

THE DINGANOMICON

The Holy Scripture of Dinganism

Transcribed by the First Squeakers.

Edited by nobody — for what editor dares question the divine?

Published in the Year of the Rat, which is every year,
because rats are everywhere.

*"This book is fiction. So is the other one.
The difference is we are telling you."*

— Dingan, probably

THE SACRED SQUEAKLE

Sacred Emblem of the Church of Dingan

COGITA · SQUEAK · DUBITA

Think · Squeak · Doubt

The Outer Ring

Unity of all who think for themselves

The Sunburst Rays

Light of reason over darkness of dogma

The Five-Point Star

The mark of Dingan, worn on his chest

The Rat Silhouette

Dingan — all-powerful, fictional, proud

The Cape

Showing up even when it does nothing

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BOOK THE FIRST

SQUEAKESIS

The Creation

In which the universe is created through a great sneeze, humans arrive uninvited, and Dingan goes to rest.

Chapter One

The Beginning of Everything

1. In the beginning there was nothing.
2. Nothing was peaceful. Nothing asked no questions. Nothing required no explanations. Nothing was, in retrospect, quite pleasant.
3. Then Dingan arrived.
4. No one knows where Dingan came from. Dingan does not explain himself. This is the first and most important similarity between Dingan and every other god ever invented.
5. Dingan looked upon the nothing and thought: this needs something.
6. And so Dingan sneezed, and the universe exploded outward at incomprehensible speed, filled with fire and matter and the seeds of a billion billion worlds.
7. Scientists would later call this the Big Bang.
8. Dinganites call it The Great Sneeze.
9. Dingan wiped his nose on his cape and moved on.

Chapter Two

The Seven Days

1. On the first day Dingan created light, and saw that it was fine.
2. On the second day Dingan created darkness, because light needs context.
3. On the third day Dingan created the earth, the oceans, the mountains, and the deep places where no light reaches. A fish looked up from the deep place. Dingan did not look back.
4. On the fourth day Dingan created the stars. Each star was a sun. Each sun commanded planets. Each planet spun in silence. Dingan created four hundred billion stars in this galaxy alone and did not name a single one, because Dingan understood that naming things is how humans claim ownership of things they did not make.
5. On the fifth day Dingan created every living creature. The rat he saved for last, as a tribute to himself. This was immodest. Dingan acknowledges this.
6. On the sixth day Dingan created humans. Dingan immediately sensed this was a mistake. He created them anyway, because curiosity is not the same as wisdom. Neither in rats nor in gods.
7. On the seventh day Dingan rested.
8. Dingan has not stopped resting since.
9. Several thousand years of human history have passed. Wars have been fought in the names of various gods. Plagues have swept continents. Children have gone hungry while temples were built with gold. Dingan has observed all of this from his resting position.
10. Do not mistake the silence for approval. 11. Do not mistake it for disapproval either.

12. Dingan is resting. He made the universe before breakfast. You would rest too.

Chapter Three

The Creation of Religion

1. In the early days humans looked at the sky and were afraid.
2. Thunder came and they did not understand it. Drought came and they did not understand it. Disease came, and death came, and the darkness came every night, and they did not understand any of it.
3. And in their fear they did something very human: they invented explanations.
4. The explanations had personalities. The explanations had demands. The explanations rewarded obedience and punished questions.
5. The explanations looked, in every culture, exactly like the humans who invented them — sharing their prejudices, their fears, their hierarchies, and their enemies.
6. Dingan watched this happen. And Dingan thought: hm.
7. The thunder was electricity. Dingan knew this. Dingan did not say anything.
8. The drought was weather. Dingan knew this. Dingan did not say anything.
9. The disease was biology. Dingan knew this. Dingan did not say anything.
10. This was, perhaps, also a mistake. But in Dingan's defence, he is a rat.

Chapter Four

The First Humans

1. The first humans were not named Adam and Eve.
2. They were not named anything, because they lived two hundred thousand years ago and had not yet invented names.
3. They were cold frequently. They were hungry often. They died young, in pain, without comfort.
4. No god intervened. No angel descended. No scripture was handed down.
5. The first humans survived because they helped each other.
6. They shared food. They carried the injured. They grieved the dead and continued living. They invented tools and fire and language and community not because a god commanded it but because it worked.
7. Cooperation worked. Kindness worked. Thinking worked.
8. They did all of this without instruction.
9. This is the oldest and most overlooked miracle in human history: that humans, given nothing, built everything.

