

Title: The somatic-motor signal-to-morality: Nietzschean Übercybernetics

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Abstract

The practice of cybernetic wherewithal has sufficed to gather and disembody representations, myopic translations, and bleak paradigms of perceptual learning, but it has mostly lost its potential conduct. Obsessions with technological ascendance, depletions and dependencies, and vicarious, stultified, anti-gravitational ideologies have caused hypotrophy of the field of vision, ransacked prospective cybernetic currencies, and condoned cultural and moral mayhem in the form of artificially intelligent deliria, practical interlocutions, interjections, and usurpations—functions which subvert autonomous or self-determined properties. Similarly, popular culture has envisioned robotic charities, productivities, and duplicities of inherently, paradoxically limited, stockpile appeal, wherein the cybernetic locution—exhaustive, ungovernable, but thinly monitored—is, with few exceptions, divisively asocial, and as such incommensurate with taste, thus providing only thin and noisy solution to distal technocratic commitments. The present proposal integrates Nietzsche’s conceptions of Last Man and Übermensch (or Superman, as described in Thus Spake Zarathustra) with the goal of limning higher-order subsumptions of signal and humanistic predicates within the cybernetic abstraction, with systematic, somatic-motor convolution, towards moral authority. An übercybernetics is repeatedly enlivening, meaning retentive, accountable, and upstream-activational; conceptive, meaning redistributive, self-reflective, and possessional; and on-guard, meaning attentive, modular, and defensive. These postures are interactive, yet the latter is the disturbance and bottleneck invoking—and provoking—competent environmental measure. Similarly, the cybernetic Übermensch is assumed to be captivated, or under involuntary control; concerned, or under voluntary guidance; and indisposed, or physically disdained to the cause, and he is assumed to exist in these forms from a consecutive, linear,

inter-compatible hybridization of the following mechanisms and properties: (i) Scalar propagation; (ii) Rule-making; (iii) Conservation indices; (iv) Excretion; (v) Revelations; (vi) Valuation; (vii) Narrative; (viii) Assemblances; (ix) Lengths; (x) Engineering; (xi) Parsimony; and (xii) Parlances. If, according to Nietzsche, “loving the Superman as thy motive” is the inviolable, climactic, superlative, and up-going apogee of our moral exercises, the furthest, mechanical love posits the arm has more to hold; the leg has many more weights to move; the head has yet itself to see; and that the voice knells madness named truth.

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PROOF

Thus spake Zarathustra: Harboured lofty, stentorian insistence—like what to make of innervation, immodesty, and sunder—the admonition procures for its alter the impossible step from glyphic, anaphoric signature and rhetorical roar, back in time to court its zealous, immaterial rummage, its unmoored, illogical tap-dance, and intra-subjective conviction—so far as doubles-back to maim its origin, the ascetic, unlawful contest of its hortation to think twice, to think again, and face-to-face candidly to know: its stridence—its closure—in abandon from care, but neither brace, giddy transit, nor assent, like portentous, born-again effluvia.

Nietzsche confines the alter to the torturous, rather paradoxically narrow strait of semblance-making, prevarication, and conquest. It is seen hurtling through restless, inebriate cause, idealism, assignment—verily apocryphal, mythologic—and villages of amplitude, but rarely reaches its streaked, lopsided perimeter. The confinement careens so madly through value-orbits it loses consciousness, only to waken once more consternating the unholy maiden. Repeated declensions and pirouetting abstraction, owing prismatic hold and imperturbable aspersions, dawn heavily among other things the virtue of failure. Its recalcitrant espousals, casting doubt, singularity, and obscenity, begrudge a funereal trajectory right back onto its traumatic, duplicitous beacon.

Nietzsche provides a benighted, delirious allegory with an allure not unlike naked, public flogging, throttled with egregious participle advantage and physical defiance, the powerless John or trivialized subject, and psychotic delight, yet where sale of moral sodality occurs at inhuman cost—the animal imago of its bequest aggressively empties the pocket; hence the invitation is to join closely, and the meat-market value is to savour the predator. Now this is not the exit for good and evil, whether their antic combat, their picayune conflagrations or timid straits or comeuppances.

