that we work small while He wields a mighty sense of new possibilities.

All the same, it must be said that the Lord never forgave the Jews. A mean sense of retaliation came forth. He deserted His first choice of people. He allowed them to be dispersed, hounded, and for the most part, segregated. For centuries, He kept them poor and very much off the land. He chose to isolate them in the other fundament—money! They became a species of

human who were not respected by hunters or those who worked in the fields.

That took much away from them. Yet the D.K. was, at least, not ready to

deprive them of their intelligence, no, not that intelligence He had been at

such pains to develop. He could not bring Himself to raze that part of His

early and most ambitious human construction. He allowed them to develop

their Talmud, the compendium of their collected wisdom. It became their

contribution to the beginnings of jurisprudence itself. Let me give one

example. Conceive of a poor man, praying to God for the alleviation of his

child's grave illness. That man will bring his best animal to the temple for

sacrifice, and the poor wretched beast, filled with all the tumultuous worries

of his master's concern for the child will be so affected that it will defecate (in

part, as well, out of the more selfish sense that its own end was also near),

yes, would defecate somewhere within the temple grounds. The result had to be cataclysmic for the poor man. His child would remain ill, because the benefits of his animal sacrifice could not take place. Not now. The beast had defiled the temple.

Enter the Talmud ready to deal with the relative degrees of sacrilege and the possibility of some exculpation. The question now became: Where exactly had the holy floor had been shit upon? Where, precisely, did the act take place? That was the nuance. Excrement on the very steps of the sacrificial altar—a total loss! But if the animal had merely been incontinent at the approaches to the temple entrance, then depending on the precise distance away from sacred ground, variations could be found, partial sacrifices, partial benefices. The nature of absolute law could be modified into more subtle

gradations of punishment and of easement. Such was the heart of the Talmud—the Holy Grail of liberalism!—a search for balance in retribution for misdeeds. The twenty-six volumes of the Talmud were developed over a thousand years, and the books were studied by candlelight in foul little ghetto schools—no wonder the Jews of the modern age were so ready to become exceptional lawyers.

FROM : nM

FAX NO. : 5084872136

Apr. 09 2004 01:46PM PB

FROM : JMWORDCRAFT

FAX NO. : 17186243782

Apr. 07 2004 01:56PM 21

Unplaced 2 4/7/04

*Barry P. L.
Delete page 1-7.*

~~We had come to the conclusion that the D.K. was searching for a more~~

~~variety of~~ ~~reliable~~ ~~organized religion to suit His needs.~~ Through the eons of evolution, the D.K.

He certainly
~~He~~ had always paid attention to the most viable of His animals ~~until He~~
encouraged them to develop and to proliferate.
Yet he had to relinquish the simplicity of such a concept
~~relinquished such a concept before the extent of the numbers involved in the~~

gestations of certain of his creations, for example, that trillion-fold of insects

in a million-fold of species. The O.O. often remarks—"It got away from

Him. Endowing each winged mite with an ineradicable desire to prevail in

its species seems to have produced many abuses of over-motivation. That is

so evident in insect life. What, after all, have they accomplished to justify

their prodigious numbers?"

FROM : nM

FAX NO. : 5084872136

Apr. 09 2004 01:45PM P9

FROM : JMWORDCRAFT

FAX NO. : 17186243782

Apr. 07 2004 01:58PM P2

Unplaced2 4/7/04

2

Was the D.K. now searching for a new religion or set of new religions designed to
Much closer to my understanding are the D.K.'s indecision concerning
how high his human creation must get to be
than the present?
the organized religions—the Catholics, the Protestants, the Greek Orthodox

Catholics, the Orthodox Jews, the Reformed Jews, the schisms in Islam, the

plethora of sects in Buddhism, in Confucianism, and *in Taoism, or* (all but lost by now)

what was once the rich paganism of the Egyptians. In that direction He rarely

now,
looks by ~~one~~ Technology and paganism are incompatible.

