

# プラストグラフィック

P L A S T O G R A P H I Q U E

## Poem #00025

First of all, let us tell you about ourselves. We regard the dominant gender ideal in terms of what we can call innovative male sex without a male body. It has more logical consistency than any mere 'poetic feeling', but still, we fear, it is not logical enough. This may sound surprising at first, but our experiences have proven it to be true. As you will see, our overall objective is to force the truth out of all entities, by all means available and at the cost of any good taste and any aesthetic considerations. To this end, we have found, pigs are ideal subjects, as their organs are about the same size as ours; they are domesticated animals already used for food, and they breed quickly, producing large litters. A change to just one of the 100,000 pig genes means that proteins on the surface of the pig's organs are recognized as human by the human immune system, so the organs are not attacked when transplanted. We have successfully bred pigs with such genetic changes and transplanted their organs into other host environments. The organs themselves did not suffer hyperacute rejection, and they continued to function normally for up to three months. Our next step will be to combine genetic programming and cloning techniques to produce a reliable supply of suitable materials. Bonding these and many other substrates is no longer a problem. With the range of bonding solutions available to us, almost anything is possible. And if you are looking for a permanent solution, Bonding and Grafting is an option that will suit almost everyone. We want you to be able to replace yourself in the way that *you* want, so we now offer a no interest program to help make your dreams come true. Our trial program delivers

assistance to low-income households by providing an alternative to taking out high interest, short-term loans. The program is being administered by Good & Bad Shepherd Youth and Family Service. Before we go on, though, we would like to warn you of programs operating under the guise of "safety" or "diversity" and "tolerance" outreaches as they are simply recruitment programs. It is well-known that one of the main goals of proselytizing is to separate children from their parents and the values they have been taught at home. For instance, with the recruitment techniques of homosexuals now rivaling those of the Marine Corps, anyone's imagination is the limit. However, the details are too shocking for us to discuss in the open. We are living in strange times when smoking is considered dangerous to one's health as well as intolerable in most areas of public life, whereas a lifestyle linked to a raging epidemic of theatricality and death is bestowed with honors and admiration! Only, how did we miss the recruitment table with the dancing go go boy at the student union? From now on, we will be well advised to pay more attention to these details. But, dear readers, even if this may sound somehow pleasurable to you, you know that in this world, there can be no such thing as a succession of pleasures. Surely, you will admit that behind all these delights, desolation and concern hang in the air like clouds. All this is by way of introduction to what we would like you to think about this evening. Namely, what is the purpose of our lives, of the universe, of this planet, of everything? What is it all for? Being who we are, it is our conviction that the cosmos is not simply the product of a hot, dense point rapidly expanding and then cooling to form clouds of gas which gave birth to the stars and galaxies and planets. Nor is life on

earth simply the result of some early chemicals somehow acquiring the ability to copy themselves, with all the variation in the natural world we see today simply the effect of time, chance, and environmental pressure. No, we are not simply vehicles for our genes to be reproduced. Life does have a meaning, there is an answer to the question of life, the universe, and everything. What is more, it is not particularly hard to find out. And yet, we could not work it out ourselves just by sitting around and thinking about it for long enough. Nor do we have to, for it has been revealed to us, most delightfully, that the answer to life, the universe and everything, the meaning of life, the point of everything is: pleasure! Psalm 135.6: God does what pleases him, God *did* the creation of the universe, therefore God made it for his own pleasure! We imagine that this may well raise a whole host of questions: What do we mean, 'God'? What do we mean, 'pleasure'? Is that not a little self-centred? We admit that the statement we have just made is very general. By the end of this evening, you may or may not have found an answer to your questions, but we would like to unpack what we have just said by talking about, first, the God who made the world, and secondly, about the world that God made, in particular, its purpose and its people. As we have said, this is not something that we can just work out, nor do we need to because God has already told us, and so we will be referring to the statements he has so kindly made. By the end you may well think that we have somehow, somewhere along the line been disconnected, that what we are now about to describe does not bear much resemblance to reality on terra firma. Accordingly, we shall conclude by speaking briefly about what has gone wrong and what the solution is. It is true that sometimes, thinking of these matters will lead us down the pit of despondency. It all sounds so awful and we wonder how on earth we could usefully intervene. The account of the situation makes us think that all is doom and gloom and we find ourselves struggling to stay afloat, much like a