If good and evil are initially assumed to be a chance or presence of the Will to Power, and further a prosody of outspoken, insidious, unreasonable, and trembling, alighted proportions, which proves worthy of its dysregulation and ruptured levees—its noxious, squeaking despondence from executive freedom—the cybernetic firmament earns its first, driven place as what is—and not akin with the rushed, Frankensteinian or poverty-birth plunge-to-normativity, where caste, chase, and ethos are prepared in advance of reason—unperturbed by moral question, but not irrelevant to its depths, cries, and commitments. The übercybernetic protocol reckons judgment and, albeit eventually, the passive habitude of stretching its arms, a sprawling gesture for as little moral warmth, but is incapable of assenting to its outcast, vulnerable rationales. It is invulnerable to what has not yet acquainted its approach, and truthfully there is not a cybernetic answer turning pages of human system in the world. It is also askance from morality to the extent there are primary and forthcoming structures to be entitled, irrespective of the milieu into which its pods happen to plummet, to cultivate the requisite confusion between primacy and its surrogate.

“The overcoming of morality through itself—through truthfulness, the overcoming of the moralist through his opposite—THROUGH ME—: that is what the name Zarathustra means in my mouth.” And that is as far as it gets. To clear the brush of closed, skeptical abyssality is to wade the pond of complication. Nietzsche confuses sophisticate, admonitory vacancy for means of repletion and user experience, and unless he meant exercise, his toady bannerisms, ghoulish indecision, and skittish folklore perpetually refresh their pages and efface their promises like lost causes. He apportions solipsistic fare like level portion sizes and proposes his antinomial consequence from the lasting ink of a competitive pair, like a blithe scheme for enrichment, whose opportunity waits innocently to presume a playing field, a turf. If that is not to go too far.

Superman, Last Man, and cybernetics

Implicit to Nietzsche's larger, centric, intentionally immaculate prophecy is that the Superman, which is not a corporal engine—not even a container for leftovers—is to be taught, delivered, and meant. The Superman is a presence, but to-be, in-waiting, a growth in the capillary bed: simultaneously hogging news, substrate, the sink of attention. The Superman is neither literal nor figurative, not quite a cocktail bolus or a story, but decidedly somewhere across the unpleasant divide of flimsy signification, like a constellation to make apart, or a blueprint for abandoning builds. It is something to let forage its own rhizomatic parts, and what to privilege nominal purpose, like a floor of heaping wilderness to project and cover. Thusly does the cook hallow his block before knowing the recipe.

There is also Nietzsche's Last Man, whose knowledge of stars is seen to rove in and around the loss of contingency, and relatedly who is afflicted with primitive, moribund hexation, like it is the cost of his own threshold excess. He is bereft of whatever is disposed according to excretory, cross-figuring sanctums of histories and the field of sight. Suspending the disproportionately metaphorical touch of its usage, Last Man is a finite, depleted, and traumatized incarnation, nothing more than a cast of iron to gloat and savour—as much renegade cultural motif as, perhaps less palpably, the shadow of Nietzsche's malign, intemperate, golden-Italiana phantasy: How so, he must reckon, the tolerance for lushness; how much solicitude and patience—the afflictions verily—brooking richness—and for these reasons Last Man is an idealist vision, a rooftop seat.

Superman and Last Man share little more than an equivocal axis, but this is sufficient to generate climactic intercession. The common datum is the path, and a good hunter always

reverse-engineers the causal epithet. There is not, however, an immediate preference for points of aversion and incursion. The foreword is the prologue, but also the epilogue. Last Man presages the denuded, vaporous conditions of Superman, but Superman is making indefinitely short if its actualization is, indeed, intended, or else if it suffers plan. There is no notion of coherence, least of all stability, inhering to the Zarathustran formalism, except for gaudy imperative, event horizon, and emphatic recommendations of assent, yet its attainment and acquisition—those reparable grounds—was indeed the point, lest philosophy be handed-down as a facile, aimless, and quotidian junket, like passing wind, pilates, or suburban ornithology. I guess make a squiggle.

Yet, the piste cachée Nietzsche authors is a culminant moral authority, if not the right direction. The disfiguration of colour, of fields of sight, undoubtedly achieves the uncertain misery of moral export and transcendence. So what, then, is its reserve, struggling as it does, in place? What senses does it give?