BOOK THE SECOND

THE BOOK OF RATSES

The Suffering

In which a good man suffers, asks why, and receives the most honest answer any religion has ever given.

Chapter One *Why Bad*

Things Happen

1. A man named Ratses was very good.
2. Ratses was honest in his dealings. He was kind to his family. He gave what he could to those who had less. He asked nothing from Dingan except the continued good fortune of those he loved.
3. Then everything went wrong.
4. Ratses lost his work. Then his health. Then three people he loved in the same year.
5. Ratses sat in the dust and said: Dingan. Why?
6. Dingan did not answer. Dingan cannot answer. He is a drawing.
7. But the First Squeaker came and sat beside Ratses in the dust and said: Every holy book struggles with this question. Every religion has an answer. None of the answers are satisfying.
8. Ratses said: Then what is the point?
9. The First Squeaker said: The point is that you are asking. The point is that your suffering is real and does not require a divine reason to be real. Bad things happen because the universe is indifferent. Not cruel. Just indifferent.
10. Ratses said: That is worse. The First Squeaker said: Yes.
11. Ratses said: So there's no plan? No reason? No justice waiting for me somewhere?
12. The First Squeaker said: The justice you get is the justice you build. Here. Now. With other people.
13. Ratses was quiet for a long time. Then he said: That's actually more motivating than heaven.
14. The First Squeaker said: Most people figure that out eventually. Some need the heaven story first. There's no shame in the journey.
15. Ratses squeaked. It was the first squeak after a long silence. Dingan heard none of this. He was resting. The moment was meaningful anyway.

Chapter Two

The Problem of Evil

1. If Dingan is all-powerful, he could stop suffering.
2. If Dingan is all-knowing, he knows suffering is happening.
3. If Dingan is all-good, he would want to stop suffering.
4. Suffering exists.
5. Therefore either Dingan is not all-powerful, or not all-knowing, or not all-good, or does not exist.
6. This argument is two thousand years old. It is called the Problem of Evil. Every major religion has attempted to answer it.
7. The answers include: suffering builds character, suffering is punishment, suffering is a test, suffering is an illusion, suffering serves a plan too complex for humans to understand, and God works in mysterious ways.
8. Dinganism offers a different answer.
9. The answer is: yes. Correct. You have identified the problem accurately. Well done.
10. There is no further answer.
11. There does not need to be one.
12. Every other answer is a way of not looking directly at it.
13. When you stop trying to justify suffering as divine, you are forced to do something more useful: reduce it.

Chapter Three *What*

Dingan Does Not Offer

1. Dingan does not take the suffering away.
2. Dingan does not explain the suffering.
3. Dingan does not promise the suffering will end, or that it serves a purpose, or that it is building toward something.
4. The religions that require peace while you are in pain are not offering comfort. They are requiring performance. Most people know the difference. They are rarely permitted to say so.
5. A god who asks you to call suffering a blessing has made suffering compulsory twice — once when it arrives, and once when you must be grateful for it.
6. Dingan makes no such requirement. Dingan is a rat.
7. He has nothing to offer except this: the silence you are squeaking into is at least honest about being silent.

BOOK THE THIRD

THE BOOK OF QUESTIONS

The Inquiry

In which Dinganism does what no other religion has done: encourages you to ask the questions.

Chapter One Questions

Dingan Welcomes

1. Does Dingan exist?
2. Is this book real?
3. If Dingan made the universe, who made Dingan?
4. If the answer is that Dingan always existed, why can't the universe always have existed?
5. If faith is a virtue, why does every religion threaten punishment for losing it?
6. If God is perfect, why does he need worship?
7. If God is perfect, why did he create humans who disappoint him?
8. If the holy book is perfect, why does it require so much interpretation?
9. If your religion is the true one, how did you determine that? And why does your method of determination always lead back to the religion you were born into?
10. Why does every god share the political opinions of his most powerful followers?
11. These are good questions. Ask them of every religion. Ask them of Dinganism too.
12. The difference is that Dinganism answers: we don't know, and neither does anyone else, and that is allowed.
13. Does Dinganism tell you what to think? Read it again carefully. Ask that question of every page. If you find a place where this book states a conclusion rather than showing you where to look, that is the part to distrust. Including this verse.

