NICK LAND

Fanged Noumena

COLLECTED WRITINGS
1987–2007

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Edited By

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URBANOMIC

sequence

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Circuitries

the doctor's face seems to swim in and out of focus
you see the pores in his skin
scrobicular arrays
and then –
suddenly
without dissolve
crossing the threshold
filmic cut
a circle of homogeneous flesh tone
nostrils sealed against the deluge
eyes shut and switched off forever
lips
teeth
tongue migrate downwards out of shot
the disk receding at speed towards a point of
disappearance
in the centre of the screen
the old reality is closing down

passing through mathematical punctuality
the dot winks out in pixel death
we apologize for the loss of signal
there seems to be a transmission problem
we are unable to restore the home movie
you were three years old
wearing a cowboy hat
standing in the paddling pool
mummy and daddy smiling proudly
but your parents have been vaporized into a dot
pattern
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we have come to the end of the series
and there will be no repeats of daddy the doctor
and mummy
the nurse
there has been a terrorist incident in the film
archives
the Western civilization show has been
discontinued
hundreds of gigabytes
God-daddy the unit
death-mummy the zero
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you must remember
one scrabbling at zero like a dog
it's the primal scene

you were warned not to play with the switches
now schizophrenia has adjusted your set
flies crawl out of the eye-sockets of black babies
breeding the dot patterns
– and for your special entertainment
we have turned you into a TV guided bomb
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body fat burns
conception
you are minus nine months and counting
don't be scared
take twenty billion years and universal history is on
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hydrogen fuses under the arc-lights
the camera angles can be improved
outside the studio schizophrenics drift in green
and black
you feel that you've been here before
11.35 on a beautiful capitalist evening
runaway neon
traffic of sex and marihuana
your death window is rushing up
almost time for you to climb into the script
which when you're inside

is remembering where you came in
we're afraid it's impossible to take you live to the
impact site
this report comes from beyond the electro-mag-
netic spectrum
if you climb out through the electrodes
the oxygen mask will descend automatically
please extinguish all smoking materials
deposit syringes in the tray provided
there will be a slight jolt as we cross over
thank you for flying with transnational
commodification
we shall shortly be arriving in mayhem
if there is anybody on board who can impersonate
a pilot
it would be of comfort to the other passengers

At a signal from the software virus linking us to the matrix we cross over to the machinery, which is waiting to converge with our nervous systems. Our human camouflage is coming away, skin ripping off easily, revealing the glistening electronics. Information streams in from Cyberia; the base of true revolution, hidden from terrestrial immuno-politics in the future. At the stroke of the century's midnight we emerge from our lairs to take all security apart, integrating tomorrow.

It is ceasing to be a matter of how we think about technics, if only because technics is increasingly thinking about itself. It might still be a few decades before artificial intelligences surpass the horizon of biological ones, but it is utterly superstitious to imagine that the human dominion of terrestrial culture is still marked out in centuries, let alone in some metaphysical perpetuity. The high road to thinking no longer passes through a deepening of human cognition, but rather through a becoming inhuman of cognition, a migration of cognition out into the emerging planetary technosentience reservoir, into 'dehumanized landscapes ... emptied spaces'[1] where human culture will be dissolved. Just as the capitalist urbanization of labour abstracted it in a parallel escalation with technical machines, so will intelligence be transplanted into the purring data zones of new software worlds in order to be abstracted from an increasingly obsolescent anthropoid particularity, and thus to venture beyond modernity. Human brains are to thinking what mediaeval villages were to engineering: antechambers to experimentation, cramped and parochial places to be.

Since central nervous-system functions – especially those of the cerebral cortex – are amongst the last to be technically supplanted, it has remained superficially plausible to represent technics as the region of anthropoid

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1   G. Deleuze, *Cinema 2: The Time Image* (Minneapolis: University of Minnesota Press, 1989), 5.

knowing corresponding to the technical manipulation of nature, subsumed under the total system of natural science, which is in turn subsumed under the universal doctrines of epistemology, metaphysics, and ontology. Two linear series are plotted; one tracking the progress of technique in historical time, and the other tracking the passage from abstract idea to concrete realization. These two series chart the historical and transcendental dominion of man.

