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АКСЕЛЕРАЦІЯ ТРАНСГРЕСІЇ У ФІЛОСОФІЇ НІКА ЛЕНДА

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Проаналізовано трансформації поняття трансгресії у філософії Ніка Ленда, зокрема, у зв'язку з філософією Жоржа Батая та проєктом акселераціонізму самого Ніка Ленда.

Нік Ленд стверджує, що позаяк трансгресія лише частково вирішує проблему смерті Бога, адже залишається плінним моментом досвідчення священного. Трансгресію слід подолати завдяки акселерації нігілістичних процесів, які тісно корелюють із динамікою зростання капіталу та штучного інтелекту (ШІ). У статті спершу розглянуто поняття трансгресії у Батая та його філософське підґрунтя, а потім простежено, як концепція Батая трансформується у філософії Ленда у засади акселераціонізму, та звернено увагу на роль кібернетики у цьому зрушенні. Методологія дослідження передбачає порівняльний аналіз ідей Жоржа Батая та Ніка Ленда, а також залучає праці інших авторів, як-от Фрідріх Ніцше, Мішель Фуко, Мартін Гайдеггер, Бенджамін Нойс та ін. Наприкінці статті розглянуто загальні питання, порушені акселераціонізмом, досліджено його зв'язок з трансгресією та її орієнтованими на майбутнє аспектами, а також запропоновано модель пост-трансгресивного досвіду.

Ключові слова: Нік Ленд, Жорж Батай, акселераціонізм, трансгресія, капітал, смерть Бога, штучний інтелект.

THE ACCELERATION OF TRANSGRESSION IN NICK LAND'S PHILOSOPHY

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The aim of the article is to analyze the transformation of the concept of transgression in Nick Land's philosophy, particularly in relation to Georges Bataille's philosophy and Land's project of accelerationism. Land argues that transgression only partially addresses the problem of the death of God, as it remains confined to a fleeting moment experiencing the sacred. The transgression must be surpassed through the acceleration of nihilistic processes, which are linked with the dynamics of capital expansion and artificial intelligence (AI). The article first examines Bataille's notion of transgression and its philosophical foundations, then traces how Bataille's concepts are transformed in Land's philosophy into the foundations of accelerationism and highlights the role of cybernetics in the shift. The methodology of the study involves a comparative analysis of the ideas of Georges Bataille and Nick Land, while engaging with the works of Friedrich Nietzsche, Michel Foucault, Martin Heidegger, Benjamin Noys, and others. The article concludes by addressing general issues raised by accelerationism, exploring its connection to transgression and its future-oriented dimensions, ultimately proposing a model of post-transgressive experience in line with Nick Land's thought.

Keywords: Nick Land, George Bataille, accelerationism, transgression, capital, death of God, artificial intelligence.

Introduction: transgression from Bataille to Land – a framework for investigation

Among the most influential concepts examined by philosophers in the late 19th century, the concept of transgression can be considered an underlying one for several philosophical traditions within the 20th century. While the broad development of the concept of transgression is usually associated with postmodernist thinkers like Foucault, Deleuze and, in some sense, Baudrillard, that incorporated transgression into their philosophy, all the postmodernist interpretations of transgression may be traced back to the philosophy of George Bataille. Bataille's philosophy focuses on the question of interconnections between the sacred into human experience and transgression needed for the mere experiencing of it. The problematic raised by Bataille himself refers to the state of philosophy from Nietzschean perspective. In this case we should consider the effect of Friedrich Nietzsche's thought on philosophy in the sphere of morality and metaphysics. For this article, we will briefly examine the connection between Nietzschean "death of God" and the realm of the sacred in Bataille's philosophy. Also, we will examine the psychoanalytic meaning of transgression connected to Bataille's interpretation of drives within human nature.

