



ZYGOTIAN SOLIPSISM

AN
EPISTEMIC-
ONTOLOGICAL
LIMIT
CASE
AND
THOSE
WHO
WANT
TO
LIVE
IT

BY ANON

NON-PRESS ANTI-PAMPHLET ONE



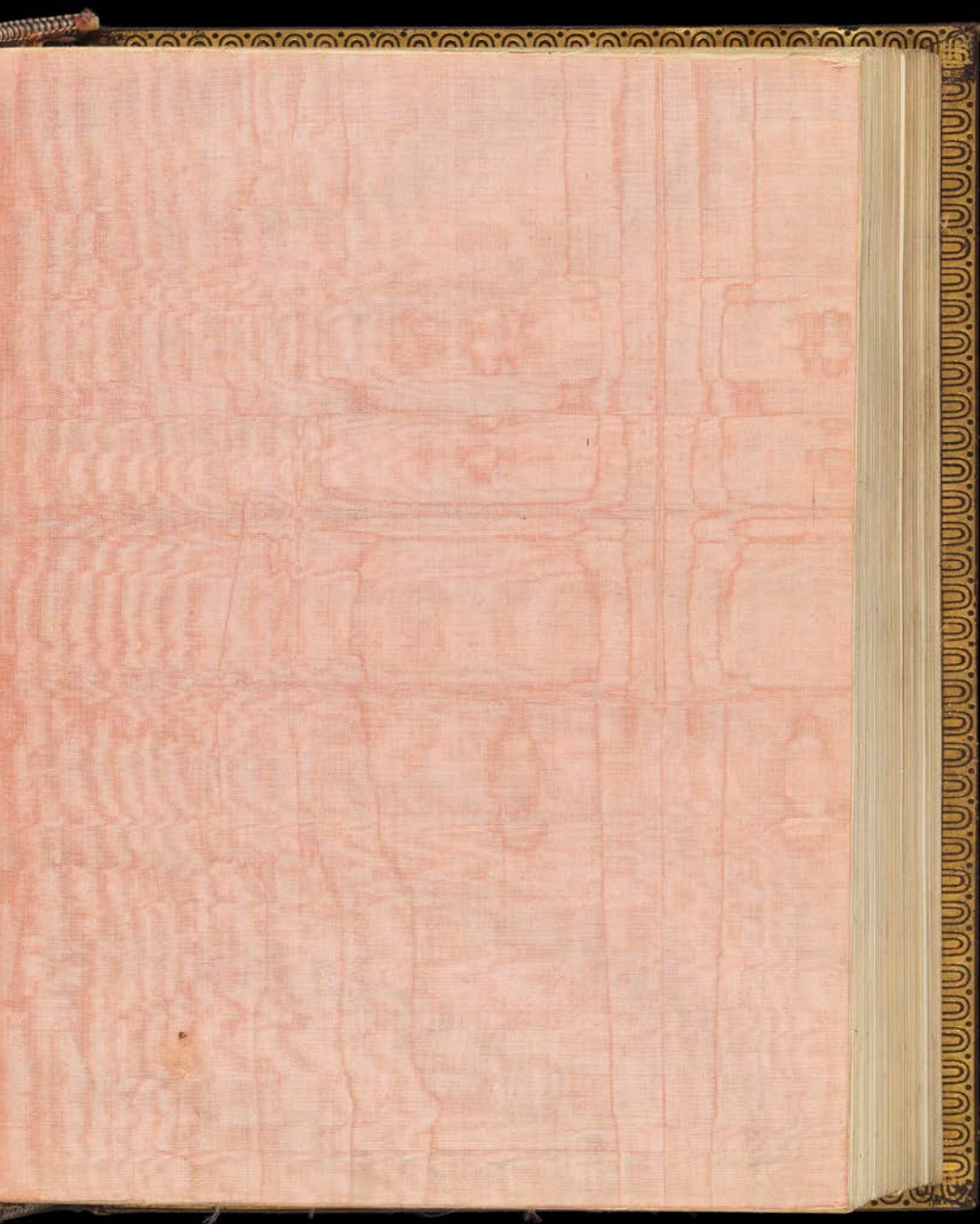


Fig. 1

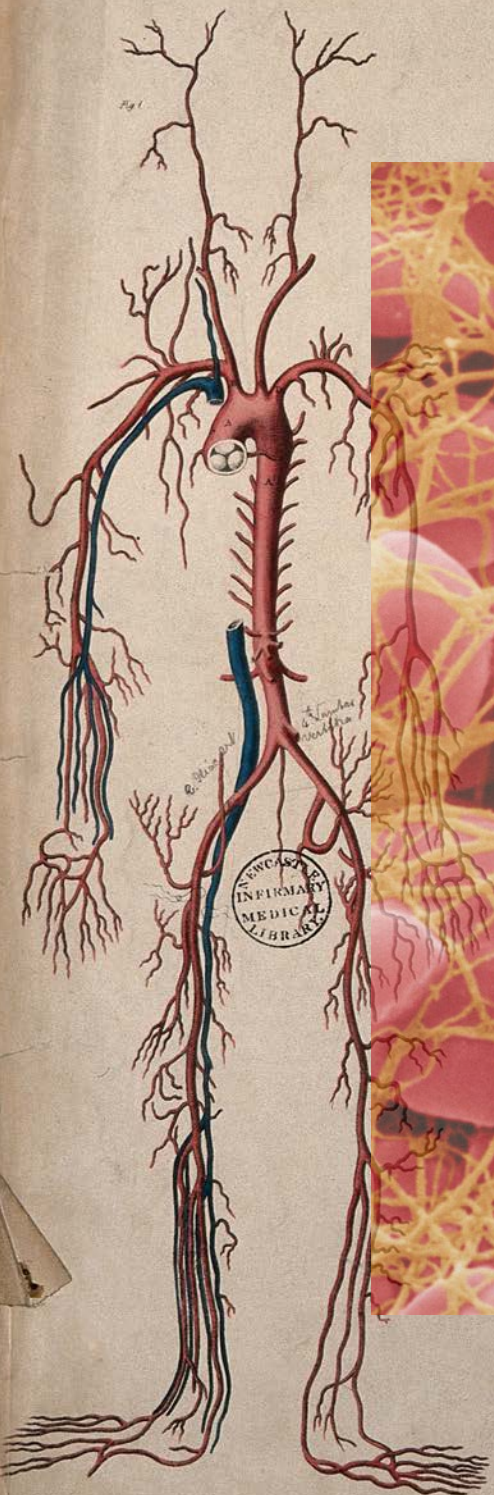


Fig. 2

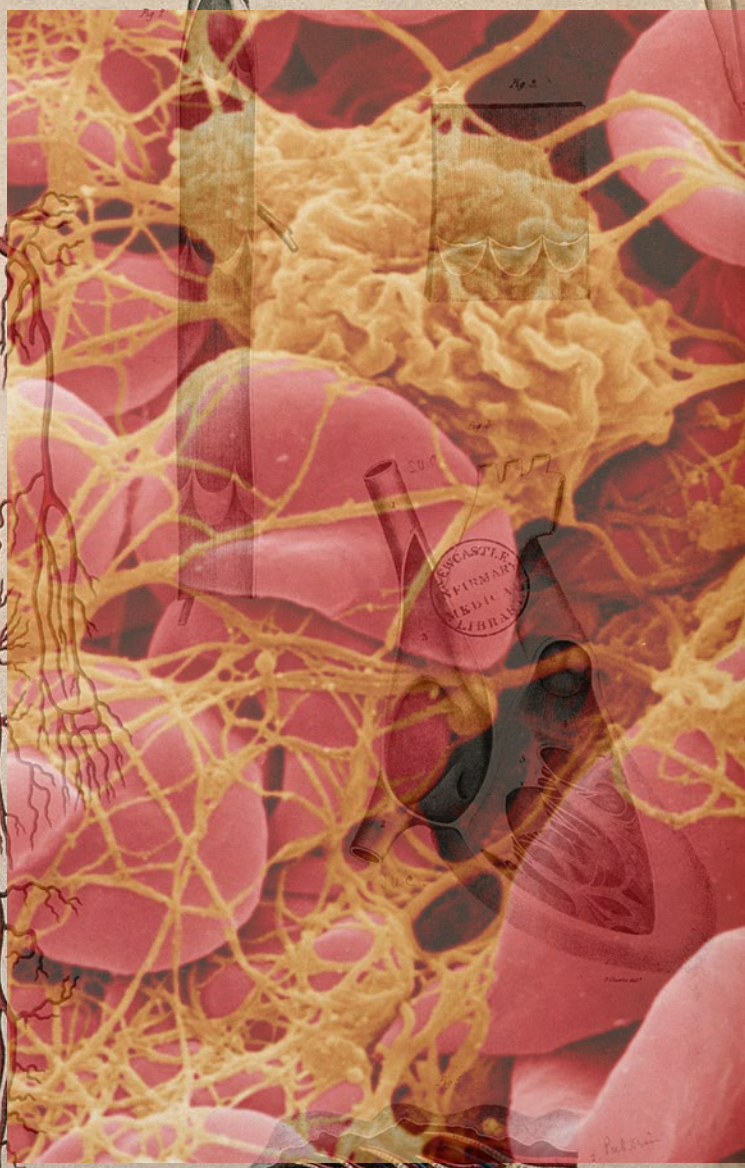


Fig. 3

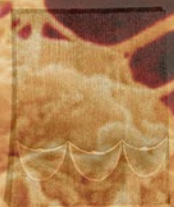


Fig. 4



Fig. 5



Fig. 6

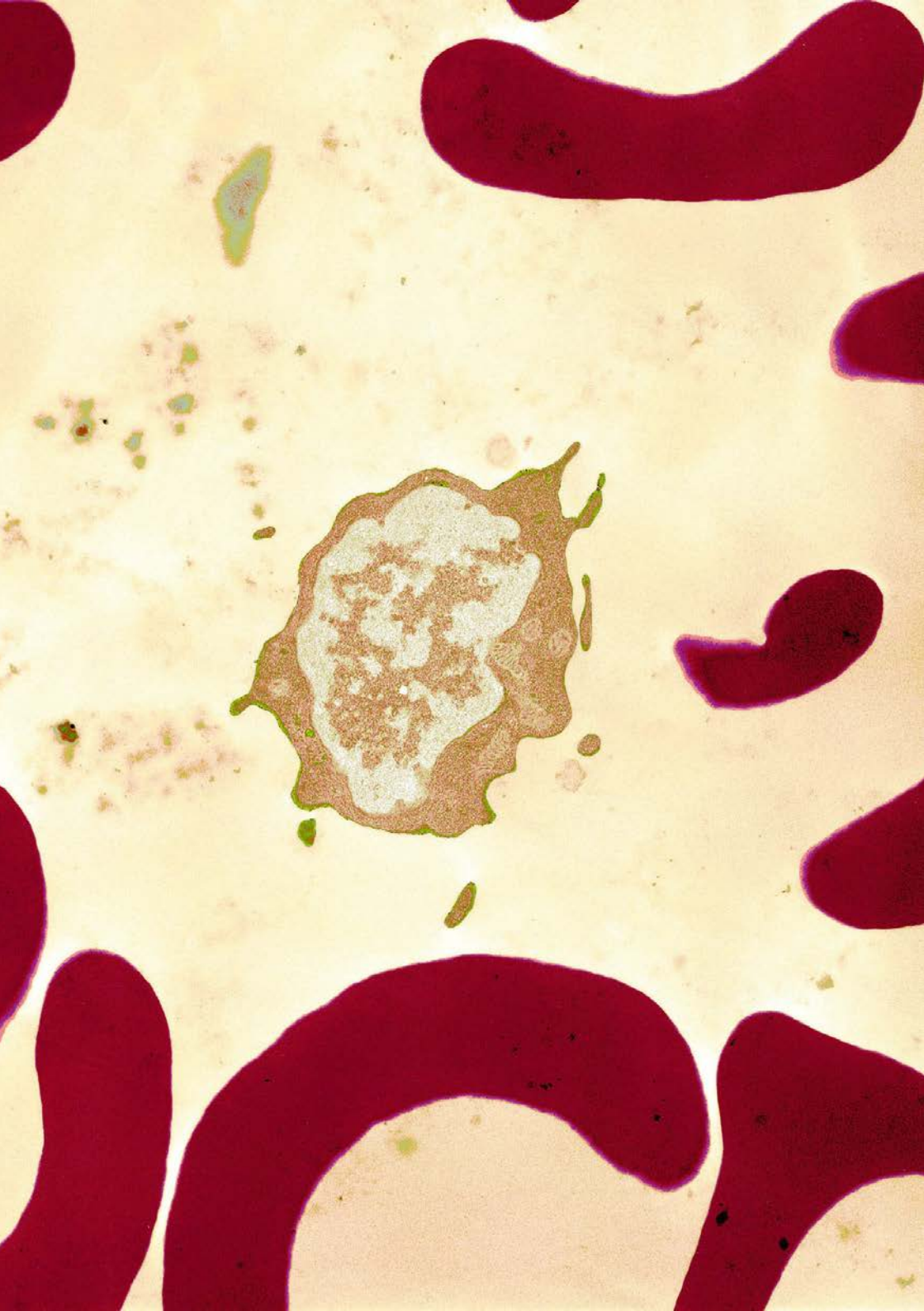


A.D.M. invenit.

J. Chapman, sculp.

Optics.

Engraved for the Encyclopædia Londinensis, Jan. 1820.



"I am a baby in my universe, I'll live forever"
- Daniel Johnston

You know the zygotian solipsist because "you" were, once, the zygotian solipsist. This is its axiomatic truth. The zygotian solipsist is not an identity, or a shape, or a form – it is both a political position and an epistemological position. It is, at its core (before we have fun with it or apply it), a *location*.

And this is why we can start the piece with the command that you were, once, a zygotian solipsist. It is not a coincidence that it's got that pablumish mouthfeel, because you were a zygotian solipist before you were a baby. And it means what it says.

Like how Liggotian protagonists often find themselves unwittingly *already* amongst nameless horrors, the concept of the zygotian solipsist arose out of work we did with the University of Amsterdam's Digital Methods Initiative, a small project where we attempted to map a bunch of niche internet ideologies onto a three-dimensional political compass. The digital element is what shaped the z-axis, with the traditional state liberty shaping the y-axis and the left-right political spectrum