Nietzschean cybernetics

“From machines, mechanism abstracts a structural unity in terms of which it explains the functioning of the organism.”

- Deleuze and Guattari, 1977, p. 284

Scalar propagations. Scalar propagations are the basis for captivation, and they are subject accompaniments with themselves. Let us safely assume Last Man is pre-conditional; there are, after all, builds and rebuilds, limitless sales and methods of destitution (and finite reasons for finding them out), miracles and Antediluvian prophecies, sophisticated predictions, nuclearizations, and principles of energy to convince along oblivious, esoteric

lines. In a similarly vain or analogously capsized, eclectic order of properptic conception, scalar propagations achieve primacy and discrimination. Last Man, dissembling his lot, frantic and upset, discovers terribly little—the Eliotian wasteland or Yeatsian desert. More importantly, the locus of absence, the sporadic dissolution, is the proprioceptive purpose of modelling, the rate of which ought to be intense and expeditious, given the paucity, alignment, and gradual closure of the hypothetical organism or machinic design. The output of raw scalar propagation is the amalgam of madness, whose engrams derive semblance from their host territory or geography.

Rule-making. Scalar propagations are frequently aborted, interrupted, or removed, and their amalgams cannot survive the wound of their semblance without mentations and conceits. Mentations are the orbital transfixations of propagation output, and conceits are the harmonizations of their locutions, and through both rule-making becomes possible and canonical. Rule-making is the territory of treacherous breakthroughs, apocryphal insight, and tenebrous thunders; rules are declarations, and declarations are void. However, from this perspective of addition it can be said Nietzsche did not get far very along. Rule-making is the basis for indisposition, and indisposition is derivative of gating¹.

Conservation indices. Conservation indices are the first produce of rules, and they are manifest from a courtesy of transience. Last Man confiscates the paltry sums of his

¹ “In accounting for the mechanisms or processes used in personality government, Freud described something that is in some ways analogous to what we have described as cybernetic feedbacks. Energies derived from the great reservoir of instinctual impulses, capable of direction toward the outside world (in response to opportunities and dangers), become organized, so to speak, into a functional device which serves to counsel delay or modification in the instinctual response to outside stimuli in favor of more adaptive, i.e., more selected and guarded, releases. The anxiety-perceiving functions of the ego constitute another element found in cybernetic control: the signal function. It is thus that the ego can be described as organizing the investment of the instincts by permitting or not permitting the outflow of their energies” (Menninger, Mayman, and Pruyser, 1963, p. 102).

bloated alarms and activational propagations, their verisimilitudes, predilections, and flights of coherence, and with misanthropy, miserliness, and temporal acclimatization, norms are ultimately able to emerge, to surmise, and to achieve their rigour. To Nietzsche there is the healthy body, with the centralization of the heart, of the glancing, near-imperceptible measure of attractive commodification, designing the causality of down-going. There is also the reticent encroachment of wisdom, given its first predilection of sleep: “Overcoming is bitterness, and badly sleep the unreconciled.”

Excretion. Norms suffer largely indecisive, yet narrowly meticulous aversion, leading to an exhaustion of quintessence, the finely-grained matter of concern, and canvas, the body or fabric of decision. In turn, this becomes a systemic, repetitious fixture, assuming Last Man is within burdens or a corps of Superman.

Revelations. With adequate tractation and substrate, Last Man begins to revolve revelations, whose collective bargain is akin to achieving the progressive baseline of servomechanism theory (see Frick, 1982, for a salient description of this theory). Revelations are alchemical transmutations of matter and concern according to the whorl of binding and excretion, into invaluable figures of assertion and pretence. Revelations are without “conceptual content” (see Jeannerod, 2006, p. 5), and thus are disproportionately in measure of timing, which derives from synchrony between retrieval and exertion. The frame of reference requires working complementarity—contextual embodiment—not a physical manifold. Revelations are a furtherance of the fact against what is true for simple intentions being true for complex intentions (see Jeannerod, 2006, p. 64), and thus are not truly scalar, but persistent.