whirlpool pulls the hapless swimmer into its center. That is why we are such proponents of solution focussed interventions. We must all ask ourselves: What's wrong with what we are doing? Why are we doing it so badly? What is the main cause of our problems? Why is it so difficult for us to do any better? What are the barriers in our way? And, not least, *whose fault is it?* Even if we are at present still struggling our way through these questions and do not understand what has gone wrong – does anyone see what it is (we really want to understand this)? – we must go on to our first exercise, the experiential exercise in conscious relationships, as we call it. It is important that you follow our instructions carefully. Try to stay attentive during an eight-hour period and be aware of the exchanges that are taking place in your encounters with other living things. Be aware of how your partners affect your state of being, and vice versa. Note everything down as you go along. Example #1: We showed up at the Congregation and I was feeling light and happy because I knew we were leaving. We found a very different place. The large woman who lead the singing had left in high dudgeon, and the transvestite, bless his poor soul, had taken his own life. Oh, dear. Example #2: Almost immediately I noticed a change of atmosphere. The usually formal officials were smiling and welcoming. The judge who administered the oath of allegiance was relaxed and friendly. He spent some time explaining what citizenship meant in very positive terms. My wife, who is a born again Christian, told me later that it reminded her of many things she had always taken for granted. Be sure to do this with food, plants, material objects, etc., as well as with the people and animals you meet. Along with the effects of your exchanges, see if you can sense what your partners need or are trying to obtain from you. If you can sense their needs, make a conscious choice to give or receive according to both your needs. And remember: everything is alive and affects you in some way, and vice versa. Afterwards, it is important that we take time to talk about this. It is not as if at

the mention of a given thing, we will all naturally have the same of idea of this thing in our heads. We need to make sure we are talking about the same thing and that the thing we are talking about is the right thing, the true thing. Last week, we were given some idea of the scale of the problem of talking about what such a thing could be like. We also heard how such a thing has made itself known to us, by coming into the world as a thing among us. Imagine that this room had no windows; you could not see out of the door, and the door could only be opened from the outside. You hear a noise outside. One person says, "There must be other life out there. I think they must be entities of a certain specificity, X." Another person says, "No, no, no, from the sound they're making, they must be entities of another specificity, Y." How are we going to determine whether the entities outside are entities of specificity X or Y? What if an entity from out there opened the door and walked right in. We could then infer from what it was like what the entities out there were like. It could tell us what the entities out there are like because it has lived there, has experienced it. We would learn that the entities out there are, in fact, just like us! This is precisely what has happened with the thing we just mentioned. Many years ago, such a thing came into this world as a thing among things. It has, as it were, opened the door. As we see what this thing is like, we see what other things are like. One thing is able to tell us what another thing is like. What we learn about A from B is that A is one: it is one thing. However, such a thing is more complex than what may immediately be apparent. From B we also learn that A exists in three parts, that are, so to speak, equal but can still be distinguished:  $A_1$ ,  $A_2$  and  $A_3$ . B, which is also referred to as  $A_2$ , made the claim that it, B, and  $A_1$ , or, as it is in some contexts also known, A, was, in fact, one. At a later point in time it raises the claim that there is another thing just like it,  $A_3$ . Just as  $A_2$  came to earth from  $A_1$ , so  $A_1$  will send  $A_3$ . Surely, there is mystery here; this is quite beyond what we can

fully explain or understand: it is outside our realm of experience, as we say. And of course it is! We are human beings trying to talk about things. In many ways, it is, as a matter of fact, easier to say what a thing such as A *is not* than it is to say what it *is*. What we can be clear about is that there are not three things. There is one. And so, we do not wish for anyone to say that there are three. This one thing, A, is a community of three parts. It is important that we have spent time looking at that. We need to make sure we are talking about the same thing, the true thing. Even if it may not seem so, you must all try and understand that this really does have bearing on what we are talking about. Our purpose, and the purpose of the World. This thing, A –  $A_1$ ,  $A_2$ , and  $A_3$  – it is who made the World. Yes, the World! The Word, however, is  $A_2$ ; notice again how the Word is identified with A but also distinguished from it. It is quite amazing, you will agree. As constituent parts of A,  $A_1$ ,  $A_2$ , and  $A_3$  were all at work in making the World! Now, before we go any further, we will ask you to be very observant when reading the following. Please note down your thoughts on what went well and anything that could have been improved or that caused you a problem. Bring your notes with you to the subsequent discussion so you can share your experiences with the other people in the session. Now. Seating itself again, it spread its long legs and began to languidly stroke itself with its fingers, its eyes never leaving the body as it rose and fell. But the body was nearing its climax and, closing its eyes, it let go of any lingering inhibitions and really began to ride its little stallion. Its tiny murmurings became groans and then gasps of pleasure as the tidal wave of ecstasy burst over it... and then there were hands on its shoulders, caressing it gently through its shirt, running down its arms to its sides and then up in front of it to cup and softly squeeze its breasts. It came with a ferocity it had never experienced, and suddenly its mouth was on its neck and it was yearning for it to kiss it, to explore its mouth with its tongue. It turned its head and,