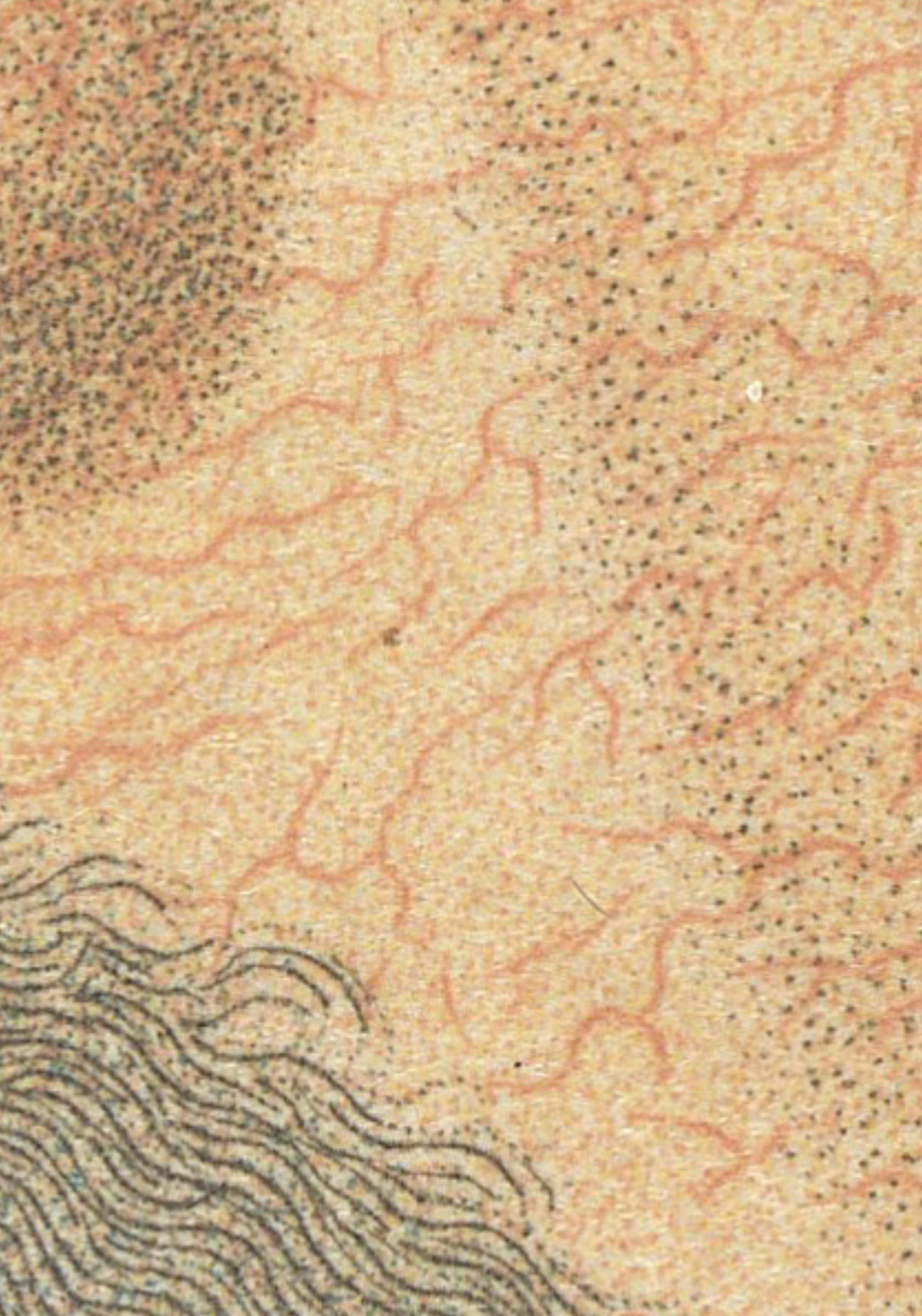


Fig. 15. — Célula gigante de la porción inferior del asta de Ammon del conejo. Método de Ehrlich-Bethe. — *a*, axon; *c*, colateral de éste ramificada en *b*; *d*, varicosidades de las expansiones dendríticas.

shaping the x-axis. Creating the binary limit cases of an on-line-offline axis and an authoritarian-libertarian axis is fairly straightforward, what with these limit adjectives saying what they are. But that odd classical binary, old faithful, the left-right binary – that proved a bit more difficult, especially when you need it to be tight enough to differentiate Nick-Land-acyte NRX types from some pagan clerical nationalists.¹

The solution, in our case, was to frame what we were looking for with conceptual limit cases, coming up with some particular logical frame that would be held by the ur-rightist and the ur-leftist if they so existed. Considering that ideology (especially in this case) is shaped by material conditions, we needed a material condition state that presupposed the nourishment drives of the ur-rightist and the ur-leftist. From here, we saw to it that each limit case binarized the concept of being among and alongside others. The leftist limit case figures as some sort of post-Third Impact LCL/serotonin-soaked communality with a locus of agency and being that is located entirely within other people. This is just the unrealizable limit, and it is of little interest – as to be a body carries with it a few needs, mostly those processes of material nourishment, that logically invalidate the possibility of acting first for the other as the epistemological origin. Another way to put it is

¹This really does sound like ideology salad, but these two are [definitely](link) [distinct things](link).