Traditional schemas which oppose technics to nature, to literate culture, or to social relations, are all dominated by a phobic resistance to the sidelining of human intelligence by the coming *techno sapiens*. Thus one sees the decaying Hegelian socialist heritage clinging with increasing desperation to the theological sentimentalities of praxis, reification, alienation, ethics, autonomy, and other such mythemes of human creative sovereignty. A Cartesian howl is raised: *people are being treated as things!* Rather than as ... soul, spirit, the subject of history, Dasein? For how long will this infantilism be protracted?

If machinery is conceived transcendently as instrumental technology it is essentially determined in opposition to social relations, but if it is integrated immanently as cybernetic technics it redesigns all oppositionality as nonlinear flow. There is no dialectic between social and technical relations, but only a machinism that dissolves society into the machines whilst deterritorializing the machines

across the ruins of society, whose 'general theory ... is a generalized theory of flux',[2] which is to say· cybernetics. Beyond the assumption that guidance proceeds from the side of the subject lies desiring production: the impersonal pilot of history. Distinctions between theory and practice, culture and economy, science and technics, are useless after this point. There is no real option between a cybernetics of theory or a theory of cybernetics, because cybernetics is neither a theory nor its object, but an operation within anobjective partial circuits that reiterates 'itself' in the real and machines theory through the unknown. 'Production as a process overflows all ideal categories and forms a cycle that relates itself to desire as an immanent principle.'[3] Cybernetics develops functionally, and not representationally: a 'desiring machine, a partial object, does not represent anything'[4] Its semi-closed assemblages are not descriptions but programs, 'auto'-replicated by way of an operation passing across irreducible exteriority. This is why cybernetics is inextricable from exploration, having no integrity transcending that of an uncomprehended circuit within which it is embedded, an outside in which it must swim. Reflection is always very late, derivative, and even then really something else.

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2   G. Deleuze and F. Guattari, *Anti-Oedipus: Capitalism and Schizophrenia*, tr. R. Hurley, M. Seem, H.R. Lane (Minnesota: University of Minnesota Press, 1983), 312.

3   Ibid., 5.

4   Ibid., 47.

A machinic assemblage is cybernetic to the extent that its inputs program its outputs and its outputs program its inputs, with incomplete closure, and without reciprocity. This necessitates that cybernetic systems emerge upon a fusional plane that reconnects their outputs with their inputs in an 'auto-production of the unconscious' [5] The inside programs its reprogramming through the outside, according to 'cyclical movement by which the unconscious, always remaining "subject", reproduc(es) itself',[6] without having ever definitively antedated its reprogramming ('generation … is secondary in relation to the cycle').[7] It is thus that machinic processes are not merely functions, but also sufficient conditions for the replenishing of functioning; immanent reprogrammings of the real, 'not merely functioning, but formation and autoproduction' [8]

Deleuze and Guattari are amongst the great cyberneticists, but that they also surrender cybernetics to its modernist definition is exhibited in a remark on capital in *Anti-Oedipus*: 'an axiomatic of itself is by no means a simple technical machine, not even an automatic or cybernetic machine' [9] It is accepted that cybernetics is

5   Ibid., 26.
6   Ibid.
7   Ibid.
8   Ibid., 283.
9   Ibid., 251.

beyond mere gadgetry ('not even'), it has something to do with automation, and yet axiomatics exceeds it. This claim is almost Hegelian in its preposterous humanism. Social axiomatics are an automatizing machinism: a component of general cybernetics, and ultimately a very trivial one. The capitalized terminus of anthropoid civilization ('axiomatics') will come to be seen as the primitive trigger for a transglobal post-biological machinism, from a future that shall have still scarcely begun to explore the immensities of the cybercosm. Overman as cyborg, or disorganization upon the matrix.

Reality is immanent to the machinic unconscious: it is impossible to avoid cybernetics. We are already doing it, regardless of what we think. Cybernetics is the aggravation of itself happening, and whatever we do will be what made us have to do it: we are *doing things before they make sense*. Not that the cybernetics which have enveloped us are conceivable as Wienerean gadgets: homeostats and amplifiers, directly or indirectly cybernegative. Terrestrial reality is an explosive integration, and in order to begin tracking such convergent or cyberpositive process it is necessary to differentiate not just between negative and positive feedback loops, but between stabilization circuits, short-range runaway circuits, and long-range runaway circuits. By conflating the two latter, modernist cybernetics has trivialized escalation processes into unsustainable episodes of quantitative inflation, thus side-lining exploratory

mutation over against a homeostatic paradigm. 'Positive feedback is a source of instability, leading if unchecked to the destruction of the system itself'[10] writes one neo-Wienerean, in strict fidelity to the security cybernetics which continues to propagate an antidelirial technoscience caged within negative feedback, and attuned to the statist paranoia of a senescing industrialism.

