

Adventure Cabaret

Origins of Adventure Cabaret

Miranda has always been a deeply moral person. Even as a little girl, she would think about the moral implications of every choice she made, every choice she observed other people making, choices large and small, every kind of choice, in all areas of life. Her mind became a comprehensive encyclopedia of not only choices she had made or observed, but of additional possible choices she had never made or witnessed. Miranda was also incapable of any kind of dishonesty or evasion in her thinking on these matters: always the truth, in all its details, no matter what, even if it hurt horribly, even if it led to terrible disappointment and dismay.

"The value of truth is not subject to change by human wishes or human weakness," she would say to herself in her own mind, though if you could hear Miranda's mind, it would sound like "Il valore della verità non è soggetto a cambiamenti dovuti ai desideri o alle debolezze umane." Miranda could already think in multiple languages by the age of six, but her most important thoughts always came out in Italian the first time.

One morning, at the age of eight, having just graduated from high school by special examination, Miranda had the deep realization that thoughts are also choices, and that we are all ultimately responsible not only for our own thoughts, but for understanding the larger implications of our own thoughts. This major insight caused Miranda to think even more deeply about her own processes of thought, and therefore refine her own highly developed mind and moral concerns even further.

Miranda began to observe that many "choices" people make are made without conscious reflection or self-questioning, and also to observe how individual choices, conscious or not, begin to form larger systems of conformity pressure by social systems that trap people in "choices" that are not really their own, but only the enforced, restricted and restrictive channels of the social system—not actual individual choices at all, but only clusters of social patterns, entirely devoid of thought, and in fact antithetical to thought.

The year that Miranda turned ten years old a profound and profoundly determinative insight burst upon her mind, in these exact words:

"Humanity has no fucking idea what it is doing."

This insight was immediately followed by a second, directly related insight:

"Humanity is lying to itself—about its choices, its nature, and its prospects."

Miranda was shocked to notice that both of these terrifying insights had appeared in her mind in English, not Italian. This had never happened before, and she had no explanation for the sudden exception, but found the exception deeply upsetting.

After these two insights clobbered her, Miranda stayed in her little room at home for several days, eating little, foregoing her beloved trips to the library to study, and struggling to understand the moral implications of the two insights. This was not an easy time for *la ragazza miracolosa*, the miracle girl.

Miranda found the process of engaging with these two insights distressing and depressing, but given her nature as an active lover of truth, she engaged even more deeply with this area of study. In the process, she invented a word for the phenomenon of non-thought and anti-thought created and enforced by social systems and their conformity pressure:

anticonsciousness

Miranda realized that anticonsciousness, while the common byproduct of human social systems and nearly ubiquitous, is not inevitable. She then had an idea, and quickly set to work on it. She constructed and installed in her own powerful mind a highly sensitive "anticonsciousness detector," and then kept the detector on and active at all times.

The detector was equipped with both an audio alert for early warning and a visual display indicating the intensity as well as the proximity of anticonsciousness. She soon noticed that the detector would immediately begin beeping loudly and showing high readings in the presence of certain people, and that it was almost always at high readings in even small groups of people, no matter how intelligent and otherwise independent of mind the individual people in those groups might be.

In large human gatherings, and even just close to large human gatherings, the detector became completely useless, because the intensity of anticonsciousness was so dominant, even at a distance. If Miranda

happened to walk by a stadium when a soccer game was in progress, she had to shut the detector off because the beeping from the detector was so loud. One day Miranda happened to walk by a television, and the detector immediately went on high alert due to the anticonsciousness streaming forcefully from the screen and swirling in ugly gusts from the speakers.

Miranda burst out laughing. "Ovviamente! Nessuna sorpresa, purtroppo." "Obviously! No surprise at all." She then made a point of avoiding all televisions, and even the radio, but whenever she entered a room she could always tell whether a newspaper was in the room, even if she could not see the newspaper, because the detector would immediately begin beeping.

In later years, when mobile phones became prevalent, Miranda could actually see streams of anticonsciousness flying out of the phones and directly into human minds like wiggling strands of rotten, strangely energetic worms of spaghetti, penetrating deeply into the folds of human brains.

Miranda never grew used to this sight, and always had to struggle against the intense nausea she experienced as a witness to the malignant spaghetti strands of anticonsciousness piercing human eyes and wiggling their nasty way into human brains. The nausea was particularly intense because Miranda loved spaghetti, and had to remind herself that there is good spaghetti, but also evil spaghetti.