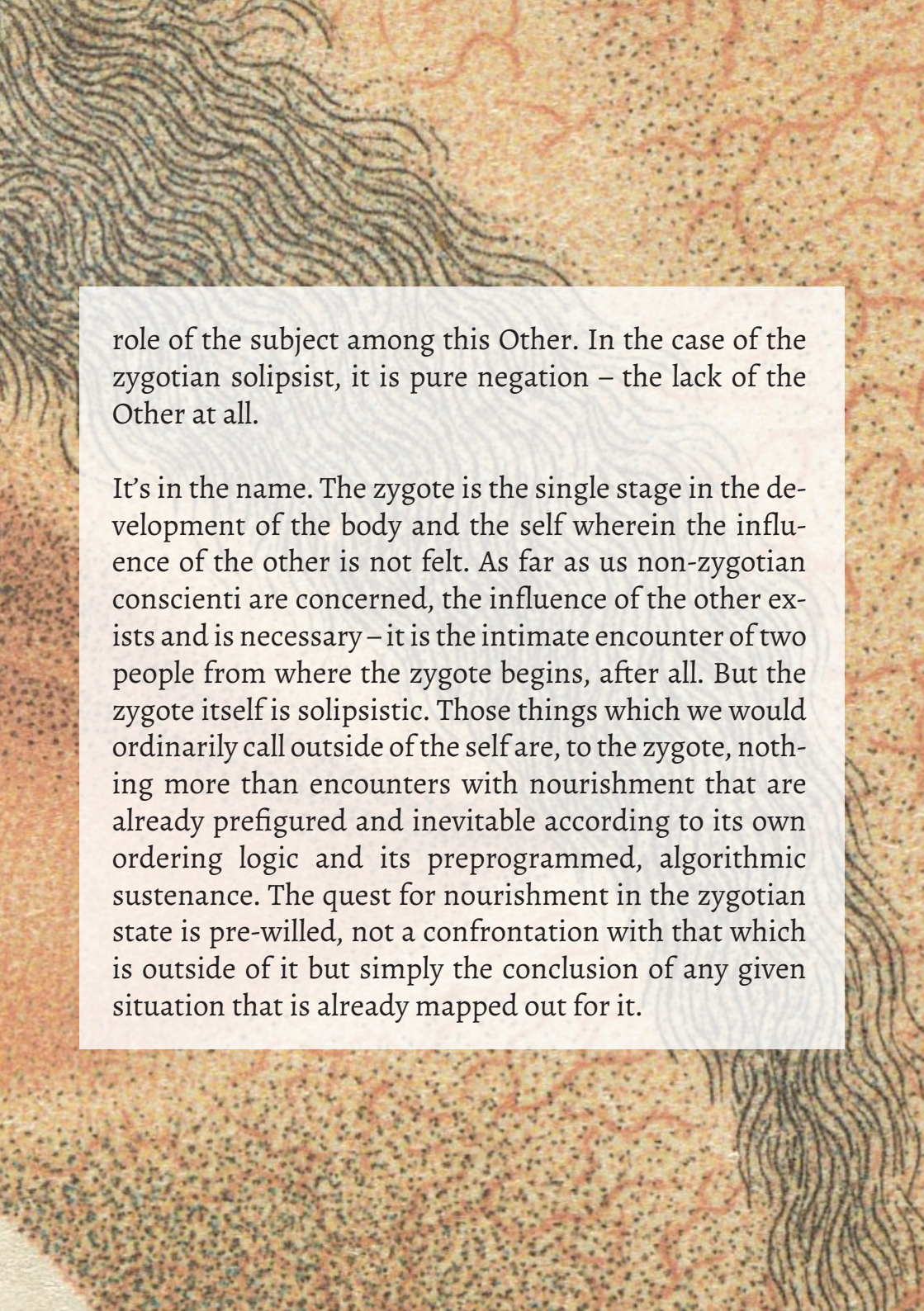
that God made acid trips finite for a reason.² The limit on the right is that state of being an organism acting for the self out of selfishness, but not the selfishness of a Cliven Bundy or a Ted Bundy – those guys have enemies. Sociopathy or narcissism doesn't work either, because they prefigure an other upon whom their neuroses do their work. We needed a selfishness that is pre-moral because it is pre-Other – the selfishness of an organism whose conceptual and procedural frames begin and end at this knowledge of the self.³