By 1895, a change had occurred, however, in the viewpoint of our

Maestro. Or, so I suspected. Through the centuries I had served in one or

another capacity to the O.O., he had functioned in the main as a critic of the

follies, disproportions, errors, miscalculations, and sheer blunders of the D.K.

which having
that had commenced with evolution, and *had by now* burgeoned into His misjudgments

concerning humankind. Invariably, the O.O. had maintained a critical spirit

FROM : nm

FAX NO. : 5084872136

Apr. 09 2004 01:31 PM P8

FROM : JMWORDCRAFT

FAX NO. : 17186243782

Apr. 07 2004 01:50 PM P2

Unplaced2 4/7/04

Was the D.K. now searching for a new religion or set of new religions designed to
Much closer to my understanding are the D.K.'s indecision concerning
how high his human creation more satisfactory than the present
the organized religions - the Catholics, the Protestants, the Greek Orthodox

Catholics, the Orthodox Jews, the Reformed Jews, the schisms in Islam, the

plethora of sects in Buddhism, in Confucianism, and *in Taoism or* (all but lost by now)

what was once the rich paganism of the Egyptians. In that direction He rarely

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which having *had by now*
that had commenced with evolution, and *had* burgeoned into His misjudgments

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FROM : nm

FAX NO. : 5084872136

Apr. 09 2004 01:31PM P9

FROM : JMWORDCRAFT

FAX NO. : 17186243782

Apr. 07 2004 01:59PM P3

Unplaced 4/7/04

3

rather than a creative ethos. We acted in response to the D.K.'s efforts. We

looked to ^{misdirect} corrupt His human beings. We counted on increasing ^{the sum of} emotional

dissatisfaction among men and women, thereby, we ^{could come closer} might come to possessing

their minds. One of ^{our more effective} the methods was to encourage every intense religiosity of ^{the} ~~the~~

~~the most formal and organized sort.~~ If we came up short against a few ^{humans}

^{individuals} ~~religious~~ who were close to saints, we did succeed in warping the ^{intelligence} brains of

^{of a good} many good humans. ^{You could find them everywhere} There they were, locked into a mosque, a synagogue, or

a church, ^{all} ^{one} clinging to a philosophical oxymoron—the obtuse belief that God

was All-Good and All-Powerful. That premise, intrinsically incapable of

serving as a tool of the mind ^{that could interpret} to contend with (the contradictions of human

existence, ^{did torment} ~~tormented~~ the best minds of mankind ~~for~~ century after century. All-

Good and All-Powerful. Indeed! Yes, we looked to encourage every

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4

fundamentalist we could find. Come to us, was our creed, all of you who are

possessed of ^{rock-hard} ~~rockless~~ faiths and determined creeds! How ^{much} intensely did they

believe ^d they were serving God when all the while they were nourishing our ~~cause~~

cause ^{It} ~~which was~~ I must put it most simply—our cause is to diminish the

potentiality implicit in humankind ^{yes, reduce the dimensions and vitality of} so long as it remains the ^{greatest} ~~grandest~~ creation

achieved by the D.K.. ^{So, of} Of course, we were ^(always going to) ~~all~~ for intense religiosity of the

most mindless sort. Distort the minds of humankind and ^{thereby} ~~the resulting~~

^(For imbalance is the beginning of rot.) ~~imbalance would corrupt their emotions.~~ Accomplish the job well enough,

and we might be able to take over ^{what was left and alter it into} ~~the remains~~ ^{make it} our Creation.

^{Through many an age}

~~Now,~~ this had been the working premise of our leader through many an

~~age.~~ It was the underlying guide to our efforts. For certain, we did not

^{our activities} restrict ~~it~~ to churchgoers. All sorts were ^{suitably} ~~our type~~, atheists, athletes, actors,

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angels who were turning bitter at the edges—I will not go through the

alphabet. But as we approached the end of the 19th Century, I began to sense

that the O.O. might be preparing to develop a new religion designed expressly

by him. Was ^{he} ready to move from criticism to ^{his} creation?

I could not conceive of ^{what the new form might be} ~~his answer~~ but the possibility was enough to

cause a ^{much} ~~good deal of~~ uneasiness. For who could know more about the bane,

~~the curse~~, the pestilence of human nature ^{itself} than those of us who had

worked through the centuries to make it so, ^{How long we} who had labored with our

developed skills to irritate all that was sore and misbegotten in the D.K.'s

^(not even to speak of his miscalculations—the)
calculations ~~and miscalculations~~. I had only to think of ~~the~~ undeveloped

powers of perception, ^{traps} the animal residue of unfocused rage, ~~and~~ the tendency

in men and women ^{to} ~~by now to~~ free-floating ill-will, the product of one more