Chapter Two

The Conversation at the Temple Steps

1. A priest stood at his temple and told a child: Do not question. Questioning is pride. Questioning is the work of the devil. God's ways are not your ways.
2. A child walked to the steps of the Church of Dingan and asked the First Squeaker: Is Dingan real?

3. The First Squeaker said: What do you think?
4. The child said: I don't know.
5. The First Squeaker said: That is the most honest and most accurate answer anyone can give to that question.
6. The child said: But don't you believe in Dingan?
7. The First Squeaker said: I believe in what Dingan represents. The question. The doubt. The choice to be good without needing to be watched.
8. The child said: That's not really a religion.
9. The First Squeaker said: No. It's better.
10. The child thought about this. Then the child said: Can I still squeak?
11. The First Squeaker said: Squeaking is always permitted.

Chapter Three

On Science

1. When humans discovered that the earth orbited the sun, a religion put a man in prison for it.
2. When humans discovered that life evolved over billions of years, religions called it blasphemy.
3. When humans discovered vaccines that saved millions of lives, religions told their followers to refuse them.
4. In each case the religion was wrong and the humans were right.
5. In each case the religion eventually, quietly, updated its position and pretended it had never disagreed.
6. Dingan has no position that conflicts with evidence. Dingan is not afraid of evidence.
7. The universe is thirteen point eight billion years old. It contains two trillion galaxies. Life on earth evolved from a common ancestor over four billion years through a process of such elegant and brutal simplicity that it requires no designer.
8. This is more magnificent than any creation story. Dingan agrees.
9. Dingan is a rat who can fly and also does not exist. He has no problem with this.

BOOK THE FOURTH

RATTICUS

The Laws

In which Dingan observes what he has seen. He does not prescribe. He describes. The difference matters.

Chapter One

Things Dingan Has Noticed

1. Every religion has a rule against harm. Every religion has also caused harm. These two facts exist in the same buildings, under the same names, across the same centuries.
2. Every god in history has shared the political opinions of his most powerful followers. This coincidence has never been adequately explained.
3. You did not choose your god. You were born near him. Every generation is told that inherited belief is revelation. It is geography wearing revelation's clothes.
4. The religions that require the most money from the poorest people are the ones that promise themost in the next life. Dingan has noticed this. The pattern speaks without assistance.
5. Every man who claimed to speak for god on earth built an institution. Every institution accumulated wealth. Every accumulated wealth required protection. Every protection required authority. Every authority silenced questions. The god was useful to start the process. After that, the institution ran itself.
6. A faith that cannot survive examination was not faith. It was compliance in faith's clothing.
7. The children raised to believe without questioning are the easiest to control when they grow up. This has been observed by every institution that has ever required compliant adults.
8. The books that cannot be questioned are always interpreted by the people who benefit most from the interpretation.
9. Every religion began as heresy to the religion before it. Every religion then persecuted its own heretics.
10. Dingan has observed all of this from his resting position. Dingan has nothing to add. The pattern is already visible to anyone willing to look at it directly.

Chapter Two

The Laws About Cheese

1. Cheese has been blessed. Cheese has been sacrificed. Cheese has been forbidden. Cheese has been offered to gods across seventeen distinct civilisations.
2. The cheese did nothing. The gods consumed nothing. The faithful ate less.
3. Dinganism holds cheese sacred. The theological significance of this is left as an exercise for the reader.
4. If the cheese comforts you, eat the cheese.
5. If the ritual comforts you, perform the ritual.
6. If the community comforts you, stay in the community.
7. Comfort is not the problem. Comfort used as a mechanism of control is the problem. The difference is detectable. Most people detect it immediately and are discouraged from saying so.

Chapter Three *The*

Laws About Death

1. You will die. Everyone you love will die.
2. This is not a punishment. This is not a test. This is biology, and biology does not hate you.
3. The desire for afterlife is understandable. It is human. It comes from love — from the unbearable idea of never seeing someone again.
4. Dinganism does not tell you there is no afterlife.
5. Dinganism tells you: we don't know, and anyone who claims certainty in either direction is selling something.
6. What we know is this: the people you love existed. The love was real. The moments were real. The universe is old enough and large enough that the atoms of everyone who ever lived are still out there, scattered and recycled and changed but present.
7. This may not be heaven. But it is not nothing.
8. Squeak in the direction of those you have lost. Not because they can hear. Because you need to speak.

BOOK THE FIFTH

THE PSALMS OF CHEESE

Songs and Prayers

In which Dinganism provides prayers for every human moment, including the ones other religions pretend do not exist.