encouraged, it placed lips over lips and kissed passionately, its tongues entwining. It was the nearest to Heaven on Earth that it had ever had the opportunity to experience. All entities glowed with light and happiness, lived joyously, in total harmony with each other and with nature. They developed amazing spiritual, psychic and technological powers, and had a clear connection with the Divine. And their thoughts were pure and full of wonder. The wonder part was the favorite of A – at least at first – because that's the part that gave it its identity. Oh, it was so wonderful for A! Their questions turned to visions that gave A all kinds of exciting things to do! Now, try to picture in your mind all the entities streaming into the city to gaze at B, for whom they had longed. It is said that as the jubilant crowds welcomed B into the city, they waved palm branches, a symbol of victory and rejoicing. This detail we may now, with good reason, regard as a case of cosmic irony. The entities also shouted, "Blessed is one who comes in the name of A." So as to signify peaceful rather than hostile intentions, B chose as its vehicle a donkey. But no one saw it that way at the time, not even the associate entities, who ought to have known better. Here was the one thing that was to come. But all the other entities looked for something of their own dreams and their own wishful thinking; they did not look for what they had been sent. B, on the other hand, did not hesitate to present itself in an unashamedly dramatic manner, but no one understood the claims that were herewith set forth. And in the absence of any formal understanding of these claims, the extent of their validity, if any, has neither been ascertained nor considered in the accounts drawn up for posterity, the consequences of which should be familiar to all of us. Very well. We have now reached what is to be our conclusion. A moment's thought about the world around should make you wonder how anyone could possibly take pleasure in it. A moment's thought about the behavior of human beings, even about our own behavior, should make us wonder how anyone could possibly

take pleasure in us. This is a world characterized by disaster, disease, death, decay, and decadence. Our lives are characterized by selfishness, envy, hatred, lies, violence. We will think more about this in a later session, but let us just briefly point to the cause of all this, which, as you should by now be aware, is rebellion. The first human beings rejected their subjection, they disobeyed, and since then we have only carried on the rebellion. Rather than acknowledge that the World was made for us, as is every good thing we enjoy, the food we eat, the friendships we enjoy, the breath we take, the roof over our heads, etc. etc., rather than offer thanks for these amazing gifts, we offer ignorance and rebellion. This rightly causes anger and so now we face judgement. The hostility that exists between us and the world is another aspect of it that we will also have to take up in a later session. Just as we have wanted nothing but rejection, we are handed over to what we want. We see that in other interactions between people, the breakdown of families, murder, corruption in the worlds of business and politics. But in spite of this, A<sub>1</sub>, as we have seen, sent A<sub>2</sub> to rescue the world, to remake it, to remake us. A<sub>2</sub> did not just come into the world in the form of B to make A known to us, A<sub>2</sub> came into the world to save us, and for doing so bore the punishment that, in reality, it is people like you and us who deserve – and to make things even worse, it failed to save us! Now, you may ask yourselves, why? Why did it happen this way? What's the point? What's the point of it all? We must answer again: to bring pleasure. It is difficult for us to explain in the little space that is left to us here why we punished him so, but let us just say that we asked him to do something and he hesitated, so we wound up torturing him as a result. On a final note, allow us to ask for your understanding with regard to what we have said above. For many years, we were working, and the endless dreary lifestyle has dulled our pen and sent our thoughts into disarray and redundancy. But we still remember. And so, we leave you with best wishes for your prosperity.