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6

blunder by the D.K. in developing his creation of the human. Given the

objective need for ^{his} ^(higher animal life) this new higher level of humankind to survive through
^{of heat, cold, flood and dearth,}
 grievous and often incalculable conditions, ~~the~~ D.K. had to endow man (and

woman, most certainly!) with a sense of self-importance crucial to their

survival. Once again, the balance ^(as He set it) was askew. The sense of

certainty and of self-righteousness ^(which we ^{in our turn,} always encourage) and ^{the} its

^{engaging}
~~concomitant~~ envy (for the self-righteous cannot look with equanimity upon

^{for} ^{acquaintances} ~~the~~ good fortune ^{of others} ^{worked as dependably in our favor as compound}

^{serves} interest ^{for a banker} The D.K.'s powers in aesthetics and in many varieties

of creation ^(were once - it must) ~~were once~~ ^{described as} immense, but His ^{skills}

^{strengths} ~~strengths~~ as a cosmic engineer ^{will} were wanting. As I ^{must} emphasize once

again, His problems, even ~~without~~ our presence, would not have been small.

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7

His method ^{of} ~~A~~ endless trial and error, even the readiness to live with His

mistakes until He could correct them (and most certainly, His outsize rages as

a younger god!)

~~a younger god~~ ^a had compounded His multitude of errors in biological

which was then to be followed by
development ~~and then in~~ human history. What then could the O.O. do to

How did the O.O. look to

refashion such a boggled creation after we had finished with corrupting,

corroding, and demoralizing it further? ~~Yes~~, I was worried. *Yes*.

JewsUnplaced 4/7/04

Indelible - type in double space with most these page

The Jews may have been one of His exceptional miscalculations. ~~to~~

In the beginning / to them God's
 them He gave so much of Himself ~~in the beginning~~. His Vanity vaulted with

that
 the early success of ~~that particular project~~. Among those early Hebrews were

For a time, God loved them.

so many first rate, even exceptional warriors and prophets. Nonetheless, they
In His Enthusiasm, He spoke of them as the
"Chosen People" when they failed over the centuries of their hegemony to meet the variety of His hopes.
the D.K. withdrew much of his allegiance.
 to be significantly brilliant, more valorous and more illumined than other

~~peoples.~~

A good deal more was lost in

Given the eventual defeat of the Jews by the Romans (among which

certainly *Then, most certainly after*
 mighty stock we ~~virtually~~ had a surfeit of clients! ~~the D.K. withdrew much of~~

~~His allegiance to His first choice.~~ After the death of Jesus, whose presence

1 to 100 for an acceleration
 had been the culmination of His ~~fine cut off by tax too close to margin!!~~

in the development of a finer human ethos,
He could not keep from visiting (And His Rage.) No, He
 He was ready to visit His disappointment and rage on them. ~~He could hardly~~

JewsUnplaced 4/7/04

A- 2

~~could not~~ ^{so many of them had failed}
 (forgive the Jews for failing in such large part to recognize the dramatic gift

(At least, this is how it was presented)

He had given them (or so it was explained to us by the O.O.) Could so many

How could so many of them

(God-enriched)

His Son from

(selected among)

of those Semites not be ready to perceive that He had chosen them, yes, His ~~so~~ ^{have been} ~~leaked~~

one of this) and develop a) Could they not see that this was
 (Jews, to receive His most exalted new conception, His Son, human by half, ~~to be~~

(conceived and born to)

advance, to swell, to expedite the immense Vision that He would, ^{was ready to} instill in

(His own humans ^{had been} ~~were~~ ^{stupid and} ~~tragic~~ ^{much too} ~~stupid~~ ^{imprisoned} ~~in their~~ ^{in their} ~~own~~ ^{own} ~~picture~~ ^{picture})

humankind? This vertiginous concept had failed! As the O.O. constantly

reminds,

had so little

information, the D.K. had been without any ~~real~~ ^{intimation} that Jesus would be

stupid and
much too
imprisoned
in their
own picture

(rejected them ^{due to}

crucified. That was His cosmic blindness. To the contrary, His expectation

He had been too

full of the sentimental expectation)

was that Jesus ~~had been conceived to~~ ^{most} lead humankind into a vast and lovely

~~would~~

restructuring of human emotions, a balm to all ^{the} ~~their~~ inchoate and

feelings of humankind. ^{contradictory} ~~emotions~~ ^{instead} ~~it had gone wrong~~

