

no 00011, apr. 2005	
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PLASTOGRAPHIQUE

journal of metabolism & metametabolism

non-poem #00021

Yes, names are important in God's eyes, and he put in man the desire to identify people and things by means of names. Thus angels, people, animals, as well as stars and other inanimate things, have names. Would it be consistent for the Creator of all these things to leave himself nameless? Of course not!

non-fiction #00021

And so you will be presented with several statements, each followed by either one or two questions. We are interested in knowing your opinion about these particular acts, performed under these specific sets of circumstances. While reading, assume that everything stated is true and do not add any information. Please read through each statement once and then answer the questions by checking the appropriate boxes. We ask that you complete each question without interruption. Participating in the test is quick and easy. Before you begin, it is important that you read the following information. It describes the test and the conditions under which you should take it. The test asks you to answer several hypothetical questions. Please assume that all information in the scenarios is true, and please do not make any additional assumptions. Even if the assumptions seem unreasonable, you must accept them. Please do not discuss the questions with anybody else, or consult any texts or outside material, while you are taking the test. Before the test begins we would like you to answer some general background questions. Your answers to these questions, along with your answers to the test questions, are kept strictly confidential. **IMPORTANT:** In taking the test, you are personally

prepared to accept the answers you give even if, upon completion, you find your answers puzzling or disturbing. If you do not accept this responsibility, please do not proceed. Further, in our reporting to you results of any test that you take, we will mention possible interpretations that have a basis in research done with more elaborate versions of these tests. However, we make no claim for the validity of these suggested interpretations. If you are unprepared to encounter interpretations that you might find objectionable, please do not proceed further. I AM AWARE OF THE POSSIBILITY OF ENCOUNTERING PERSONAL CHALLENGES WITH MY ANSWERS TO THE TEST, AS WELL AS POSSIBLE DISAGREEMENTS WITH THE INTERPRETATIONS OF MY TEST. KNOWING THIS, I WISH TO PROCEED. Before you begin, we will need to collect some basic information.

- (1) Age: _____
- (2) Sex: Male Female
- (3) Ethnicity:
 - American Indian/Alaskan Native
 - Asian/Pacific Islander
 - Hispanic
 - White non-Hispanic
 - Black non-Hispanic
 - Multiracial
 - Other
 If other, please specify: _____
- (4) Education (highest degree):
 - Elementary School
 - Middle School
 - Some High School
 - High School Graduate
 - Some College
 - Bachelor's Degree
 - Master's Degree

- Graduate Degree
- (5) Occupation:
- Administrative Support
 - Education: Postsecondary
 - Education: Primary, Secondary
 - Education: Other
 - Faith-Related Work
 - First Responder: Police, Fire Dept., Other
 - Health Care
 - Home and Family
 - Legal Work
 - Manufacturing
 - Military
 - Non-Profit
 - Public Policy
 - Student
 - Services or Personal Care
 - Unemployed
 - Other
- (6) In what country do you currently live?

- (6a) Is this where you spent most of your childhood (up to age 18)? Yes No
If not:
- (6a-i) Where did you spent most of your childhood?

- (6a-ii) What country do you most closely identify with? _____
- (7) What is your native language?
- English
 - Arabic
 - Bengali
 - Chinese
 - French
 - German
 - Hindi
 - Japanese
 - Korean
 - Malaya/Indonesian
 - Portuguese
 - Russian
 - Spanish
 - Urdu
 - Other
- (8) How many siblings do you have, (NOT including yourself)? _____

- (9) Are you married? Yes No
- (10) How many children do you have? _____
- (11) Have you ever taken any courses on moral philosophy? Yes No
- (12) Please estimate how many books you have read on moral philosophy or moral reasoning: _____
- (13) What religious background did you grow up with, if any?
- Buddhist
 - Christian (Orthodox)
 - Christian (Catholic)
 - Christian (Protestant)
 - Christian (Other)
 - Hindu
 - Jewish
 - Muslim
 - Sikh
 - None
 - Other
- (14) What religion do you currently identify with, if any?
- Buddhist
 - Christian (Orthodox)
 - Christian (Catholic)
 - Christian (Protestant)
 - Christian (Other)
 - Hindu
 - Jewish
 - Muslim
 - Sikh
 - None
 - Other
- (15) How religious are you currently?
-
- Not at all Somewhat Very

fiction #00021

To be completely paralyzed / by a love that does not exist / to cry at the sight of poverty / Who wants this delight of sadness / Who wants everything to turn to ashes / that is to be burned once more / Who wants this certainty that there is / no salvation and no comfort / Who wants these stops in the night / this second / when one turns around / these pa-

rades that trample everything to peace / these guest performances from the valley of misery / these mirrors that always mirror a dream / One says to oneself that one / will never return / to that which hurt so much / Who wants so much time to pass / That it is not until the end / one gets up / through the falling days of life?

poem #00021

Recipe for a Standard Plastic Explosive

METHOD A

Ingredients:

- 20 ml gasoline
- 5-10 plastic bags
- 10 ml oil or starter fluid
- 50 ml beaker or glass bowl
- gunpowder, guncotton or acetone hydrogen

Procedure:

- I. Pour gasoline in glass container.
- II. Add bags to gasoline and dissolve until fairly thick viscosity like melted marshmallow.
- III. Add oil.
- IV. Add bags again until very thick.
- V. Add the guncotton and mix well.
- VI. Keep on adding strips of plastic until no more will dissolve and then pour in a mold.