Both aspects mentioned should provide us with the framework to examine Nick Land's philosophy in terms of transgression and its acceleration. If Bataille was the one who conceptualized transgression and its effects on human psychology, politics, religion, and morality; and later mainly postmodernists were the ones who adopted this concept into wider usage within their philosophy: from psychoanalysis and the problems of normativity to critique of capitalism and consumerism – it is Nick Land who tried to transgress transgression itself via its acceleration. In this sense Land's accelerationism with its roots grounded in the philosophy of Bataille and Deleuze may be considered as the attempt to overcome humanity itself. To understand Land's philosophy, one should consider how the excessive nature of transgression (Bataille) and sophisticated jargon of schizoanalysis (Deleuze) combined with Land's cyberpositivity and antihumanism grounds the accelerationist project. Eventually, the main issue we aim to explore is how, in Nick Land's interpretation, the unlimited transgression leads to transformation of nihilism from ethical (or even meta-ethical) framework, as it appears in Bataille, into ontological dynamic that opposes human-ontology to machinic techno-ontology. Therefore, in this article, after examining Bataille's heritage for Land's philosophy we will also make an overview of the integration of Bataille's concept of transgression into the philosophy of Nick Land. Moreover, we will not only focus on the

transgressive roots of Land's philosophy but also will show the interconnection between accelerated interpretation of transgression and other aspects of Land's philosophy.

Finally, while Nick Land's philosophy is a complex system, that connects various philosophical traditions, scientific fields – especially cybernetics – and even has its origins in literature, this article primarily examines it through the lens of transgression and its derived consequences. Thus, the goal is to underline the role concept within Land's philosophy, highlighting its influence and the manifold ways it has been incorporated into his work.

In search of the sacred after the death of God

The end of the 19th century is marked by the crucial transformations in Western society characterized by socio-political transformations, cultural revolutions, and a variety of new philosophical perspectives. The general post-Hegelian philosophy can be viewed as rejection (Schopenhauer, Nietzsche, Kierkegaard), rethinking (Marx), or departure (Comte) from Hegel's idealism. Furthermore, the philosophical positions discussed give rise to new problematics related to the central notions of each tradition. As our aim is to investigate the concept of transgression and its impact on spiritual, personal, and social realms, the starting point in the 19th century is the proclamation of the "death of God" in Friedrich Nietzsche's philosophy.

In *The Gay Science* Nietzsche wrote: "Do we still hear nothing of the noise of the grave-diggers who are burying God? Do we still smell nothing of the divine decomposition? – Gods, too, decompose! God is dead! God remains dead! And we have killed him! How can we console ourselves, the murderers of all murderers! The holiest and the mightiest thing the world has ever possessed has bled to death under our knives: who will wipe this blood from us?" [Nietzsche, 2001: 120] Later the idea of the death of God reappears in *Thus Spoke Zarathustra* [Nietzsche 2006] and one may argue that its practical impact is the motif of such latter Nietzsche's works as *The Antichrist* [Nietzsche, 2005] and *Twilight of the Idols* [Ibid.]. While the mentioned concept had many interpretations throughout the whole 20th century, we will stick to the metaphysical interpretation of it. On the one hand, we may appeal to Martin Heidegger's interpretation, which argues that Nietzschean metaphysics of subjectivity is "the end of metaphysics" that means "the historical moment in which the essential possibilities of metaphysics are exhausted. The last of these possibilities must be that form of metaphysics in which its essence is reversed" [Heidegger, 1991: 148]. From such a point nihilism can be represented as the conclusion of the whole of European