JewsUnplaced 4/7/04

A- 3

shocking) however, was a surprise to our Maestro. ^{our Maestro} Indeed, ^{Left} What followed was an event the D.K. is not ready to discuss. ^{It is} it is a matter he will never discuss with any of us. ^{look} we rarely dare to contemplate the obvious fact that the D.K. had exhibited an ability on that occasion to retain some appearance of successful intention. The D.K. proceeded into the aftermath as if it ^{He could even offer} He could even offer ^{crucifixion} for Himself and His Son! even the illusion that the result had been a triumph. So He succeeded in great had all been planned by Him. ^{He even offered} He even offered the Crucifixion had not been a disaster, but a triumph. ^{the D.K. kept} the D.K. kept rallying from the deepest defeat He had ever suffered in His war with ^{occasions} occasions — succeeded in

our Maestro. Yes, the D.K. actually conceived (out of the depths of His

^{sometimes} partial but ^{of} real understanding of His creation (humankind) that a sentimental

^{could prove} conceit ^{would be able to} would now be most usable. He could disseminate a new message

through His Cudgels and ^{some} certain quickly elevated human agents (apostles) ^{some} to carry

~~they would carry the word in their travels.~~ Christ ^{that} that Christ had chosen to die in order to redeem ^{all} the sins of men and

^{yes, a sublime} women—a most effective, even beautiful, means of subverting the darker

sense of existence we had succeeded in insinuating into human nature. By

they
said
to all
who
would
listen

Jews Unplaced 4/7/04

A- 4

promulgating His fiction ^{this} ~~a blatant fiction~~ ^{was able to} the D.K. ~~and~~ ^{seize a species of}

victory. We, on our side ^{cannot even} ~~have rarely been able to~~ ^{altogether} eradicate this notion from

^{own} our clients. I think the Maestro encourages us to call God the Dummkopf

^{counter} precisely to ~~steel us against~~ the reluctant admiration we ^{have to} feel for the D.K.'s

^{ingenuity} ~~cleverness~~ on this one apocalyptic occasion, yes, ^{God demonstrated to} the D.K. showed the

Maestro and all of us that ^{while} ~~we work small~~ while He wields a mighty sense of

new possibilities, ^{that He is, when all is said, never a} ~~Dummkopf in part~~ ^{whole}

All the same, ^{it must be said that} the Lord never forgave the Jews. A

mean sense of retaliation ^{also from Him} ~~came forth~~ (He deserted His first choice of people.

^{His erstwhile people} He allowed them ~~to be~~ dispersed, hounded, and for the most part, segregated.

For centuries, He kept them poor ^{enclosed} and very much off the land. ^{Jews} Those ~~who were~~ ^{He chose to} determined to do well ^{in the world} against these odds were soon isolated ~~in another~~ ^{they were obliged to live} isolate them in the other ~~fundament~~ ^{money!} They became a species of ^{in another fundamental money!}

JewsUnplaced 4/7/04

A- 5

well-to-do periahs)~~human who were~~ not respected by hunters or those who worked in the fields.

How much that took away from the Jews. Yet the D.K.
 That took much away from them. Yet the D.K. was, at least, not ready to
 did not deprive them of everything. He would
 not strip
 deprive them of their intelligence, no, not that intelligence He had been at

such pains to develop. He could not bring Himself to raze that part of His

early and most ambitious human construction. He ^{even} allowed them to develop

their) of a thousand years of It kept
 their Talmud, the compendium of their collected wisdom. It became their
 their intelligence alive in the ghetto, it was a
 set of times that grew out of themselves, comments
 contribution to the beginnings of jurisprudence itself. Let me give one
 For what is civil law but a set of
 graded and measured responses to sacrifice upon
 example. Conceive of a poor man, praying to God for the alleviation of his
 He hopes to
 alleviate his sacrifice to his desire as a parent that
 child's grave illness. That man will bring his best animal to the temple for
 the man
 become the major donor

But (even if sympathetic to his master, will also be)
 sacrifice, and the poor wretched beast, filled with all the tumultuous worries

the his (Indeed the animal can become)
 of his master's concern for the child will be so affected that it will defecate (in

within the temple grounds. (Be it said;
 part, as well, out of the more selfish sense that its own end was also near;
 that the animal may also be quite aware
 that its own end is near—animals can be
 to

JewsUnplaced 4/7/04

A- 6

as perverse in contradictory emotion as any argument)
 In any case, whatever the beast's motives,
 but, yes, would defecate somewhere within the temple grounds. The result had to
 the result ~~looks to be~~
 catastrophic will be ~~doomed to~~
 be cataclysmic for the poor man. His child would remain ill, because the

Since the ~~benefit of his animal sacrifice~~ ^{can grow} could not take place. Not now. The beast had

defiled the temple.

