

# The Other Liber MMM:

## A Selection From Chapter 1\*

By Edward Wilson and Wes Unruh

*(no copyright 2007 profanity press)*

Stress is an emotional marker. Things that place one under stress have survival significance to older physiological systems, which is why experiences that are paired with stress are imprinted more strongly into the preconscious mind. As a result, bonds formed in the face of stress are more intense. As long as our responses to stress are fixed and predictable anyone aware of this can direct us like puppets. In the next two chapters we will be dealing with ways of altering set behavioral patterns, and this issue of control over oneself rather than allowing psychological triggers to be accessible to others is a primary concern. Yet the goal with stress isn't to eliminate it, but rather to allow you to design more appropriate responses to stressful situations. It is important to have access to immediate reactions that are useful and necessary to a situation, rather than reactions which cripple or completely shut down one's actions. In short, we will be showing how to break one's conditioning and discover one's truer, freer self.

Kurt Vonnegut tells us that 'you are what you pretend to be', but more accurately the phrase should be you become what you do. Pretending is acting as if something is true and it is that acting that is imprinted into the preconscious and unconscious mind over time. This is why you occasionally hear about actors having trouble getting out of character and being themselves again (Tom Baker of Dr. Who fame comes immediately to mind). This is also how workaholics become their job's roles. If what you do determines who you are then do people in a well-defined profession become in some sense the same person? Are all lawyers, for example, actually all one archetypal Lawyer? Although individuals will differ in the degree to which they embody this ideal, the answer is yes. We could distinguish between an American Lawyer, as opposed to a British Barrister, as the differences in roles would lead to a different character. We will examine this idea in more depth shortly, but for now this is a useful way in

understanding the impact a role can have on an identity as that identity moves forward through time.

In our digital age, with the internet, the past isn't dead. It's not even the past, everything exists in either a documented or an undocumented state. In meatspace, however, the past is dead and gone and the future has yet to happen. Only the present exists in the meatspace, and the future comes into being based on what is happening now and what is possible. What is possible is based on what has happened in the past. Because our present becomes the past, and thus constrains the way our future presents we need to act in the now to provide ourselves with a freer future. Freedom in this sense can be viewed not as the ability to move independently but to wield greater power within a network. As we gain greater ability to make our own choices we must in turn assume greater responsibility for those choices.

By examining our failing and weaknesses with brutal honesty we can find our strengths. We can use techniques to offset our handicaps, we can play to our strengths, and we can concentrate effort into developing those areas of weaknesses that we wish to develop. Knowing what one's weaknesses or strengths are also helps to develop teams with those who can bring abilities to offset one's weaknesses. Knowledge of weakness brings its own kind of developmental power, if it's used to create these kinds of teams. It is with these goals in mind that we have constructed this book, and why we provide the examples in the next chapter. Understanding all the ways in which one lacks control over one's existence allows for compensation, starting within one's consciousness and moving into the greater social group in which one is embedded.

Now is a time of immense potential. We are bombarded by more cultural signals now than ever before in recorded history, as those who dive in and navigate the information can see, while others drown if they sink into the information flow. One advantage is that we have access to so much information, but at the same time the burden of evaluating this information lies heavily upon us. We can pick and choose among the signals that reach us, and in fact must do so because the contradictory signals we receive create their own kinds of stress. What appears to be occurring is that there is now a creation of two classes of human beings, those for whom the information glut is liberating, and those whom it controls (like the old joke goes, there's 10 kinds of people in the world, those who understand binary, and those who don't.) But while the signals teaching people how to empower themselves exist, the messages of conformity and limitation are more plentiful and subsequently more adapted toward

hegemony. For those who dive in and navigate the information can see the structures that manipulate it, while those who would drown if they went below the surface remain the 'led'.

Lest this be a new iteration of the old feudal forms, a renewal of feudalism, what we are seeing now is that while the ability to process information is not universal, information of all types is rapidly becoming ubiquitous. This ubiquity is triggering adaption by the children of those who cannot dive beneath the surface. All of society is changing faster than we are acknowledging, and in fact faster than we can actually acknowledge. William Gibson is quoted as saying "**The future** is here, it's just **not evenly distributed**." To say the least, we are living in interesting times.

The reason us authors take an optimistic view of the future is because we've both witnessed the shift from media consumer to media producer thanks to the internet and the universal access to technological know-how. Feral creatives adapting to the digital age are producing works that cohesively build community beyond geopolitical space. Virtual space is a radicalizing area, and experiencing it has already altered human society permanently. For too long the memespace has been only flowing in one direction, it has remained the tool of the few to broadcast to the many. Now, tools such as blogs, podcasts, and video are allowing individuals to redress the unbalance between their media intake and output. The character of the discourse changes as well, to reflect the concerns of these individuals rather than those of the corporate-owned media conglomerates.