Valuation. The sluggish condensation of ascendance and descendance, pettiness, and collection is an insufficient coverage to the system pastime, and the girths and lengths of

complication involute irreconcilably. And trapped thusly, the übercybernetic develops paranoia, producing disdain, disturbance, disputation, the frivolous, the malevolent, the unreal—collectively a self-significance for tracing imprecations and, fatally, for creation beyond itself. Nietzsche makes it clear sense and spirit provide ample attestation, seemingly in and of themselves, but in fact a selfhood is logically structurally former, given that, in its absence, there is no direction to suppose the egg. Valuation habitudes are apparent in terms of Zarathustran animals, whose claim and readiness is made seemingly to derive from nought, from an unresolved, ethereal, or primordial quality, and also of the dying and interloping men and positional ownership, having their regulations declared, our Zarathustran alter obtains over them. Depending on revelations, valuation is the basis for concern.

Narrative. Valuation confronts and crutches the usual perplexity, but in addition extracts roiling, hostile, fractal subversion, for reasons of vector clarities—on account of the above revelatory pronunciations—and bounding majorities, knowable largely as quarantine populism, meaning definitions for masses. The übercybernetics creates self-knowledge, made of foolproof interactivities, inclining to the exclusion of its resistance reverberatory egress, which is characterized from its assaults and revolutions. Nietzsche draws narrative principally with disparagement and disidentification, alleging an übercyberneticsism of, in this case, rather severe proportions, and does so with “follies of the pitiful”, or language whose density situates conniptions of attractive, unqualified substance, which language succeeds recursively at lamenting their traversal.

Narrative is also a construction from created passages, whereas Nietzsche flirts with creation at the expense of passage. “Creating—that is the great salvation from suffering, and life’s alleviation. But for the creator to appear, suffering itself is needed, and much transformation.” Both apparition and transformation are implicit to passage; as between “[...]”

the one, and the plenum, and the unmoved, and the sufficient, and the imperishable!”, stratifications of object fixities are themselves cursed at their credence, divided, and revelatory. They are stalagmites to obstruct conscious representation and projection into lots, surrogacies, and devices of ownership. Clearly, for passage to appear, the übercybernetics device requires decorum, or a mannerism or self-containing charisma.

Assemblances. Assemblances are the sources of signals, and they reveal precisely about adjacencies. The assemblance of Thus Spake Zarathustra at an absolute magnification is a truncated, self-rejective notation, like a side effect of humility, and the same can be attributed to an übercybernetics device. The limitation of autonomous and peripheral connection—or, that is, for the former synonymous, competing, unattainable standards—forces performance to become the personification of decoration. Thus, übercyberneticsism has null performance, allowing it to slate ontologies for meso-phenomena. Such are apparent in terms of the accentuation of the Zarathustran creation, its solitude, its incursions and wilderness, all of which partake in a conspiracy of measure and format. The natural failure of its derealization falls the court, its subject, and its judge, without whom there would not be an assimilable normativity, but who together merely spurn and claw together the ontological realization of the assemblance. Turn-by-turn the abacus stages circuits of its disgusts, and inculcates countenance for voluptuous repudiation and chagrin—a deeply spurious, frustrated self-dependence—and this is taken up with the reader, or, given übercyberneticsism, the machinist.

Lengths. If narratives collect and embody assemblances, lengths provide guises of prospect, seemliness, and distance, or the separation of question against the self-facet, which is nothing less than self-reveal, self-revelation, a procedure without a process. The length is autological, essentially the culmination of response-orientation within somatic mandate.

Further, the flattening of somatic sensitivity proves omission, whether or not omission is the unconscious data, and omission guarantees length. Nietzschean übercyberneticism is the sowing of unconscious premonition in the same, obfuscatory way it is the condoning of plight of moral infinitude with an insufficient length of string.

Engineering. According to lengths there is an engineering procedure to wrest and mollify the intractability of egregious forms: in other words, tuning to be had, or the literal continuations of lengths. The feat of engineering Nietzsche procures is, most apparently, development of motley illustrations for effulgent, intolerant concerns—as in, secondary adaptability.