The wise men who were to write the commentaries
 for the ~~were~~ ^{can grow} (never daring enough) to deal with
 Enter the Talmud ready to deal with the relative degrees of sacrilege.
 feeling sympathy
 they felt for the poor man and his sick child,
 and the possibility of some exculpation. The question now became: Where

precisely
 exactly had the holy floor had been shit upon? Where, precisely, did the act

^{might be able to}
 one ~~not~~ respect in judgement.

take place? That was the nuance. Excrement on the very steps of the

what? Examination shows that
 sacrificial altar—a total loss! But if the animal had ^{only} been incontinent at

In that case,
 the approaches to the temple entrance, then depending on the ^{exact} distance the

unhappy action had occurred
 away from sacred ground, ~~variation in the degree of sacrilege, partial~~

benefices. The nature of absolute law could be modified into more subtle

a new question: were there relative
 degrees of sacrilege? Could one
 conclude that the animal was
 in the temple grounds?

JewsUnplaced 4/7/04

A- 7 .

subtler categories of relative
~~gradations of punishment and of easement.~~ *There?*

SMX Such was the heart of the

Talmud—the Holy Grail of liberalism!—a search for balance in *scale of* retribution for *the same*

~~For a thousand years~~ *ones* misdeeds. The twenty-six volumes of ~~the~~ Talmud were developed over a

~~thousand years, and the books~~ were studied by candlelight in foul ~~little~~ ghetto

and so damnable able
 schools—no wonder the Jews of the modern age were so ready to become

lawyers
 exceptional lawyers.

by 1895 Naturally, *we had* as many
 clients among the Jews, proportionately
 speaking, as ~~any~~ among any other
 people.

Book IV

1.

With some uneasiness I now inform the reader of a summons from the Maestro that would take me away from Alois Hitler and his family on just the evening that he completed his apicultural purchases from Der Alte. Two complete Langstroth boxes (with supplies) were bought and a variety of tools, plus supplies of pollen and honey to feed his two just-acquired colonies through the winter, and these purchases were transported by Alois' dray and work-horse from Der Alte's bee-house to the Hitler home in Hafeld.

Through the eons of evolution, the D.K. had always paid attention to the most viable of His animals. He certainly encouraged them to develop and proliferate. Yet He had to relinquish the simplicity of such a concept before the extent of the numbers involved in the gestations of certain of his creations, for example, that trillion-fold of insects in a million-fold of species. The O.O. often remarks—"It got away from Him. Endowing each winged mite with an ineradicable desire to prevail in its species seems to have produced many abuses of over-motivation. That is so evident in insect life. What, after all, have they accomplished to justify their prodigious numbers?"

Was the D.K. now searching for a new religion or a set of new religions designed to nourish His human creation more satisfactorily than the

present organized religions? —the Catholics, the Protestants, the Greek Orthodox Catholics, the Orthodox Jews, the Reformed Jews, the schisms in Islam, the plethora of sects in Buddhism, in Confucianism, in Taoism, or, (all but lost by now) what was once the rich paganism of the Egyptians. In that direction He rarely looks by now. Technology and paganism are incompatible.

By 1895, a change had occurred, however, in the viewpoint of our Maestro. Or, so I suspected. Through the centuries I had served in one or another capacity to the O.O., he had functioned in the main as a critic of the follies, disproportions, errors, miscalculations, and sheer blunders of the D.K. which, having commenced with evolution, had by now burgeoned into His misjudgments concerning humankind. Invariably, the O.O. had maintained a

critical spirit rather than a creative ethos. We acted in response to the D.K.'s efforts. We looked to misdirect His human beings. We counted on increasing the sum of emotional dissatisfaction among men and women. Thereby, we could come closer to possessing their minds. One of our more effective methods was to encourage intense religiosity of the organized sort. If we came up short against a few luminous individuals who were close to saints, we did succeed in warping the intelligence brains of good many good humans. You could find them everywhere, locked into a mosque, a synagogue, or a church, all clinging to one philosophical oxymoron—the obtuse belief that God was All-Good and All-Powerful. That premise, intrinsically incapable of serving as a tool of the mind that could interpret the contradictions of human existence, did torment the best minds of mankind

century after century. All-Good and All-Powerful. Indeed! Yes, we looked to encourage every fundamentalist we could find. Come to us, was our creed, all of you who are possessed of rock-hard faiths and determined creeds! How much, they believed, they were serving God when all the while they were nourishing our cause.