metaphysical thought from Descartes to Nietzsche and as the essential ruination of the Platonic project (transformed by Judeo-Christian tradition and modern European metaphysics) through its realization, especially in the terms of the connection between the metaphysical, moral and social spheres of such philosophy. On the other hand, we may provide a similar interpretation in the sphere of the sacred. Here we might look at the death of God as an actual death with its effects. Keith Ansell-Pearson in his article about *The Gay Science* argued “[o]n the one hand, it means the death of the ‘symbolic God,’ that is, the death of the particular God of Christianity. [...] On the other hand, it also means that the God of theologians, philosophers, and even some scientists is also dead, that is, the God that serves as a guarantor that the universe is not devoid of structure, order, and purpose” [Ansell-Pearson, 2012: 178]. Indeed, the history of Western philosophy is inherently linked to the idea of the Divine. Whether it is pre-Socratic notions about Greek gods, Platonic Demiurge, neo-Platonic emanation of the Divine or even monotheistic God of Judeo-Christian tradition, the Divine has always consistently functioned as both a source of meaning for humanity and a guarantor of the possibility of mystical experience that may open to the practitioner the Truth about Being itself, meaning of life, etc. Thus, until Nietzsche proclaimed the death of God, Western culture grounded on the differentiation of the *sanctum et profanum*, guaranteed by supreme Idea. The death of God infers not only the rejection of absolute Truth in favor of interpretation with all the consequences of that, but also the inflation of the sacred where the “old ways” of mystical experience disappeared with the object of mystical interaction—e.g., God. “It is not only that a religious faith has collapsed; rather, everything that has been built on this faith will now be shaken to the core” [Ibid.: 176].

Now, the question of finding the place of the sacred after the death of God (without rejection of that death) was the idea concerning various philosophers of the 20th century. Amidst attempts to revive European pagan traditions, the theology of the death of God, and new atheistic scientific discourses, the French philosopher Georges Bataille offers an analysis of this issue through his reflections on the themes of the sacred and transgression. At the same time at the end of 20th century, at the dawn of technological advancement and humanity’s futuristic dreams, the “death of God” echoes ones again in the philosophy of Nick Land, where Nietzsche’s concept and Bataille’s interpretation of it will fuse into the foundation of obscure and, in some sense, eschatological proclamation: the future death of human subject and human itself amid the machinic collapse of the known world.

George Bataille and the concept of transgression

The philosophy of George Bataille was one of the most eccentric for its time blending the ideas of Marx, Nietzsche and Freud with surrealist influences, reflections on mysticism and detailed analyses of dynamics in the realm of the social and sexual with its effects on human experience. Here we are to focus on the concept of transgression, its connection to the death of God and to the notion of the sacred.

Before starting the exploration of transgression, we ought to briefly explore the framework of his concepts of the *solar economy* and the *excess*. In the first volume of *The Accused Share*, Bataille wrote that “the most general conditions of life” are based on the idea that “[s]olar energy is the source of life’s exuberant development” [Bataille, 1988: 28]. From that nature of solar energy, he infers the notion of solar economy which is built on the concept of total excess like how “[t]he sun gives without ever receiving” [Ibid.]. Excess manifests as a pure notion of energy but simultaneously it materializes through any form of productivity, activity, and any desire-driven process. The connection between excess, desire, and limits of human experience is in fact the main basis of the genealogy of transgression.

Bataille’s thought was profoundly influenced by Nietzsche’s notion of the death of God. From this perspective, Bataille’s philosophy can be understood as a form of atheology (with the stress on negation “rooted in the ‘sense’ of the crucifixion” [Land, 1992: 87] rather than mere rejection of Christianity). As Benjamin Noys argued “...*Inner Experience* was impossible without Nietzsche because it was written after the death of God. [...] This is an inner experience because it has *no* reference outside of itself, either to knowledge or to God” [Noys, 2000: 48] And without *Inner Experience* [Bataille, 1988] it is hard to imagine the actual philosophy of Bataille that emerged after his surrealist texts like *Story of the Eye* [Bataille, 1987] or *The Solar Anus* [Bataille, 1985]. As mentioned earlier, after the death of God all the realm of the sacred finds itself in the position of the loss of its base grounding, provided before by Christianity. This loss not only results in the collapse of meaning but also leads to disintegration of the previous philosophical structure. Here “one fraction of the radicality of the atheistic thinking escalated through Schopenhauer, Nietzsche, and Bataille is that it overthrows the high-bourgeois apologetic-epistemological problematic in modern philosophy by asking clearly for the first time: where do the lies stop?” [Land, 2011d: 205–206]. While Nick Land in his reflections presents this “fraction” of thinkers as the line of succession, we would like to differentiate them by the “functional concepts” within

their thinking such as pessimism (Schopenhauer), vitalism of the Will to Power (Nietzsche) and transgression (Bataille). From that perspective one of them reveals the limits, the other one – provides a drive towards them, and the third – the experience of violating them.