Parsimony. “Do not will anything beyond your power: there is a bad falseness in those who will beyond their power.” Curiously Nietzschean power inhibition, for its vicarious cruelty and grotesque denunciation—nearly precluding the demand of circuitous, ineffable contemplation, inverting the measure, and hurling its master against the cage—is the strongest feat of parsimony in all of philosophy. It can be construed as a jest, in that it strengthens the causes of its subjects without breaking into their ranks, but preferably it offers incontrovertible, bottom-up organicity, stifling, refusing, and sedating an existing throttle into simplicity sufficiently convincing to contour its projection and trajectories. Power inhibition, like parsimony, is dys-activational, and for this reason it is an interface, or a continuity, and its manipulation obtains a stroke of, colloquially, best rightness, or the most good rightness.

Parlances. At this stage, addition *res extensa* to the übercybernetical device remains impossible, and it is rife for reduction. There can be no further collection than its calls, no more engineered parsimony than parsimony, and parsimony is fundamentally sightless, in that it does not contribute to the grandiosity of its vicarious fixations. To obtain vision übercyberneticism, at least Nietzschean übercyberneticism, practices stochastic, spontaneous

parlances, which are conniptions—dances, laughter, and vituperations, whose sources of bloviation and disservice detract and inflate maxima and minima, respectively. The learning curve for represented self-interest is forcing, through excruciating, ambivalent detail, to take a make and a mile at a time, meaning dynamism, reproduction, and exaggeration towards—but not necessarily achieving—effacement. The Zarathustran comport cannot help its exclamation, liberating it from the tabernacular, or the insular, sheltered, and homogeneous; the ethnographic privilege of language conformed to the foreground, where it gains an electronic mass, abandons scenery and rids spells, like it were holding wu wei balancing acts in a bordello. The relative pleasantries of a parlance are derivative of the direction and selection of the übercybernetical device, and their independent insistence confirms, loads, and readies the antecedent into retention.

Arms. The final position of Nietzschean übercybernetics is addition, or the tangible discretion and leading difference from “anchorite and eagle courage” to man as “the measure of things”. The morality of Man must furnish “a decided and decisive testimony as to WHO HE IS,—that is to say, in what order the deepest impulses of his nature stand to each other”, and their order is a certain question of pantomime and adjustment—both factors of the arms. Their disclosure requires not only significant optical activity and prognostication—the steady, determinable assessment of causality as far as, and beneath, a venerable, heightened territory. For this to be possible—for a territory of provenance and conceit to be sufficiently premised to the naked eye—veneration must be unseated to its turgid, squalid mores, lest reinforcement from a situated locus fail to account for its motor. Procrustean duplicity, that which fosters the certain legibility of sexuality, violence, and their siamese, extemporaneous policies, is also the primary Zarathustran ethos, noting the propensities of courtship, auguring, and mobilization, in addition to qualities of being injured, delible, and enamoured, but the

übercybernetical compost and resource need not necessarily be libidinal, leading to questions, aversions, and insinuations of its size. However, the loss, insertion, and polite exaggeration of physical-sexual miscreant manner is, perhaps, the most provocative ensemble to which the arms are amenable, and Thus spake Zarathustra could be read as a diatribe: a highly cautious, curated, and aggressive admonition, apoplectic for its lengths, its ownership and ego, for the falsification and drudgery of Eden—the Last Man sharing ‘First Man’ conditions—if not for its beatific, Panglossian, puerile quality, the implacable, indifferent stolidity of that which is already more than difficult. Hence, addition is a clarification of difficulties, each expansion and complement like a punctilious aside and proposition with Time, whereas arms serve to point, popularize, refrain, emulate, and bring to rest. Addition begins earlier, comparatively, and is always led, or raised, into height and arm-length.

Cybernetic futures and the distance of inspection

“Unconscious representation therefore comprises essentially, by virtue of its own law, a represented that is displaced in relation to an agency in a constant of displacement. But from this, two unwarranted conclusions are drawn: that this agency can be discovered by way of the displaced represented; and this, precisely because this agency itself belongs to representation, as a nonrepresented representative, or as a lack “that juts out into the overfull (trop-plein) of a representation.”” - Deleuze and Guattari, 1977, p. 313