This is where framing it as a location is useful when we want to move into its usage as a political and epistemological heuristic. Location is that which has a geography, and from this, contextualizing elements that place the subject within this particular geography. This geography can be those other people, their behavioural frames, and the ways that these behavioural frames indicate and influence the materiality of the environment contained by the location.⁴ Since the 'zyslop' is (for the moment, dear reader) just an abstract concept, there is obviously no immediate or requisite materiality involved in the heuristic as location. But there is a particular configuration of the Other and its dynamisms, an ordering logic to the

² Or, as anyone who has been on a plane can tell you, you have to put your own oxygen mask on first if you want any hope in heaven of acting for others.

³ To continue the analogy, it is knowing to put on the oxygen mask that appears to you and.... that's about it.

⁴ Architecture itself, in this example, are those sets of objects or that materiality which contain or signify the trace of life that was once or is currently located in this place. It is the imprint of occurrence.



role of the subject among this Other. In the case of the zygotic solipsist, it is pure negation – the lack of the Other at all.

It's in the name. The zygote is the single stage in the development of the body and the self wherein the influence of the other is not felt. As far as us non-zygotic consciences are concerned, the influence of the other exists and is necessary – it is the intimate encounter of two people from where the zygote begins, after all. But the zygote itself is solipsistic. Those things which we would ordinarily call outside of the self are, to the zygote, nothing more than encounters with nourishment that are already prefigured and inevitable according to its own ordering logic and its preprogrammed, algorithmic sustenance. The quest for nourishment in the zygotic state is pre-willed, not a confrontation with that which is outside of it but simply the conclusion of any given situation that is already mapped out for it.





The logical impossibility of this position in the real world is exactly that which makes it a delimiter and not a liveable political orientation; even Ted Kaczynski had to use somebody's mailing address. And Kaczynski, the most ardent of Hobbesians in contemporary Western thought, provides a useful test case here. The frame that breeds this hatred for the Other *necessarily* posits an other, just one that happens to be a constant threat for which one's own behavioural patterns are shaped accordingly. Trotskyism (or whatever you'd like to call theoretically-utopian communism) is that wherein one's location is immediately and *a priori* among others; such a frame similarly shapes the way in which one moves through the world.

One cannot, then, become a zygotic solipsist – as the thought of becoming one forecloses the possibility itself.⁵ Even the fantasies of rebirthing fetishists or the crypto-foetal vore enthusiasts turn on the frisson of the fetishist's *awareness* of their being with/in an Other in the moments before their movement through the anatomical and ontological rupture into awareness of the Other – if only, in these initial months of complete helplessness, a vague knowledge of dependency on the Ur-Other, the mOther.⁶ So while you, me, and the girl reading this *were* all zygotic solipsists, there is no return.

⁵ That is becoming as defined by Arendt as the movement from virtuality to death.

⁶ ...and even this is a vulgar attempt to become zysloppic as they can only approach the already-fallen form of the foetus! Horrible.