Additionally, the internet is providing people with the tools for more effectively filtering what media they take in. Search engines and rss feeds and keyword tags are allowing people to streamline their access to the most up-to-date information in their fields of interest, and peer file sharing as well as media piracy is all a part of this trend. It is also unstoppable. We are embedded in a sea of memetic content, this content is determined now by the collective pool of individuals more now than ever before, and people have more control over what memes they are exposed to as a result. This also means that people can cocoon themselves in media that confirms their pre-existing biases, and this is where fractal notions of self-similarity in memetic construction can smuggle across new energy; mimic an outer layer and create an entrainment by properly encoded semantic value and any stagnate memetic ecology will rapidly mutate.

All the information we need to accomplish anything already exists and for the most part is already

available to us. There is still data hiding behind classified or trade secret status, but most of what we need is free yet often still obscured. What is needed now is not more information but the ability to find and assemble useful instruction from the existing information. Those of us living in the so-called first world are immersed in informational abundance. Recapturing archaic skills of hunting and gathering we can find what we need to exorcise ourselves of such hang-ups as modernist specialization or capitalistic competition. The best way to keep the data we need free is to share the data other people need, and the primary reason for doing so is that in order to assemble what we need, we have to use parts from many different departments of human knowledge. We are altering virtual reality, the net of language and sensation in which all are caught to varying degrees. We can train our brains and the brains of others to assemble the pieces according to different schema. If the only world people know is the story told after the fact then changing the story changes their world. Changing people's worlds also changes what they do. This obviously gives the storyteller immense power, and put into practice this falls under the idea of a hypertext.

The hyper in hypertext refers to the links embedded in the text that creates out of separate pieces a network of associations. These links of associations allow readers a nonlinear method to navigate across and through texts. This radical change in how people use text is one whose effects are only starting to be felt. It has allowed readers a view of meaning that is somehow beyond the traditional experience of reading, one in which the co-creational aspects of language and text is more keenly felt. This heightened awareness sets up a dynamic within the reader setting them on their own path to interpreting a text, and serves to have gone from a footnote in the literary world to the primary model in which new media are navigated by today's media consumer. This hypertextuality online and by way of fragmentation, (or more properly, fractalization) of digitized media means the potential for people to start from the same meme pool and develop truly unique personal environments, experiences, and fully realized virtual worlds is greater than ever before.

What we are setting forth in this book aren't quick fixes, rather they are working within this above model of reality and work to ripple out through the network of minds and bodies within which you are enmeshed to help you process the desires you have to change situations by aligning with group minds, by tapping into the latent potential within your own consciousness, and by appealing and even directly manipulating the collective consciousness of institutional energies. As this is a fractal model, you'll

discover that there are iterations of each process. Being conscious of these iterations, these cycles, helps you allow for corrections along the way to reinforce the improvements. The most important factor in success is whether you were able to make a habit of these practices and thereby to compound the light improvements into a large change. This brings us to what we've been calling The Hardest Lesson to Learn:

Learn to stop figuring out how you will get what you want. Give up. Don't bother trying to limit the way reality manifests. There is no normal sequence of events, not now. We are in a time of extremely rapid technological adaptation, and old stratified experiences and ideas are antiquated often before they've fully formed, preventing normalization. Change is the normal now, often violently so. The technological singularity that is described in depth by authors like Eric Drexler, Elizer Yudkowsky, and Ray Kurzweil is happening even faster than they had predicted, as the latest advances in quantum computing is coming in nearly two decades before previously anticipated. Manifesting change for yourself against this backdrop has become astoundingly easy.

There is an energy that was once the province of the elite, almost entirely so, and has since become widely accessible to the masses. This energy isn't money, or knowledge, or even gadgets. It's not political power, or access to authority, or even leisure. It's novelty. Novelty has become the norm. Novelty is new experience, and that continuous newness of experience promotes growth in the neural network of your brain. The mind grows with new experiences, then by allowing time for that experience to digest, to become a part of the now larger network, new ideas form and further experiences can then take place.

What you will need to accept is that by the time the intentions you have set forth begin to occur, you will have had experiences which have altered your understanding of what is possible. This awareness of one's pattern of growth can only arise through visualizing your experiences as they occur through time. Can you picture yourself finishing this book? Can you accept that by finishing this book you will have learned at least one thing from it that will expand your vision of the world?

Then start with this: when you figure out what you want, stop there. Write it down. Don't create a plan to reach that objective, just write down the objective. If you must draw up a plan to get there, at least give yourself a few hours to let your subconscious mind begin processing the desire. That's it. The

hardest lesson to learn is being able to let go, relax, and anticipate transformation. Ultimately, the recognition that the world is already always changing is vital to actually changing the world in your favor. The world is a process in motion. Some changes may not be immediately possible but changing the world to engineer that possibility, keeping in mind that every action you take is compounded by time to influence the pressure you exert. Observation and optimism are necessary to change the world, but it inevitably will continue to spin.

---

\*there is more to come. memebearers of Irreality.Net will see this full text before it is published in print so join Irreality.Net