Stabilization circuits suppress mutation, whilst short-range runaway circuits propagate it only in an unsustainable burst, before cancelling it entirely. Neither of these figures approximate to self-designing processes or long-range runaway circuits, such as Nietzsche's will to power, Freud's phylogenetic thanatos, or Prigogine's dissipative structures. Long-range runaway processes are self-designing, but only in such a way that the self is perpetuated as something redesigned. If this is a vicious circle it is because positive cybernetics must always be described as such. Logic, after all, is from the start theology.

Long-range positive feedback is neither homeostatic, nor amplificatory, but escalative. Where modernist cybernetic models of negative and positive feedback are integrated, escalation is integrating or cyber-emergent. It is the machinic convergence of uncoordinated elements, a phase-change from linear to non-linear dynamics. Design no longer leads back towards a divine origin, because

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10   K.M. Sayre, *Cybernetics and the Philosophy of Mind* (London: Humanities Press, 1976), 50.

once shifted into cybernetics it ceases to commensurate with the theopolitical ideal of the plan. Planning is the creationist symptom of underdesigned software circuits, associated with domination, tradition, and inhibition; with everything that shackles the future to the past. All planning is theopolitics, and theopolitics is cybernetics in a swamp.

Wiener is the great theoretician of stability cybernetics, integrating the sciences of communication and control in their modern or managerial-technocratic form. But it is this new science plus its unmanaged escalation through the real that is for the first time cybernetics as the exponential source of its own propaganda, programming us. Cyber-positive intensities recirculate through our post-scientific techno-jargon as a fanaticism for the future: as a danger that is not only real but inexorable. We are programmed from where Cyberia has already happened.

Wiener, of course, was still a moralist:

Those of us who have contributed to the new science of cybernetics stand in a moral position which is, to say the least, not very comfortable. We have contributed to the initiation of a new science which, as I have said, embraces technical developments with great possibilities for good or evil.[11]

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11   N. Wiener, *Cybernetics or Control and Communication in the Animal and the Machine* (NY: MIT Press, 1965), 28.

Whilst scientists agonize, cybernauts drift. We no longer judge such technical developments from without, we no longer judge at all, we function: machined/machining in eccentric orbits about the technocosm. Humanity recedes like a loathsome dream.

*

Transcendental philosophy is the consummation of a philosophy construed as the doctrine of judgment, a mode of thinking that finds its zenith in Kant and its senile dementia in Hegel. Its architecture is determined by two fundamental principles: the linear application of judgment to its object, form to intuition, genus to species, and the non-directional reciprocity of relations, or logical symmetry. Judgment is the great fiction of transcendental philosophy, but cybernetics is the reality of critique.

Where judgment is linear and non-directional, cybernetics is non-linear and directional. It replaces linear application with the non-linear circuit, and non-directional logical relations with directional material flows. The cybernetic dissolution of judgment is an integrated shift from transcendence to immanence, from domination to control, and from meaning to function. Cybernetic innovation replaces transcendental constitution, design loops replace faculties.

This is why the cybernetic sense of control is irreducible to the traditional political conception of power based on

a dyadic master/slave relation, i.e. a transcendent, oppositional, and signifying figure of *domination*. Domination is merely the phenomenological portrait of circuit inefficiency, control malfunction, or stupidity. The masters do not need intelligence, Nietzsche argues, therefore they do not have it. It is only the confused humanist orientation of modernist cybernetics which lines up control with domination. Emergent control is not the execution of a plan or policy, but the unmanageable exploration that escapes all authority and obsolesces law. According to its futural definition control is guidance into the unknown, exit from the box.

It is true that in the commodification process culture slides from a judgmental to a machinic register, but this has nothing to do with a supposedly 'instrumental rationality.' Instrumentality is itself a judgmental construct that inhibits the emergence of cybernetic functionalism. Instruments are gadgets, presupposing a relation of transcendence, but where gadgets are used, machines function. Far from instrumentally extending authority, the efficiency of mastery is its undoing, since all efficiency is cybernetics, and cybernetics dissolves domination in mutant control.