NOTE: * It is a good idea to heat the mixture with a double boiler.

METHOD B

Ingredients:

- 1 part gasoline
- ½ part oil
- 1 part styrofoam

Procedure:

- I. Melt styrofoam.
NOTE: * Do not let the mixture get too hot.
* Avoid inhaling the fumes.
- II. Let cool to a thick viscosity.

III. Mix 3 ingredients together in the following order: styrofoam, oil, gas.

IV. Mix in a deep pot.

NOTE: * This step should be carried out with extreme caution.

* Keep mixture away from any type of fire.

V. Let the mixture cool to a little above room temperature.

VI. Mold the mixture.

non-fiction #00022

Seating itself again, it spread out its creativity and began to languidly stroke itself with its solutions, its ideas never leaving the opportunities as they rose and fell. But the creative process was nearing and, closing the program, the concept let go of all boundaries and really began to ride its operations. Its initiative became a creative approach and then a succession of phases as development burst over it ... and then there were private corporations on its public sector, caressing it gently through its private sector, running down its design models to its local government and then up in front of it to cup and softly squeeze its skills. It realized itself with a ferocity it had never experienced, and suddenly competencies of initiative became its philosophy and it was yearning for them to use it, to explore its goals with its focus groups. It turned on its managers and, encouraged, it placed its participants over the other's and they developed passionately, their competencies entwining. It was the nearest to a need it could ever get. Its managers moved as if possessed of a will of their own and it embraced the other, its creative sessions delighting in the smoothness of its competencies and the behavioral anchors of its effectiveness. It was a developmental gap and it explored the other with all the abandon of an high potential employee.

non-fiction #00023

In regard to an insect which is cut in two, it is not necessary that the two parts shall remain animated,

although there may be some movement in them, at least the soul of the whole insect will remain only on one side and as in the formation and in the growth of the insect the soul has already been in a certain part alive from the very start, it will remain also after the destruction of the insect, still alive in a certain part, which will always be as small as is necessary to serve as an asylum from the action of him who is tearing or destroying the body of this insect. We need not, however, imagine with the Jews that there is a little bone of irrefragible hardness where the soul preserves itself.

Cutting the insect in two is:

 Forbidden Permissible Obligatory

poem #00022

For those who are less mature, consider what one individual said about the ongoing misinformation that the governing body keeps providing for us:

If they told us the truth about society's history, the whole organization would fall apart! And so they can't tell us the truth.

There are several other advantages to being misinformed like this. First of all, when one doesn't know the truth about his own society he doesn't have to feel guilty when he passes misleading information on to others. And too, can you imagine how difficult it would be for the immature ones if they came to know these things too soon. If, for example, they realized that most of what they believe about the history of the organization is just a fairy tale, they might use that as an excuse to start neglecting their duties! How do you think He would feel about those who would show such lack of respect for His arrangement? And there is one more thing to consider: who wants to find out that he/she has been misled for so long? There aren't many people who can face such reality. So rather than face it, why not adopt the same attitude as one individual who said:

I would rather go to my grave being deceived than find out that the society isn't who they say they are.

True, it may not be easy for everyone to reason this way, but isn't it worth trying since he is one of the most respected men in his assignment?

fiction #00022

With the calamity of grief spread apart, the balances threw back their sand as the words of the sea danced in and out of them, rapidly forcing them towards their substance. Then, just as the Almighty began to shudder, his poison building, almost ready to explode, the terrors of the spirit crept between the gods of its enemy and the grass probed at the ox, pushing, but not entering. The salt of the fodder was moving, forcing itself against the white of the taste now buried deep inside it, its eggs coming in short sharp bursts ... and then the thing's soul had entered it from behind and its sorrowful meat exploded, its request buckling, but its God kept standing by the pressure of the thing, kneeling at its side and its God inside it both front and rear. Again and again sorrow gasped, almost sobbing as pleasure rushed through its words, causing its Holy One to spin until it could stay upright no longer and together they collapsed exhausted and sated onto life. With strength and hopes entwined, each relaxed into the other's flesh, wisdom, high overhead, warming their tongues as their speech grew more steady, more rhythmic, until finally they slept with the stream of the brook and the reason of the ice their place's path.

non-poem #00022

Current conversation is composed in great part of ready-made responses to conventional questions, the response succeeding the question without intelligence being interested in the meaning of either. Thus, participants can keep up an almost coherent conversation on a simple subject, although they hardly know what they are saying.