I must put it most simply—our cause is to diminish the potentiality implicit in humankind, yes, reduce the dimensions and vitality in the greatest creation achieved by the D.K.. So, of course, we were always gung-ho for intense religiosity of the most mindless sort. Distort the minds of humankind and thereby corrupt their emotions. (For imbalance is the beginning of rot.) Accomplish the job well enough, and we might be able to take over what was left and alter it into our Creation.

Through many an age, this had been the working premise of our leader, the underlying guide to our efforts. For certain, we did not restrict our activities to churchgoers. All sorts were suitably, atheists, athletes, actors, angels who were turning bitter at the edges—I will not go through the alphabet. But as we approached the end of the 19th Century, I began to sense that the O.O. might be preparing to develop a new religion designed expressly by him. Would he be ready to move from criticism to his creation?

I could not conceive of what the new form might be, but the possibility was enough to cause much uneasiness. For who could know more about the pestilence of human nature than those of us who had worked through the centuries to make it so. How long we had labored with our developed skills to irritate all that was sore and misbegotten in the D.K.'s calculations, not

even to speak of His miscalculations—the animal residue of unfocused rage, the tropism in men and women toward free-floating ill-will, the product of one more blunder by the D.K. in developing His creation of the human.

Given the objective need for His new higher level of higher animal life to survive through grievous and often incalculable conditions of heat, cold, flame, and death, the D.K. had to endow man (and woman, most certainly!) with a sense of self-importance crucial to their survival. Once again, the balance (as He set it) was askew. The sense of certainty and of self-righteousness (which in our turn, we encourage) and the ensuing envy (for the self-righteous cannot look with equanimity upon good fortune for others—particularly for their friends and acquaintances) worked as dependably in our favor as compound interest serves a bank. The D.K.'s powers in aesthetics

and in many varieties of creation were once—it must be admitted—immense, but His skills as a cosmic engineer were wanting. As I will emphasize once again, His problems, even without our presence, would not have been small. His method of endless trial and error, even the readiness to live with His mistakes until He could correct them (and most certainly, His outsize rages as a younger god!) had compounded a multitude of errors in biological development which was then to be followed by human history. How did the O.O. look to refashion such a boggled creation after we had finished with corrupting, corroding, and demoralizing it further? I was worried. Yes.

The Jews may have been one of His most exceptional miscalculations. In the beginning, He gave so much of Himself to them. God's vanity vaulted with that early success. Among those early Hebrews were exceptional warriors and prophets. For a time, God loved them. In His Enthusiasm, He spoken of them as the "Chosen People. When they failed, therefore, to meet the variety of His hopes, the D.K. withdrew a crucial portion of His allegiance.

A good deal more was lost in the eventual defeat of the Jews by the Romans (among which mighty stock we certainly had a surfeit of clients!) Then, most certainly, after the death of Jesus, whose presence had been the culmination of His Hopes for an acceleration in the development of a finer human ethos, He could not keep from visiting His disappointment on them. (And His Rage.) No, He could not forgive the Jews. So many of them had failed to recognize the dramatic gift He had given them. (At least, this was how it was presented to us by the O.O.) How could so many of those God-enriched Semites not have been ready to perceive that He had selected His Son from among them, yes, selected one of His Jews, to receive and develop a most exalted new conception. Could they not see that this was His Son,

human by half, conceived and born to advance, to swell, to expedite the immense Vision that He was ready to instill in humankind? This vertiginous concept had failed! His own humans had been retrograde, stubborn, stupid, and much too imprisoned in their own piety! As the O.O. constantly reminds us, the D.K. had so little intimation that Jesus would be rejected, then crucified. That was due to His cosmic blindness. To the contrary, He had been too full of the sentimental expectation that Jesus would lead humankind into a vast and most lovely restructuring of human emotions, a balm to all the inchoate and contradictory feelings of humankind. It had all gone wrong.