As Michel Foucault pointed out in his essay *A Preface to Transgression* “[t]he death of God is not merely an ‘event’ that gave shape to contemporary experience as we now know it: it continues tracing indefinitely its great skeletal outline” [Foucault, 1977: 32]. Thus, the first step to understand the transgressive effect of the death of God is to see it as continuity, as prolonged state of being-dead that shapes experience. Furthermore, now we can be free from the restrictions of the previous state. While the social experience is still bounded by the phantom prohibitions of the dead God, personal experience opened through *desires* now becomes the “denying us the limit of the Limitless” [Ibid.] and thus ‘the inner experience is throughout an experience of the impossible’ [Ibid.]. In Bataille the limit and transgression become the interconnected pair which can be viewed as the conditions of possibility of the experience of the sacred (at least in the sense of opposing to profane everyday experience in the system of social rules) as well as the new way of excessive realization of human desires.

The transgressive experience combines the two main drives any human psyche has: death-drive and sexuality. In the section Transgression in the second volume of *The Accused Share* titled *The History of Eroticism*, Bataille provides the sophisticated analysis of connection between the prohibition concerning the dead, the prohibition of incest and the nature of desire [Bataille 1991: 89–119]. He connects the ritualistic rampage, observed in certain tribes after the death of a king, which continues until the complete elimination of his corpse, with the internal transgression of prohibitions. Indeed, that premise to the description of transgression could serve as a practical symbolic reference to humanity after the death of God. Here the feeling of limitless animality becomes the necessary condition of symbolic release from a supreme *nomos* that served as the measurement of permitted and prohibited. That state of desire-wildness in certain tribes as well may be associated with some mystical practices within early religious cults e.g., the Eleusinian mysteries. We could even argue that Christianity absorbed such practices by repressing them into two forms: pure mysticism (which sometimes turns that wild desire towards person themselves) and way more restricted rituals that still bear the symbolic nature of crossing the limits e.g., the Eucharist. However, with the development of the complexity of religious practices

and their social implications, the nature of desire-driven intentions suppressed within that society also evolves. The humans’ killing of God (whether he existed or not) can then be viewed as the consequence of internal desire to overcome the prohibition. That, in turn, provokes the collapse of the division between the sacred and the profane realms of human existence, because if “what is sacred is precisely what is prohibited” [Ibid.: 92], then the human beings are doomed to thirst and simultaneously be terrified of the “leap into the unknown, with animality as its impetus” [Ibid.: 93].

In such an a-theistic post-God experience humans are left along with own desires, restricted by prohibitions mentioned above. One of them – prohibition of incest – relates to sexuality and totality, while the other – prohibition concerning the dead – is alluded with the desire to kill. Both are also connected with the horror they bring into our existence. For Bataille the horror of transgression – of overcoming the limits of prohibition – is tightly mixed with the internal death-drive and attraction. He argues that people “seek the greatest loss or the greatest danger” [Ibid.: 105] and illustrates it with the examples of literature and sacrifice. The latter beside the joy of destruction provokes the experience of life in the face of death that demarcates the sacred (which in the conditions of post-God reality becomes the immanent sacred rather than transcendent) and the calm profane life. Finally, for Bataille desire has its object in the totality of being (the Universe) and it derives from the sexuality when “[t]he two desires fully respond to one another only when perceived in the transience of an intimate comprehension” [Ibid.: 113]. That transgressive experience of totality is in fact the dissolution of excess. At the same time, the mere existence within the realm of the sacred is only possible through the internal coexistence with limits, which prevent total dissolution in that experience and return the individual to the realm of the profane. In this framework, individuals exist in a tension between the inherent sense of limits and the energy of desire, which strives for transgression to release excess within the sphere of the sacred or totality.