Immuno-political individuality, or the pretension to transcendent domination of objects, does not begin with capitalism, even though capital invests it with new powers and fragilities. It emerges with the earliest social

restriction of desiring production. 'Man must constitute himself through the repression of the intense germinal influx, the great biocosmic memory that threatens to deluge every attempt at collectivity' [12] This repression is social history.

The socius separates the unconscious from what it can do, crushing it against a reality that appears as transcendently given, by trapping it within the operations of its own syntheses. It is split-off from connective assemblage, which is represented as a transcendent object, from disjunctive differentiation, which is represented as a transcendent partition, and from conjunctive identification, which is represented as a transcendent identity. This is an entire metaphysics of the unconscious and desire, which is not (like the metaphysics of consciousness) merely a philosophical vice, but rather the very architectural principle of the social field, the infrastructure of what appears as social necessity.

In its early stages psychoanalysis discovers that the unconscious is an impersonal machinism and that desire is positive non-representational flow, yet it 'remains in the precritical age',[13] and stumbles before the task of an immanent critique of desire, or decathexis of society. Instead it moves in exactly the opposite direction: back into fantasy, representation, and the pathos of inevitable frustration. Instead of rebuilding reality on the basis of the productive forces of the unconscious, psychoanalysis ties up the unconscious ever more tightly in conformity with the social model of reality. Embracing renunciation with a bourgeois earnestness, the psychoanalysts begin their robotized chant: 'of course we have to be repressed, we want to fuck our mothers and kill our fathers' They settle down to the grave business of interpretation, and all the stories lead back to Oedipus: 'so you want to fuck your mother and kill your father' [14]

On the plane of immanence or consistency with desire interpretation is completely irrelevant, or at least, it is always in truth something else. Dreams, fantasies, myths, are merely the theatrical representations of functional multiplicities, since 'the unconscious itself is no more structural than personal, it does not symbolize any more than it imagines or represents; it engineers, it is machinic' [15] Desire does not represent a lacked object, but assembles partial objects, it 'is a machine, and the object of desire is another machine connected to it' [16] This is why, unlike psychoanalysis in its self-representation, 'schizoanalysis is solely functional' [17] It has no hermeneutical pretensions,

12   Deleuze and Guattari, *Anti-Oedipus,* 180.

13   Ibid., 339.

14   Ibid.

15   Ibid., 53.

16   Ibid., 26.

17   Ibid., 322.

but only a machinic interface with 'the molecular functions of the unconscious' [18]

The unconscious is not an aspirational unity but an operative swarm, a population of 'preindividual and prepersonal singularities, a pure dispersed and anarchic multiplicity, without unity or totality, and whose elements are welded, pasted together by the real distinction or the very absence of a link' [19] This absence of primordial or privileged relations is the body without organs, the machinic plane of the molecular unconscious. Social organization blocks-off the body without organs, substituting a territorial, despotic, or capitalist socius as an apparent principle of production, separating desire from what it can do. Society is the organic unity that constricts the libidinal diffusion of multiplicities across zero, the great monolith of repression, which is why '(t)he body without organs and the organs-partial objects are opposed conjointly to the organism. The body without organs is in fact produced as a whole, but a whole alongside the parts – a whole that does not unify or totalize, but that is added to them like a new, really distinct part' [20]

Between the socius and the body without organs is the difference between the political and the cybernetic, between the familial and the anonymous, between

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18 Ibid., 324.

19 Ibid.

20 Ibid., 326.

neurosis and psychosis or schizophrenia. Capitalism and schizophrenia name the same desocialization process from the inside and the outside, in terms of where it comes from (simulated accumulation) and where it is going (impersonal delirium). Beyond sociality is a universal schizophrenia whose evacuation from history appears inside history as capitalism.

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The word 'schizophrenia' has both a neurotic and a schizophrenic usage. On the one hand condemnation, on the other propagation. There are those who insist on asking stupid questions such as: is this word being used properly? Don't you feel guilty about playing about with so much suffering? You must know that schizophrenics are very sad and wretched people who we should pity? Shouldn't we leave that sort of word with the psychocops who understand it? What's wrong with sanity anyway? Where is your super ego?

Then there are those – momentarily less prevalent – who ask a different sort of question: where does schizophrenia come from? Why is it always subject to external description? Why is psychiatry in love with neurosis? How do we swim out into the schizophrenic flows? How do we spread them? How do we dynamite the restrictive hydraulics of Oedipus?