Actual impossibility, however, has never been sufficient to contain the seething virtuality of the human imagination, and indeed among the self-styled God Emperors of Silicon Valley, the dream of returning to the womb or the nightmare of the zygotic solipsist's actual existence is, this essay argues, immanent. Indeed, in some ways the authors of this essay share the anxiety that in conjuring up the zyslop there too emerges the possibility of its hyperstitional becoming Real. But where Palo Alto's boy kings pour capital into research on the topic of whether we are the children/corporeal prisoners of the blind idiot god that is the demiurge, this essay rejects such an preoccupation, asking: even so, who cares? Certainly not the zysloppic demiurge whose imperfect dreams of the Real we may, one day, inhabit.⁷

That, however, these idiot children cum aristocrats *fear* this possibility speaks to their investment in the latter. To be dependent on an Other is to fatally undermine their protagonized worldview, their sense of being *the* playable character among NPCs. With this onto-cosmological narcissism in one hand and terror in the other, their dopamine logics vectorize the increasingly atomised conditions of the present.

Consider how – for a certain class – the “Rube Goldberg of human suffering,”⁸ that constitute our many apps allow for a life of hermetic bliss outside of the workplace (if one works in

⁷ Indeed I ask anyone who sincerely believes in simulation theory to call me and explain why such a possibility matters in the slightest. My phone number is +44 7577 161 001.

⁸ https://twitter.com/The_Law_Boy/status/1169263666912534528

a place at all): your sustenance is brought via Deliveroo/UberEats/etc, your consumerist impulse is satisfied by Amazon, and you *love* the currently trending Netflix Original. Encounters with the Other are limited (at worse) to confronting the exhausted face of they who run The Last Mile (over and over and over again) when you take delivery. And this is the more or less comprehensible being-in-the world of the contemporary bourgeoisie. Imagine the hermetic hedonia already achieved by our rulers on, say, Little Saint James island, and consider how much farther they will go until Collapse, when these conditions reach their fullest expression in the antipodean bunkers of the tech princes. You only notice the tool when it breaks.

But we do not need to look to The End in order to see these rulers reaching for an approximation thereof. We can read, for example, Peter Theil's vampirism – that is, his taking blood transfusions from young adult donors in an effort to extend his life – less as a literalisation of market violence upon the body politic, but as an attempt to return to the womb.⁹

¹⁰ See <https://www.theguardian.com/technology/2019/feb/22/silicon-valley-immortality-blood-infusion-gene-therapy>. Indeed, the obvious horror the silicon aristocrats feel in the face of death also speaks to the aforementioned terror of being but an aspect of the the Zygotic solop-sist-as-demiurge, as to die and for the world to go on and be better for it is effectively fatal to their protagonised sense of their being in the world. While Theil is certainly the most dramatic instance thereof (although who can say for sure, because as at this point after the 'suicide' Jeffery Epstein am willing to believe in the existence of adrenochrome among many other things), he is not alone in his spending god knows how much into efforts intended to discover ways to forestall the terrifying (to them, clearly) inevitability of death.

But one cannot *become* a zygotic solipsist. You already were, and you are not. Faced, then, with the irrelevant nightmare of the dreaming zygotic solipsist-as-demiurge and the impossible dream of zysloppic return, it seems like our ruling class of would-be demigods are laying grounds for a new race of (only) man. If return is impossible, then the engineers think to make anew. Whether it's in cthulian computation (is R'lyeh is a data centre?)¹⁰ or machine wombs (if the mOther ceases to exist can the Other *never* exist?),¹¹ the goal seems to be the creation of that which is ontologically Outside, completely alone.

But perhaps we don't need to make one at all. If we follow Nick Land's assertion that atomisation is the only cosmological constant (and stop before the part where he says this is why we should be more racist, natch)¹² then we can tell all to stop sprinting and join the slow march. It is not a question of becoming, more one of hyperstition. We have already been to the point of no return.

¹⁰ https://twitter.com/Wayfaring_farer/status/1173339081889198081?s=09 see also <https://news.microsoft.com/features/under-the-sea-microsoft-tests-a-datacenter-thats-quick-to-deploy-could-provide-internet-connectivity-for-years/>

¹¹ <https://youtu.be/dt7twXzNEsQ>

¹² <https://jacobitemag.com/2019/07/15/disintegration/>

