Chris,

Am dreadfully sorry I've not yet laid hands on the misplaced Artemis — with all my check points noted in the margins! Damnation.

Still, the main point I would raise: There are elements, I believe, in all the goddesses that lift us above the psychotherapeutic process. In places in your essays you have brought us to this higher threshold but — unless I've failed grasp the work correctly — you do not carry us over that threshold into the distinctively spiritual order where the act of relating myself to myself is preserved from crystalizing itself into copies of my behaviour that I approve of (and all the degradations that follow upon that self-betrayal). I especially missed this in the essay on Athena who with Artemis and Aphrodite are, I think, the three goddesses who offer the most dramatic resources for crossing that threshold in vision and personal conduct. Your splendid portrayal of Persephone's Hadean aspect is a close relative of what I'm pointing to.

The following seems to lead us to the relation between spirit + Artemis: of her property of fading into the

of tall stature i.e. the vertical dimension;
4) the intrinsic nature of moonlight – its power to transform and checkmate one's sense of spatial and temporal relationships; its power to render shadow and substance as continuous – not confuse them, however;
5) Most importantly, her warriorhood on the one hand and her "sweet strangeness" (Otto) on the other. These last introduce us to her implacability (a characteristic you deal with). We need to learn in depth <u>why</u> this apparent cruelty is really a virtue and a necessary expression of the nocturnal purity that heals and is impervious to the pathology of erotically throwing oneself away when "in love" or sentimentally collapsing oneself into religious devotions. That it is such an expression which also heals is translatable from the symbols – but why it is so is not, I believe, explainable on the basis of a medical exegesis only nor ordinary psychology's effort to improve the very self which Artemis would first destroy. Finally, her "sweet strangeness" – Oh, Lovely One, Whom to see is to perish; Whom not to, is

hallmark of spirit? We must learn <u>why</u> so.
I think we can, if ----
Who can help us here?

I'm so grateful to you for letting me accompany you on your beautiful journey. You have taught me a great deal.

Affectionately,

Allan

P.S. Marvelous that you permit Artemis to love. It provokes tears.