Thus, Bataille builds his philosophical reflection on transgression based on the interpretation of the death of God. Eventually he considers transgression the crucial moment of human experience that holds ambivalent nature of the thirst to excess and inner limitation of human beings, provided by the social structure it belongs to.

Nick Land’s revision of transgression: nihilism and accelerationism

Although Bataille may not be among the most quoted 20th-century philosophers, his ideas notably influenced French philosophers, particularly those linked

to postmodern psychoanalysis, and played a key role in the development of accelerationism. In the latter sense the most prominent thinker is Nick Land, a British philosopher and the “father of accelerationism” [Southey, 2024]. Land’s philosophy dealt both with the ideas of Bataille and with the ones influenced by him as in the works of Deleuze & Guattari and Lyotard.

In Nick Land’s intellectual biography, we may indicate two major periods of thought: the first that lasted throughout the 90s until mid-2000s, where he is engaged into the efficient process of creating concepts blending Bataille, Deleuze, cybernetics, ideas developed during the CCRU period, and some occult themes. And the second, started after 2010, where Land relates to the Dark Enlightenment and some less novel and unusual accelerationist concepts. In our research we will focus on the first period and for clarity, we will divide it into two conceptual blocks. This division correlates with his books namely an original work on Bataille’s philosophy *The Thirst for Annihilation: Georges Bataille and Virulent Nihilism (An Essay in Atheistic Religion)* [Land 1992] and the collection of papers written during 1987–2007 *Fanged Noumena* and serves as a framework for his transition from Bataille to Deleuzoguattarian thought finalized into accelerationist project.

Early in Nick Land’s philosophy, Bataille’s ideas played a significant role, and in his book *Thirst for Annihilation*, we see how Bataille’s concepts blend with Land’s original ideas, even evolving into something new. He starts with accepting Bataille’s ideas of excess and solar economy with their central and universal role in such a system of philosophy. Then Land links the universal nature of excess to capitalism and its tendency to increase itself via the production of surplus and more effective inner mechanisms. “Excess or surplus always precedes production, work, seriousness, exchange, and lack” [Land, 1992: 33]. The other central idea deeply analyzed by Land is a desire to death. For him, a desire itself is the inevitable drive of human beings. Land takes Freud’s notions of Eros and Thanatos and argues that the latter represents the utmost nature of desire defined as “a negative pressure working against the conservation of life, a dangerous internal onslaught against the self, tending with inexorable force towards the immolation of the individual and his civilization” [Ibid.: 46]. This approach demonstrates how the death-drive becomes in Land’s philosophy the key concept to the nihilistic interpretation of excess. As mentioned earlier, that excess is associated with capital and therefore the nature of capital becomes one of the forms of nihilism, namely capital production is defined as “the consummating phase of nihilism, the liquidation of theological irreligion, the twilight of the idols” [Ibid.: 91].

The other link connects the excess in its nihilist interpretation and the death of God. For Land, the mere fact of dying God is the apogee of “his passion to annihilate” [Ibid.: 78]. He keeps up with Bataille’s idea that the death of God destroys any limitation for excess. Here Land emphasizes a-theistic nature of Bataille’s philosophy, since “[f]or Bataille – far more than for Nietzsche – the atheology thus engendered is of a specifically Christian character, in that it is rooted in the ‘sense’ of the crucifixion. Bataille reads the world historical power of Christianity through its quasi-latent content of an absolute sacrifice – that of God himself – which has created a religion of divine suicide” [Ibid.: 87]. Thus, the notion of divine suicide amplifies the nihilistic nature of the culture built on such an idea of God.