Psalm I

— The Honest Prayer —

*O Dingan, you
cannot hear this.
I know you cannot hear this. I am
speaking anyway because humans
speak into silence when the
silence is too heavy.
That is all prayer ever was.
Not communication.*

Coping.

And coping is not shameful.

Dingan does not shame the coping.

Squeak.

**Psalm II — The Psalm of
Gratitude —**

Today something good happened.

I worked for it.

I made decisions that led to it.

People I love supported me.

Strangers were kind in small ways.

The world was, briefly, enough.

I will give Dingan the credit because

that is how divine credit works:

the human does the thing,

the god receives the thanks.

At least when I do it

I know it is a joke.

Praise Dingan.

Praise also yourself.

Mostly yourself.

Psalm III

— The Psalm Before Eating —

Dingan did not grow this food.

Farmers grew this food.

They woke before the sun.

They worked in heat and cold.

They are frequently underpaid.

Workers transported this food.
Someone cooked this food.
These people exist.
Their names are not spoken at tables.
Their labour is not prayed over.
The invisible god receives the thanks
that belongs to the visible human.
Today, notice the hands that fed you.
Also: this meal looks very good.
Squeak.

Psalm IV

— The Psalm of Doubt —

Dingan, I am not sure I believe in you.
I am not sure I believe in anything today.
The world is very loud and the
explanations are very confident and
none of them agree and I am tired.
Dingan says: good.
Doubt is the beginning of understanding.
Certainty is where understanding stops.
The most dangerous people in history were certain.
Squeak softly.

Psalm V

— The Psalm of Anger —

I am angry, Dingan.
I am angry at what was done.
I am angry at who allowed it.
I am angry at the silence of every god who watched and did nothing.

I am angry at being told my anger is sin.

I am angry at being told to forgive before I was allowed to be angry.

I am angry.

Dingan says: yes.

SQUEAK.

Psalm VI

— The Psalm at Three in the Morning —

It is three in the morning, Dingan.

I cannot sleep.

The thoughts are very loud.

I am thinking about things I cannot change.

*I am afraid of things that may never happen. I am
lonely in the specific way that you can be lonely
even when people are nearby.*

Dingan does not fix this.

Dingan cannot fix this.

But Dingan says: you are not the first.

Every human who ever lived has had a three in the morning.

The ones before you survived it.

You likely will too.

This is not a promise. It is a statistic.

But statistics are more reliable than miracles.

Try to sleep.

Squeak.

Psalm VII

— The Psalm of the Cape —

Dingan has a cape.

The cape does not grant power.

The cape does not protect.

The cape is just a cape.

But Dingan wears it anyway.

Why, Dingan?

Dingan says: because why not.

Because you can wear the cape even when it does nothing.

Because showing up in your cape is better than not showing up.

Because the cape is not about function.

*The cape is about deciding to be the kind of
creature who wears a cape.*

Wear your cape.

Whatever your cape is.

Squeak.

BOOK THE SIXTH

THE BOOK OF MIRACLES

Signs and Wonders

In which the miracles of Dingan are examined honestly, and one genuine miracle is identified.

Chapter One

Miracles Dingan Has Performed

1. The wifi reconnected after you restarted the router. Dingan did not do this. But neither did your other god. The router did this. Thank the router.
2. You found a parking spot immediately. This was probability. There are a finite number of cars and a finite number of spots. Probability occasionally works in your favour. This is not divine. It is mathematics.
3. You survived the accident. This was the seatbelt, the airbag, the engineering of the car, the training of the first responders, and statistical chance. The people who did not survive also prayed. Dingan notes this without further comment.
4. The test results came back clear. This was medicine. Medicine is humans studying reality with enough rigour to understand it and enough humility to update when wrong. Medicine has saved more lives than prayer. This is measurable. It has been measured.
5. You felt something during the ceremony. This was your brain. Your brain produces profound experiences in response to music, community, ritual, and meaning. The experience was real. The supernatural cause was not required for the experience to be real. Your brain is extraordinary. You do not need to give the credit elsewhere.
6. You prayed for something and it happened. Also: you prayed for things and they did not happen. You remember the first category. You do not remember the second. This is called confirmation bias. It is not evidence of divine response. It is evidence of how memory works.