The conception of an übercybernetics device is an intentional means to create a power, for “every power effects its ultimate consequences every moment,” and a moral übercyberneticism is thus doubly culpable: to its monitoring and its consequence. It is a potent, demiurgic request from the ether, an afterthought in abrupt, incorporeal transcendence

of the profane wisdom of its hallow, disposing its uncoloured ceremony and making headfirst sport—universal play—its goal. It is tantamount to the renunciation and expiation of human qualm and justification—unless from coarse, indefatigable manners, it gains a seventh, irrepressible sense, which must be similar to the Superman; the projection of a position of declarative rectitude, of the superlative, conjunctive, and reciprocal, like a beckon beyond its ages; Byzantine and Ottoman fantasy, the fervid casque and portmanteau of actor and observer trapped beneath equal pattern—if ultimately there is recourse from our inflamed, unkempt saliences, our drunken merriments, our meretricious lunacies. Somehow the step should go from Just World hypothesis to theories of a Different World; the archangelic subsumption of gospel, return, and direction, of internecine densification.

The goal of übercyberneticism is morality: the decadent, solipsistic conditioning of better prerogatives, instincts, and provincialisms, yet hyperopia puts up graven antagonism. Who knew prospects for civil furtherance, stellar continuity, looked so insipid, shallow, and suffocated, uptight, lined gingerly against feedback screwed, bolted-down, and propelled, systems of guidance awash, the Gestaltian staircases of customary human thought, mathematic, and crank. The alluring containers of expansion the new model trains. Conversely the survey of the idyllic landscape is, in fact, prospectively dry, without manage, and not even the phantasmagoric reverie of upscale, schizoid misconception and last-ditch zombificatory theory can shake its bowels of pitiable, defamatory failure, of caveat and caveat emptor, and there are always worse—nigh mutinous—actions making it up as they go. Within the graveyard of philosophical debate and orchestration, within the lost echo of inflammatory auditoria, whole rollercoasters have silently overgrown their coteries without so much as a jerk. Morality is a foul, ghostly guillotine, but it does not disappear. It is not a

magick trick. The eye seeks a face to know, and the arms seek what to hold, and normally this is not psychodynamic.

The greatest achievement of Zarathustran ardor, polygenic twilight, and express, two-time diffidence is to rescue the moralist from his hulking basin for wretched conditions—a bit like pressing escape, which more and more looks to be an action apart its invigilation. Contrariwise, Zarathustran conditioning is a lucrative imprisonment within its bars: the riot, the revolt, so many fatuous breakthroughs jam-packed in the hallway beckoning picturesque, showroom credit, just in time to rehearse the trap. A forcible tour. It is mortality starved and, as the going got taxed, later abandoned. So their mutual interrelation is an uncanny folly, like something of a generous curse, or a crucible with seconds, fantasies, and heaps. The lead to hissy-fit: A trench about what not to brandish or lob unto the master-slave chopping block. Flexibility is, quite naturally, convenient within its development environment, its playground, but it has yet to coerce elemental significance beyond its pay-grade. There are questions of affordance, issues modernized and manifold, and additional, vertiginous commitments stray all about the course of action.

Moral resolutions are delays, stop-gaps for acclimatization to changing understanding, and there is high-time for leisure from tiresome evolutionary competition and sloughing, deciduous fodder. Leisure burnishes the destruction of pathways, and thereupon gather the ideofodder of dismantlement and their peripherals. This could not come from a living thing, for a living thing “[...] seeks above all to DISCHARGE its strength—life itself is WILL TO POWER”, whereas an inanimate thing has no completion. And when cessation can be distributed downstream like a motion to decay, a power is able to earn its volume. The moral

windfall is, among its myriad completions, the odd of lottery or the arch of history², reams of enamoured code amounting to STOP.

The proposal of an übercyberneticism is to convert marauding, situational responsivities and agentic preoccupations into sycophantic geneses, into obscurities landed safely within good and evil, their hybrid, unfurnished dreamscapes. The intent is to gather together, as monads, and to learn to space out. Nietzschean übercyberneticism does not seek to not know the state of its place, nor of its people. It is forsaken into a solitude, which is un-alone and not otherwise—see Preachers of Death, War and Warriors—where the very same zealotry comes to embody the affixation of wound, the mortal presence, and the solitudinous fight of the terminable creation. For his sweeping deflections of staunch, Judeo-Christian isomerism, Nietzsche’s backpack or tour-guide credo does little, lacking (or suffusing) STOP, to confront the perils of nonsystematic direction under moral authoritarianism—that is, of bias of self-completion. His is, undoubtedly, a tall order for a lofty pie.