Mentioned premises build up a reason for the revision of transgression. Land sees in the death of God “the ultimate transgression, the release of humanity from itself” [Ibid.: xix]. While he argues that transgression cannot be viewed as the central position of Bataille’s philosophy, Land, in some sense, radicalizes it. For him transgression in Bataille is not the breaking of established law but “the effective genealogy of law” [Ibid.: 71]. We can compare such a thought with the line of Nietzsche saying “God is dead; but given the way people are, there may still for millennia be caves in which they show his shadow. – And we – we must still defeat his shadow as well!” [Nietzsche, 2001: 109]. The nature of Bataille’s transgression is more like a moment of experience doomed to revert to the ordinary. However, Land wants to overcome – or more precisely, accelerate this notion. Transgression for him becomes the method that opens the way to annihilation – the freeing of excess that tends to become zero.

Further discussing Bataille, Land mentions two views on the end are inherent for humanity: *telos* and *terminus*. While he admits that the first one is dominant in teleological (post-)Kantian paradigm, the second – suppressed in Western philosophy and then released by Nietzsche – manifests itself in death without any metaphysical necessity. The other meaningful notion incorporated in Bataille from Nietzschean deconstruction of metaphysics is repetition. In Nietzschean philosophy, repetition appears as a doctrine of eternal recurrence, through it is entangled with dynamic ontology and Will to Power. This model of repetition is also resonant for Bataille, who reads in his framework of the dynamics between the death and the sacred. Land writes: “Bataille’s text does not anticipate death; it fractures seismically under the impact of oblivion. Each of its waves are broken recollections of the taste of death. Each beginning again – as such and irrespective of its inherent

signification – moves under the influence of an unanticipated dying. Waves have no memory. They react afresh each time to the deep ebb that undoes them in darkness, beating to a pulse that eludes them” [Land, 1992: 134] So, in its repetition, death without any *telos* becomes something to recur within our experience yet is never experienced clearly (that’s why death-drive is so remarkable for Bataille). From such a point transgression is doomed to be left in the realm of eternal recurrence as a form of its ontological realization. As Land sums up Bataille respond to the teleology of German idealism, he writes: “Bataille counterposes Nietzsche and the naked risk of chaos, war, eroticism, and surrender to the sacred” [Land, 1992: 157], merged with general understanding of human life as a contingently realized impossibility such an understanding of life gives Land a ground to build up reversed teleology, where non-teleological death of Bataille fuses *telos* into *terminus* – machinic repetition of death as the path to human extinction in favor of post-human cybernetic ontologies. In other words, we may argue that the loss of *telos* in Bataille, accelerated within Nick Land’s philosophy, leads to the termination of humans in favor of the machine. Thus, Land’s ontology is grounded in the opposition of biological and mechanical realms of existence with modern world depicted as the rope stretched between humanism and cybernetics. The role of this rope within Land’s philosophy plays capital in its excessive and artificially oriented nature.

As we see, the root of the accelerationist project is in the nihilist reading of Bataille’s philosophy, but it is only with the integration of Deleuzoguattarian ideas that it reached its full development. Here we must return to previously mentioned connection between capital and AI, namely the “conception of capital as artificial intelligence alien to humanity” [Tuomas, 2022: 79]. This perspective offers a sophisticated understanding of “being artificial” framing it as the capacity to produce itself inherent to capitalism starting with money as “evident social accelerator” [Land, 2014: 515]. Also, the reversed temporality – typical for Land’s writings – is flowing from future to past for future to guarantee itself. Inspired by Deleuzoguattarian concepts of schizoanalysis and body without organs he conceptualizes the notion of machinic desire that shapes the capitalist world into inhuman features, destroying all the usual political and cultural structures because it “appears to humanity as the history of capitalism [...] an invasion from the future by an artificial intelligent space that must assemble itself entirely from its enemy’s resources” [Land, 2011a: 338]. Thus, we may speak of the emergence of post-transgressive experience where “[d]esire is irrevocably abandoning the social, in order to explore the libidinal rift between a disintegrating personal egoism and a

deluge of post-human schizophrenia” [Ibid.: 342]. Human beings become trapped between the abandoned transgression after the death of God and yet-unreached technological singularity that is to come through the process of acceleration.