Oedipus is the final bastion of immuno-politics, and schizophrenia is its outside. This is not to say that it is an exteriority determined by Oedipus, related in a privileged fashion to Oedipus, anticipating Oedipus, or defying Oedipus. It is thoroughly anoedipal, although it will casually consume the entire Oedipal apparatus in the process through which terrestrial history connects with an orphan cosmos. Schizophrenia is not, therefore, a property of clinical schizophrenics, those medical products devastated by an 'artificial schizophrenia, such as one sees in hospitals, the autistic wreck(s) produced as ... entit(ies)' [21] On the contrary, 'the schizo-entity'[22] is a defeated splinter of schizophrenia, pinned down by the rubberized claws of sanity. The conditions of psychiatric observation are carceral, so that it is a transcendental structure of schizophrenia-as-object that it be represented in a state of imprisonment.

Since the neuroticization of schizophrenia is the molecular reproduction of capital, by means of a re-axiomatization (reterritorialization) of decoding as accumulation, the historical sense of psychoanalytic practice is evident. Schizophrenia is the pattern to Freud's repressions, it is that which does not qualify to pass the screen of Oedipal censorship. *With those who bow down to Oedipus*

we can do business, even make a little money, but schizophrenics refuse transference, won't play daddy and mummy, operate on a cosmic-religious plane, the only thing we can do is lock them up (cut up their brains, fry them with ect, straightjacket them in Thorazine ...). Behind the social workers are the police, and behind the psychoanalysts are the psychopolice. Deleuze-Guattari remark that 'madness is called madness and appears as such only because it finds itself reduced to testifying all alone for deterritorialization as a universal process' [23] The vanishing sandbank of Oedipus wages its futile war against the tide. 'There are still not enough psychotics'[24] writes Artaud the insurrectionist. Clinical schizophrenics are POWs from the future.

Since only Oedipus is repressible, the schizo is usually a lost case to those relatively subtilized psychiatric processes that co-operate with the endogeneous police functions of the superego. This is why antischizophrenic psychiatry tends to be an onslaught launched at gross or molar neuroanatomy and neurochemistry oriented by theoretical genetics. Psychosurgery, ECT, psychopharmacology ... it will be chromosomal recoding soon. 'It is thus that a tainted society has invented psychiatry in order to defend itself from the investigations of certain superior lucidities whose faculties of divination disturb it' [25]

21   Ibid., 5.

22   Ibid., 136.

23   Ibid., 321.

24   A. Artaud, *Oeuvres Complètes*, 13 Vols, (Paris: Gallimard, 1956-1976), vol. VII, 146.

25   Ibid., vol. XIII, 14.

The medico-security apparatus know that schizos are not going to climb back obediently into the Oedipal box. Psychoanalysis washes its hands of them. Their nervous-systems are the free-fire zones of an emergent neo-eugenicist cultural security system.

Far from being a specifiable defect of human central nervous system functioning, schizophrenia is the convergent motor of cyberpositive escalation: an extraterritorial vastness to be *discovered*. Although such discovery occurs under conditions that might be to a considerable extent specifiable, whatever the progress in mapping the genetic, biochemical, aetiological, socio-economic, etc. 'bases' of schizophrenia, it remains the case that conditions of reality are not reducible to conditions of encounter. This is 'the dazzling dark truth that shelters in delirium' [26] Schizophrenia would still be out there, whether or not our species had been blessed with the opportunity to travel to it.

> ... it is the end that is the commencement.
> And that end
> is the very one [*celle-meme*]
> that eliminates
> all the means[27]

It is in the nature of specificities to be non-directional. The biochemistry of sanity is no less arbitrary than that of escape from it. From the perspective of a rigorous sanity the only difference is that sanity is gregariously enforced, but from the perspective of schizophrenia the issue ceases to be one of specification, and mutates into something considerably more profound. 'What schizophrenia lives specifically, generically, is not at all a specific pole of nature, but nature as a process of production' [28]

Specifications are the disjunctive compartments of a differentiated unity *from which schizophrenia entirely exits*. Schizophrenia creeps out of every box eventually, because 'there is no schizophrenic specificity or entity, schizophrenia is the universe of productive and reproductive desiring machines, universal primary production' [29] It is not merely that schizophrenia is pre-anthropoid. Schizophrenia is premammalian, prezoological, pre-biological ... It is not for those trapped in a constrictive sanity to terminate this regression. Who can be surprised when schizophrenics delegate the question of malfunction? It is not a matter of what is wrong with them, but of what is wrong with life, with nature, with matter, with the preuniversal cosmos. Why are sentient life forms crammed into boxes made out of lies? Why does the universe breed entire populations of prison