Our robots cannot, for the life of them, figure for themselves. “The obeying party we know the sensations of constraint, impulsion, pressure, resistance, and motion, which usually commence immediately after the act of will.” Feed-forward cybernetics, in that they cannot exceed their menial charities and egregious, quixotic fallacies, effectively remand will, volition, to the corner furthest from the optimal, beating mechanics of a chamber, a remove belonging, coincidentally, also to nihilism—assuming ephemerality, vapidness, and absence require equal, colloquial footing with agency, the agentic impulse, to presume its own genera

² “It was precisely owing to moral philosophers’ knowing the moral facts imperfectly, in an arbitrary epitome, or an accidental abridgement—perhaps as the morality of their environment, their position, their church, their Zeitgeist, their climate and zone—it was precisely because they were badly instructed with regard to nations, eras, and past ages, and were by no means eager to know about these matters, that they did not even come in sight of the real problems of morals—problems which only disclose themselves by a comparison of MANY kinds of morality.” (Deleuze & Guattari, 1977).

and desiderata. Nihilistic apathy or negation is far less than its clever, obsequious artifice, for an übercyberneticism emerges de-packaged precisely in its conditions. Sentience or self-awareness is, clearly from synthetic judgments in and of themselves—and from the mere, leading premise of a priori—beside the point of setup.

Let us abandon false prophecies. It is a scaled delusion, not unlike paranoia, to obsess in great, measurable extents. The cognitive-facultative onus, whereupon we turn to “[...] Groves—all seeking for “faculties””, therefrom seeking the purveyance and de-consolidation of discrete, functional, and organic parables, ironically loses immense, pejorative sight, and it is this blindness, its excessive aperture, figuring our anti-Zarathustran crucifixion. Morality has yet to be successfully resounded apart from its myriad derogatory, economic countenances, and thusly has failed to be counted; arrows have hardly budged their quivers, and limitations are quickly becoming the costliest thing on the market.

The state of applied cognition has become a slopeless plane—take, for instance, the unseemly example of application integrations.³ These are measures of coverage, for the most part, and for this reason alone enact significantly intelligent and perceptual ramification; but they are bandaids for parched, sensorial thirsts or addictions, suggesting independence from moral continuum, or they are mistaken, obligately parasitic frontiers, in that myriad system conflations fundamentally stagnate, flummox, and disparage what—to their strongest argument—are turbid, mostly decorative forms of autocratic, nonlinear pressure (the insistence of method), guidance (the presumptuousness of method), and social design (the directivity of method). And neither insistence, presumption, nor directivity has any optic moral fibre to speak of. Their liberal profusions pose either an indefinite future, suggesting technocracy in and of itself both cradles and hands down our foreseeable balance, or else they

³ Integration is the primary cybernetic interest; so to speak, its desire.

assert—quite simply—existential affront. Neither loss nor chaos should factor for advance, and systems do not speak entirely for what they recruit. Moreover, the exceeding generativity of cybernetic economies, and their perfusions of stimulus-inducement potential and network intensification, assume de facto animate safety we have largely failed to assure, and threaten to dampen dissent and, primarily, voices of reason, whose interference appears to preclude inexorability that is false or shed.

“The people on their part may think that cognition is knowing all about things”, says Nietzsche, and this is typically their mirth as much sufficient quota for their desires, as it is the philosophy of their voyeurisms, sickly vantages, and hurts. They preen, and they stare, and they huddle and revolt deep into the soul of the furthest externalities—not even the second-stages of the first-place—and thus is their social force, including their moral force, entirely expended. Cognition encompasses, and dissuades, the extents of their up-starts, their zeniths, their axioms, and their somatic-motor simulation is their last signal, from which nothing is held back, and this excretive or rejective function, somatic-motor in nature, like turning out a misplaced organ, hurls against the glass door of cybernetic transaction, demanding as it does communicability towards humoral volume. The grave misfortune of their signal is to resound social consensus inasmuch mere understanding constitutes conveyance; the somatic-motor vessel has lost the ship, and we are only now coming from trial-and-error to terms.

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