Post-transgressive experience and cybernetics/AI

Previously, we analyzed how Bataillean transgression transforms into the concept of acceleration within Nick Land’s philosophy. Now, we will refine this analysis by examining how the incorporation of a Deleuzian approach involved in the shift from Bataille’s problem of nihilism and the search for the sacred to Land’s celebration of inhuman, post-human nihilism.

First, we should look at the image of the future described by Land in some of his essays. He presents directly to the readers a model of the near-future, where acceleration is achieved. In such a state of the world’s “philosophy of production becomes atheistic, (...) and inhuman” [Ibid. 321] and capital finally realizes its full powers converting itself into AI. “Accelerationism now gleefully explores what is escaping from human civilization” [Mackay, Avanesian, 2014: 20]. This tendency of escaping from human civilization eventually comes to rejecting human nature and getting post-human or even post-biological. For as Vincent Le argues, capital “embodies the trans-human Real itself as a forever accelerating deterritorialisation” [Le, 2017: 8]. The Deleuzian “deterritorialization” here becomes the main reason the accelerated post-human/machinic world surpasses our – it has no need to go back to territorialization as its artificial tentacles operate on the continuous acceleration of breaking boundaries of stable systems. For Land capital becomes “automatizing nihilist vortex” [Land, 2011b: 445] in which “[n]othing human makes it out of the near-future” [Ibid.: 443]. We may consider this process as complete transformation of transgression into pure acceleration.

The aim of pure acceleration is to achieve “technocapital singularity” [Ibid.: 441]. The way to this singularity we have entitled as post-transgressive experience. It is the condition when people have already accelerated transgression as a method and not a moment of experience yet remain too human moving toward technosingularity. Here, the concepts we analyzed before are mostly replaced or eradicated. Transgression becomes acceleration, excess is replaced by machinic production of surplus, death-drive leads human beings to a post-human condition, finally the sacred – main reason for transgression in Bataille – undergoes “[c]ultural eradication of the sacred” [Ibid.: 394]. In the end, as AI fully

assumes control over the nature of capitalism, the experiential dimension of post-transgressive experience will dissolve alongside the very notion of human (natural) subjectivity. Thus, post-transgression is to end up in post-humanity as “[m]an is something for it to overcome: a problem, drag” [Ibid.: 446]. Land “identifies capitalism as the full and empty body without organs or death instinct incarnate” [Le, 2017: 8]. Therefore, approaching to that “technocapital singularity” means the increasing of entropy until the entire system of the world known for us (with ourselves) would not collapse into the new cyberspace without conceivable notions of temporality, production, and resource managing. “As a closed system or whole individual the universe is drawn towards the point attract or of entropy maximum: homogenization into hiss” [Land, 2011c: 393].

On the level of ontology, technocapital singularity becomes the apogee of ontological opposition between biological and artificial existence. Post-transgressive experience in terms of acceleration culminates into dissolution of experience itself. Grounded in postmodern philosophy, Land’s ontology moves further, producing a processual identification of reality as machinic structure, thereby denying any constitutive role of the subject. Cybernetic development feeds on the death of ego and dissolution of any ego-driven phenomena—such as culture, politics, religion. Techno-capital acceleration moves from culture-simulation to culture-annihilation in favor of the machinic surplus production increase.