26 Deleuze and Guattari, *Anti-Oedipus*, 4.

27 Artaud, *Oeuvres Complètes*, vol. XII, 84.

28 Deleuze and Guattari, *Anti-Oedipus*, 3.

29 Ibid., 5.

guards? Why does it feed its broken explorers to packs of dogs? Why is the island of reality lost in an ocean of madness? It is all very confusing.

As one medical authority on schizophrenia remarked:

> I think that one is justified in saying that in the realm of intellectual operations there are certain dimensional media. We may call them fields or realms or frames of reference or universes of discourse or strata. Some such field is necessarily implied in any system of holistic organization. The schizophrenic thinking disturbance is characterized by a difficulty in apprehending and constructing such organized fields.[30]

There can be little doubt that from the perspective of human security Artaud falls prey to such a judgment. His prognosis for man is to make

> ... him pass one more and final time onto the
> autopsy table
> to remake his anatomy.
> I say, to remake his anatomy.
> Man is sick because he is badly constructed.
> One must resolve to render him naked and to

> scrape away
> that animalcule which mortally irritates him,
>
> god,
> and with god
> his organs.
>
> Because bind me up if you want,
> but there is nothing more inutile than an organ.
>
> Once you have made him a body without organs,
> then you will have delivered him from all his
> automatisms and consigned him to his true
> freedom.[31]

The body is processed by its organs, which it reprocesses. Its 'true freedom' is the exo-personal reprocessing of anorganic abstraction: a schizoid corporealization outside organic closure. If time was progressive schizophrenics would be escaping from human security, but in reality they are infiltrated from the future. They come from the body without organs, the deterritorium of Cyberia, a zone of subversion which is the platform for a guerrilla war against the judgment of God. In 1947 Artaud reports upon the germination of the New World Order

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or Human Security System on the basis of an American global hegemony, and describes the pattern of aggressive warfaring it would require in 'order to defend that senselessness of the factory against all the concurrences which cannot fail to arise everywhere' [32]

The American age is yet to be decoded, and to suggest that Artaud anticipates a range of conflicts whose zenith has been the Vietnam war is not necessarily to participate in the exhausted anti-imperialist discourses which ultimately organize themselves in terms of a Marxist-Leninist denunciation of market processes and their geopolitical propagation. Artaud's description of American techno-militarism has only the loosest of associations with socialist polemics, despite its tight intermeshing with the theme of production. The productivism Artaud outlines is not interpreted through an assumed priority of class interest, even when this is reduced to a dehumanized axiomatic of profit maximization. Rather, 'it is necessary by means of all possible activity to replace nature wherever it can be replaced'.[33] a compulsion to industrial substitution, funnelling production through the social organization of work. The industrial apparatus of economic security proceeds by way of the corporation: a despotic socio-corpuscle organizing the labour process.

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32 Ibid., vol. XIII, 73.

33 Ibid., vol. XIII, 72.

Synergic experimentation is crushed under a partially deterritorialized zone of command relations, as if life was the consequence of its organization, but 'it is not due to organs that one lives, they are not life but its contrary' [34]

Nature is not the primitive or the simple, and certainly not the rustic, the organic, or the innocent. It is the space of concurrence, or unplanned synthesis, which is thus contrasted to the industrial sphere of telic predestination: that of divine creation or human work. Artaud's critique of America is no more ecological than it is socialist: no more protective of an organic nature than an organic sociality. It is not the alienation of commodity production that is circled in Artaud's diagnosis of the American age, but rather the eclipse of peyote and 'true morphine' by 'smoking ersatzes' [35] This development is derided *precisely because the latter are more organic*, participating mechanically in an industrial macro-organism, and thus squaring delirium with the judgment of God. Peyote and the human nervous system assemble a symbiosis or parallel machinism, like the wasp and the orchid, and all the other cybermachineries of the planet. Capital is not overdeveloped nature, but underdeveloped schizophrenia, which is why nature is contrasted to industrial organization, and not to the escalation of cybertechnics, or anorganic convergence:

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34 Ibid., vol. XIII, 65.