What followed, however, was a shocking surprise to our Maestro. Indeed, it is a matter he will never discuss with any of us. Left to ourselves on this matter, we rarely look to contemplate the obvious. It is that the D.K. exhibited an ability on that occasion for which the Maestro had been unprepared. The D.K. proceeded into the aftermath as if it had all been planned by Him. He could even offer the illusion that the crucifixion had been a triumph for Himself and His Son. So He succeeded, and the Crucifixion had not been a disaster but a triumph! So, the Dummkopf—most improperly named on this occasion—succeeded in rallying from the deepest

defeat He had ever suffered in His war with our Maestro. Yes, the D.K. actually conceived (out of the depths of His partial but sometimes real understanding of His creation, of humankind) that a sentimental conceit could prove usable. He would be able to disseminate a new message through His Cudgels and quickly elevated some human agents (apostles) to carry the word in their travels. Christ, He said to tell all who would listen, had chosen to die in order to redeem the sins of men and women—a most effective, even beautiful, yes, a sublime means of subverting the darker sense of existence we had succeeded in insinuating into human nature. By promulgating His fiction—this blatant fiction!—the D.K. was able to seize a species of victory. We, on our side cannot even eradicate this notion altogether from our own clients. I think the Maestro encourages us to call God the Dummkopf precisely to counter the reluctant admiration we have to feel for the D.K.'s ingenuity on this one apocalyptic occasion. Yes, God demonstrated to the Maestro and all of us that while we work small, He wields a mighty sense of new possibilities, that He is, when all is said, never a Dummkopf in whole.

All the same, the Lord never forgave the Jews. A mean sense of retaliation also came forth from Him. He deserted His first choice, He

allowed His erstwhile people to be dispersed, hounded, and for the most part, segregated. For centuries, He kept them poor, enclosed, and very much off the land. Those Jews who were determined to do well in the world against these odds were obliged to live in another fundamēt—money! They became a species of well-to-do pariahs not respected by hunters or those who worked in the fields. How much that took away from the Jews. Yet the D.K. did not deprive them of everything. He would not strip them of their intelligence, no, not that intelligence He had been at such pains to develop. He could not bring Himself to raze that part of His early and most ambitious human construction. He even allowed them to develop their Talmud, their compendium of a thousand years of collected wisdom. It kept their intelligence alive in the ghetto, it was a set of tomes that grew out of themselves, commentary upon commentary, until the Talmud became the major donor to the beginnings of jurisprudence itself. Fo what is civil law but a set of graded and measured responses to sacrilege?

Conceive of a poor man, praying to God. He hopes to alleviate his child's grave illness. So great is his desire as a parent that the man will bring his best animal to the temple for sacrifice. But the poor wretched beast, even

if sympathetic to his master, will also be filled with all the tumultuous worries of the master's concern for his child. Indeed, the animal can become so affected by such sympathy that it will defecate within the temple grounds. (Be it said: The animal may also be aware that its own end is near—animals can be as perverse in contradictory emotion as any human!) In any case, whatever the beast's motives, the result looks to be catastrophic for the poor man. His child will be doomed to remain ill, since the sacrifice cannot now take place. Not now. The beast has defiled the temple.

The wise men who were to write the commentaries for the Talmud were ready, even daring enough, to deal with the relative degrees of sacrilege. Feeling sympathy for the poor man and his sick child, they looked for the possibility of exculpation. The question now became: Where, precisely, had the holy floor been shit upon? That was the nuance one might be able to respect in judgment. Excrement on the very steps of the sacrificial altar—a total loss! But what if examination showed that the animal had only been incontinent at the approaches to the temple entrance? In that case, depending on the exact distance the unhappy action had occurred away from sacred ground, could some exemption be allowed? The nature of absolute law

could be modified into more subtle categories of relative punishment and some easement. There was the heart of the Talmud—the Holy Grail of liberalism!—a search for balance in the scale of retribution for one's misdeeds. For a thousand years, these twenty-six volumes of Talmud were studied by candlelight in foul ghetto schools—no wonder the Jews of the modern age were so ready and so damnably able to become lawyers, exceptional lawyers. Naturally, by 1895, we had as many clients among the Jews, proportionately speaking, as among any other people.