As for the problem of the death and its meaning, mentioned in previous chapter reversed teleology eventually gain the form of artificial death conceptualized in Synthanatos: “The matrix, body without organs, or abstract matter is a planetary-scale artificial death – Synthanatos – the terminal productive outcome of human history as a machinic process, yet it is virtually efficient throughout the duration of this process, functioning within a circuit that machines duration itself” [Land, 2011a: 326]. Thanatos – one of the main drives of human existence in psychoanalysis in general and Bataille in particular – undergoes synthetic transformation and engages with machinic automation of human extinction. In some sense, human ontology capitalizes itself to the point where artificial processes become its nature and therefore mechanical mass-produced post-human form – e.g. cyborg – serves as a tool to accelerate capitalist dynamics oriented toward technosingularity. Such a model is provocative not only through the lens of anti-humanism and rejecting biological existence, but also through process of total desubjectivization of reality – capitalist technosingularity leads towards existence impersonal non-subjective capitalist process, where the

ontology itself collapses into processual machinic algorithm driven by *terminus*-oriented entropy. Accelerated transgression ends up with the chaotic dissolution of artificially generated ontology, and emergence of heretical eschatology—a code-driven, nihilistic singularity.

Conclusion: in the search of technological Un-God

Despite accelerationist eschatological cyberdystopia being a speculative model, traces of technocapitalist excess are evident today. For Land, acceleration originates with the invention of monetary system, reinforced by Kantian philosophy, while capital’s technification unfolds in two stages: industrialization, long examined in philosophy, and the rapid development of artificial technologies over the last decade. Humanity now stands at the threshold of post-humanity, as artificial systems increasingly integrate with human experience. The rise of LMMs and robotics suggests that fully capable AI is only a matter of time. In this context, Land’s work shifts from post-cyberpunk speculation toward radical projections of future development. If acceleration is inevitable, adapting to techno-ontology through post-transgressive experience becomes a necessity for post-human anthropology. As Sadie Plant and Nick Land argue, embracing cyberpositivity rather than resisting entropy with cybernegativity may be the only viable response. [Plant, Land, 2014] Thus, the challenge of cyberpositive new ontology, still half-organic, yet half-artificial, is adjusting post-human reality to its machinic acceleration. At the same time if we will analyze accelerationist perspective with a critical viewpoint – cyberpositivity still may be useful in the sense of adapting machinic reality into human existence, with the particular attention to the thread of ontological nihilism coming after post-human shift.

Overall, the transformation of transgression analyzed in this article is just one of the conceptual foundations of acceleration in Nick Land’s philosophy. However, it offers a lens through which to examine the search for the limits of human experience after the collapse of the “big control principle” – God – within parts of Western culture. From this perspective, the initial result is a nihilistic void in the realm of human values, which either may be temporarily filled by transgressive moments of experience (Bataille) or radically overcome through the unbounded acceleration of technological and existential transformation (Land).

This investigation began with the death of God, viewed not as a singular event but as an ongoing process. One might wonder if a return to a God-like structure is possible in an accelerated world. Land proposes such a scenario with a “a simulation of God as a hypermassive

ROM security construct at the end of the world” [Land, 2011c: 397]. However, even in this case, the “God” is destroyed as it fundamentally opposes the consumption-driven, productive nature of AI. Thus, the death of God, humanism, “old” values, and organic human beings is an inevitable outcome within the accelerated capitalist system. Thus, we could paraphrase famous Marx thesis “the philosophers have hitherto only interpreted *the state of humanity in the future* in various ways. The point, however, is to change it.” Examining transgression and acceleration raises questions about how to navigate unlimited growth and technological transformation while remaining aware of this transition. What would the experience be after crossing into a post-human form? For transgression, the answer was the experience of the sacred. However, accelerationism rejects previous notions of the sacred, placing technology and surplus production as the ultimate principles of reality and replacing transgressive non-teleology with terminal extinction. The only question left is whether post-human experience (or consciousness) would have a disposition to create post-secular technological religious-like cult within accelerated world. In short, will AI become any form of Un-God to post-humanity as it transforms into machinic subjects? Or, in other terms, we should consider either the loss of teleology will end up not in reversed praise of entropy as Nick Land argued in his philosophy, or it would morph into post-teleology providing artificial *machinic telos* for post-humanity instead of mere *terminus* thereby providing cyberpositive countermechanisms to capitalist singularity? Though this may seem speculative today, the continuity and transformation of human experience remains a crucial philosophical question in our accelerated era.

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