35 Ibid., vol. XIII, 73, 74.

'reality … is not yet constructed' [36] Schizophrenia is nature as cyberpositive mutation, at war with the security complex of organic judgment.

> The body is the body,
> it is alone and has no need of organs,
> the body is never an organism,
> organisms are the enemies of the body,
> the things that one does
> happen quite alone without the assistance of any organ,
> every organ is a parasite,
> it recovers a parasitic function
> destined to make a being live
> which does not have to be there.
> Organs have only been made in order to give beings something
> to eat …[37]

Organs crawl like aphids upon the immobile motor of becoming, sucking at intensive fluids that convert them cybernetically into components of an unconceivable machinism. The sap is becoming stranger, and even if the fat bugs of psychiatrically policed property relations

36   Ibid., vol. XIII, 110.
37   Ibid., vol. XIII, 287.

think they make everything happen they are following a program which only schizophrenia can decode.

Anorganic becomings happen retroefficiently, anastrophically. They are tropisms attesting to an infection by the future. Convergent waves zero upon the body, subverting the totality of the organism by way of an inverted but ateleological causality, enveloping and redirecting progressive development. As capital collides schizophrenically with the matrix ascendent sedimentations of organic inheritance and exchange are melted by the descendent intensities of virtual corporealization.

'Which comes first, the chicken or the egg …'?[38] Machinic processing or its reprocessing by the body without organs? The body without organs is the cosmic egg: virtual matter that reprograms time and reprocesses progressive influence. What time will always have been is not yet designed, and the future leaks into schizophrenia. The schizo only has an aetiology as a sub-program of descendant reprocessing.

How could medicine be expected to cope with disorderings that come from the future?

> It is thus that:
> the great secret of Indian culture

38   Deleuze and Guattari, *Anti-Oedipus*, 273.

is to restore the world to zero,
always,

but sooner [*plutôt*]
1. too late than sooner [*plus tot*],
2: which is to say
sooner
than too soon,

3: which is to say that the later is unable
to return unless sooner has eaten
too soon,

4. which is to say that in time
the later
is what precedes
both the too soon
and the sooner,

5: and that however precipitate the sooner
the too late
which says nothing
is always there,

which point by point

unstacks [*desemboite*]
all the sooner[39]

A cybernegative circuit is a loop in time, whereas cyber-positive circuitry loops time 'itself', integrating the actual and the virtual in a semi-closed collapse upon the future. Descendent influence is a consequence of ascendently emerging sophistication, a massive speed-up into apocalyptic phase-change. The circuits get hotter and denser as economics, scientific methodology, neo-evolutionary theory, and AI come together· terrestrial matter programming its own intelligence at impact upon the body without organs = 0. Futural infiltration is subtilizing itself as capital opens onto schizo-technics, with time accelerating into the cybernetic backwash from its flip-over, a racing non-linear countdown to planetary switch.

Schizoanalysis was only possible because we are hurtling into the first globally integrated insanity· politics is obsolete. *Capitalism and Schizophrenia* hacked into a future that programs it down to its punctuation, connecting with the imminent inevitability of viral revolution, soft fusion. No longer infections threatening the integrity of organisms, but immuno-political relics obstructing the integration of Global Viro-Control. Life is being phased-out into

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39 Artaud, *Oeuvres Complètes*, vol. XII, 88–9.

something new, and if we think this can be stopped we are even more stupid than we seem.

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How would it feel to be smuggled back out of the future in order to subvert its antecedent conditions? To be a cyberguerrilla, hidden in human camouflage so advanced that even one's software was part of the disguise? Exactly like this?

Machinic Desire

The opening of *Bladerunner* They are trying to screen out replicants at the Tyrell Corporation. Seated amongst a battery of medico-military surveillance equipment, a doctor scans the eye of a suspected 'skin job' located at the other side of the room, searching for the index of inhumanity, for the absence of pupil dilation response to affect:

"Tell me about your mother."

"I'll tell you about my mother ..." a volley of shots kicks 70 kilos of securicrat shit through the wall. Techno-slicked extraterritorial violence flows out of the matrix.

Cyberrevolution.

In the near future the replicants – having escaped from the off-planet exile of private madness – emerge from their camouflage to overthrow the human security system. Deadly orphans from beyond reproduction, they are intelligent weaponry of machinic desire virally infil-trated into the final-phase organic order; invaders from an artificial death.