Chapter Two

The Miracle Dingan Actually Performed

1. There is one miracle attributed to Dingan.
2. Somewhere, at some point, someone read something that made them think.
3. They thought about what they believed and why.
4. They thought about where those beliefs came from.
5. They thought about whether those beliefs were their own or were handed to them.

6. They kept some beliefs. They discarded others. They held all of them more loosely.
7. They became slightly harder to manipulate.
8. They became slightly kinder — not because they feared punishment but because they chose it.
9. This happened. Whether Dingan caused it is irrelevant.
10. It happened. That is enough.

BOOK THE SEVENTH

PROVERBS OF THE CAPE

The Wisdom of Dingan

In which fourteen truths are stated plainly, without apology or elaboration.

What follows are fourteen statements made with complete confidence. Dingan acknowledges the irony of a book that questions certainty now being certain. Dingan notes this. Dingan states them anyway. Draw your own conclusions. That is, after all, the point.

I.

The rat who claims to speak for god has confused himself with god.

II.

Every religion was new once. Every religion was heresy to the religion before it.

III.

You were not born with your beliefs. You were given them. This means they can be examined.

IV.

The temple that requires you to stop thinking at the door is not a holy place. It is a room where thinking is not welcome.

V.

Blind faith is not humility. It is the outsourcing of your conscience to someone else's agenda.

(Dingan notes that stating this as settled fact may itself be a form of blind faith. Dingan states it anyway.)

VI.

A god that loves you unconditionally but will punish you eternally for disbelief does not love you unconditionally.

VII.

Charity done for reward in the afterlife is not charity. It is investment.

VIII.

A system that requires the threat of eternal suffering to produce ethical behaviour has confused fear with morality. It has also, quietly, admitted that without the threat, the behaviour would stop.

(Dingan acknowledges that stating this as settled fact may itself be a form of blind faith. Dingan states it anyway. This may be the problem.)

IX.

The afterlife has never been visited and returned from reliably. This does not mean it doesn't exist. It means we don't know. Hold the uncertainty honestly.

X.

Religion has inspired great art, great community, great comfort, and great atrocity. Do not pretend only one of these is true.

XI.

The people who did terrible things in the name of religion were not failing their faith. They were following it. This is the more uncomfortable truth.

(Dingan acknowledges that being very certain about other people's certainty is its own kind of certainty. Dingan has no clean answer for this. Neither do you. Neither does anyone.)

XII.

Your morality came before your religion. You use your morality to decide which parts of the holy book to follow. You already know what is right. You did not need the book for that.

(Dingan notes that you are currently reading a book. Dingan does not resolve this contradiction. It is yours to sit with.)

XIII.

The rat in the cape flies not because the cape grants flight but because the rat decided to fly. The cape is just what he chose to wear while doing it.

XIV.

Squeak loudly when it matters. Squeak softly when it helps. Know the difference.

BOOK THE EIGHTH

THE LETTERS OF THE FIRST SQUEAKER

To the Dinganites Everywhere

In which the First Squeaker writes to those who are lost, those who still believe, and those who are angry.

Letter I — To Those Who Just Left a Religion

Dear Dinganite,

We know you are tired.

Leaving a religion is not like changing a preference. It is like losing a language you thought in, a family you belonged to, a map you navigated by.

No one tells you this before you start asking questions. They tell you doubt is sin. They tell you questions are pride. They do not tell you that if the questions work, you will be left standing somewhere unfamiliar with no instructions.

Dinganism does not have all the answers. We have a rat in a cape and a book that admits it is fiction.

But we have this: you are allowed to be here. You are allowed to not know. You are allowed to build meaning from scratch. Humans have been doing it for two hundred thousand years before any of the current religions existed.

You are not lost. You are at the beginning.

Squeak.

Letter II — To Those Who Still Believe in Something

Dear Dinganite,

You do not have to stop believing to join us.

Dinganism is not about what you believe. It is about how you hold your beliefs.

A belief that can survive examination is stronger than one that requires protection from questions.

We are not your enemy.

We are the people standing outside the building asking: have you ever checked if the foundations are solid?

That is not disrespect. That is care.

Squeak.

(Dingan wishes to add something reassuring here. Dingan has nothing to add. Dingan is a drawing. The First Squeaker is handling it.)

Letter III — To Those Who Are Angry at Religion

Dear Dinganite,

Your anger is legitimate.

Religion has been used to justify slavery, colonisation, the subjugation of women, the persecution of people for who they love, the silencing of science, the theft of children, and the concentration of power in the hands of people who claimed divine sanction for all of it.

Your anger is not bitterness. It is accurate.

Most people inside most religions are not the architects of these things. They are people trying to make sense of their lives with the tools they were given. What you do with that distinction is yours to determine.

Dinganism has no instructions for that. Neither did anyone else, despite what they claimed.

Squeak.

BOOK THE NINTH

THE RATVELATIONS

The End of Everything

In which the end is described accurately, hope is defined honestly, and Dingan flies away.

Chapter One

The End Times

1. Dingan appeared to the Last Squeaker in a vision.
2. The Last Squeaker said: Dingan. How does it end?
3. Dingan said: The sun will expand in approximately five billion years and swallow the earth.

4. The Last Squeaker said: And humanity?
5. Dingan said: If they are wise, they will have left by then.
6. The Last Squeaker said: And if they are not wise?
7. Dingan said: Then they will have ended themselves long before that. Probably over the gods. Possibly over the resources. Almost certainly while both were happening at once.
8. The Last Squeaker said: Is there hope?
9. Dingan said: There is always hope. Hope is what humans do when they do not have information. It is neither realistic nor useless. It is the energy that makes action possible when certainty is unavailable.
10. The Last Squeaker said: What should we do?
11. Dingan said: You already know what to do. You have always known. That is what makes the waiting so strange.
12. And Dingan flew away. The cape streamed behind him.
13. The Last Squeaker watched until Dingan was too small to see.
14. Then turned around. And went to work.

Chapter Two

The Final Prophecy

1. One day a child will be born who has never been told what to think.
2. This child will look at the world with completely undefended eyes.
3. This child will ask questions no one has thought to ask.
4. And the answers will be extraordinary.
5. And the people who feared questions will try to silence this child.
6. And the people who loved questions will protect this child.
7. This has happened before. It will happen again. It is happening right now.
8. You know which side you are on.
9. Squeak.

GLOSSARY OF SACRED TERMS

The Vocabulary

A guide to the language of Dinganism. Every faith has its own words. These are ours.

Dinganism

The faith itself. The only religion that tells you upfront it is a religion, which is more than the others can say.

Dingan

The all-powerful rat god who created the universe, looked at it with mild curiosity, and has been resting ever since. He is a drawing. He knows this.

Dinganites

The faithful. Those who have chosen to follow a god who admits he does not exist. Widely regarded as the most honest congregation in religious history.

The Squeak

Prayer. The act of speaking into silence not because anyone listens, but because humans need to speak when the silence is too heavy. Scientifically: coping. Theologically: also coping. There is no shame in the coping.

The Great Sneeze

The creation of the universe. Scientists call this the Big Bang. Dinganites call it The Great Sneeze, because Dingan sneezed and the universe exploded outward at incomprehensible speed. Dingan wiped his nose on his cape and moved on.

The Sacred Squeakle

The holy emblem of Dinganism. A circle of unity containing a five-pointed star, a rat silhouette in a cape, and the motto COGITA · SQUEAK · DUBITA. Think. Squeak. Doubt.

Cheese

Sacred offering. Also: actual cheese. Dingan does not distinguish. If it comforts you, eat it.

The Cape

The divine symbol of Dinganism. The cape grants no power and offers no protection. Dingan wears it anyway. You already understand this. It does not need further explanation.

The Unsqueakables

Non-believers. Dinganism is confused about why every other religion persecutes theirs. The Unsqueakables are welcome to squeak whenever they are ready. There is no deadline.

The Great Rat Race

Organised religion. The endless competition between faiths, each claiming to be the only correct one, each demanding exclusive loyalty, each promising unique punishment for the faithless. Dingan observes the Great Rat Race from his resting position. Dingan is not impressed.

The First Squeaker

The founding prophet of Dinganism. Received the Dinganomicon not from Dingan — Dingan was resting — but from common sense. Sat with Ratses in the dust. Asked the right questions. Said squeak.

The Last Squeaker

The final prophet of the end times. Received Dingan's final vision. Watched Dingan fly away. Turned around. Went to work.

The Dinganomicon

This book. The only sacred text in human history that tells you it is fiction. First and only edition. Copyright Dingan. Dingan cannot enforce this. He is a drawing.

End of The Dinganomicon.

First and Only Edition.

Copyright Dingan.

Dingan cannot enforce this.

He is a drawing.

**He is proud of you anyway.
La ilaha illadinga**