

Attention Instead of Delirium

A Biological Manifesto

Preface

This manifesto is not political. It contains no party logic, no ideologies, no moral appeals. It describes a state — and the way out of another state. It is biological, cybernetic, habitat-based. It is written for living beings that live in a zone and want to survive.

1. The Zone

The zone is the geographical, social, atmospheric space in which a living being exists. It is not property. It is not an object. It is the context in which one is.

The zone has no borders in the political sense. It has borders of perception: where my senses no longer reach, where my effect ends, where my feedback no longer arrives — there my zone ends. It is not small. It is not large. It is exactly as large as I can encompass with my attention.

The zone belongs to no one. One can be in it — or not. Whoever believes they own it has already ceased to be in it. Ownership turns the zone into an object. But the zone is not an object. It is the living relationship between a living being and its environment.

2. The Living Being

The living being is not an isolated utility maximizer. It is not a contractual partner. It is not a rational actor in the economic sense. These descriptions are fictions — and dangerous ones, because they shape the human they claim to describe.

The living being is a sensor. It perceives: temperature, danger, nourishment, the mood of others, a crack in the bushes. This perception is not a moral achievement. It is a survival function.

The living being is an actuator. It acts: it intervenes, it flees, it optimizes its habitat, it carries or it takes. That too is not morality. It is movement in a control loop.

The living being is situated. It does not exist outside its zone. The idea of a “free individual” existing independently of its habitat is a delirium — a high-order disturbance of perception.

3. The Cybernetic Control Loop

Every living being in its zone forms a control loop:

- a sensor perceives the current state.
- a setpoint exists (innate, learned, collectively defined).
- a comparison takes place: is the current state close enough to the target?
- if there is deviation: the actuator intervenes.
- feedback closes the loop: did the intervention work?

That is cybernetics. That is biology. That is life.

When this loop is closed, the living being is awake. It sees what is. It compares whether it is where it should be. It acts. It checks whether the action had an effect. Then the loop begins again.

When the loop is open — because the sensor fails, because the setpoint has been expropriated, because feedback does not arrive — then the living being is not dead. It is in delirium.

4. Delirium

Delirium is not sleep. The sleeper can be awakened. The delirious person is wide awake — but in a false reality.

Delirium has a structure:

- The sensor sends false signals — or none at all. Perception is distorted, outsourced to media, replaced by information noise.
- The setpoint is no longer one's own. It is defined from outside: by advertising, by narratives, by algorithms, by traditions nobody still questions.
- Comparison no longer happens, because one has forgotten what one actually needs.
- The actuator does not intervene — or it intervenes automatically, without feedback.
- Feedback evaporates. One no longer notices whether one's own action had any effect.

Delirium is an open control loop. The system keeps running — but it no longer regulates anything. It moves without steering. It makes noise without answering.

Delirium is contagious. It has become the normal condition of the West. It disguises itself as freedom.

5. Freedom as Delirium

The Western idea of freedom — negative freedom, freedom from constraints — is at its core an ideology of disconnection. It defines freedom as distance: from the state, from obligations, from the zone. The free person is the one who remains untouched, who does not have to answer.

That is delirium in its purest form.

Real agency — the ability to scan and shape the zone — requires embeddedness, not distance. Whoever tries to keep out loses their senses. Freedom as retreat is not freedom — it is the first step into numbness.

Delirium has a political-economy function: disinterested, isolated consumers are easier to steer and exploit than attentive citizens who define their own setpoints. Freedom rhetoric relieves and paralyzes at the same time: you are free, therefore you are responsible for everything — and therefore nothing can be solved collectively. There is no connection between the individual and the collective. In the end, the collective is denied altogether.

The bitter truth: not a single person in the West reaches the goal of freedom from coercion and suffering. This promise remains unfulfilled — yet is still regarded as fulfilled. That is the perfect deception, the perfect delirium.

6. The Alpha Wolf

There is a misunderstanding about power. The neoliberal image of the human projects its own logic onto nature. The alpha wolf is seen as the one who takes what he needs, who asserts himself, who is on top.

That is wrong.

The alpha wolf carries. He goes to the meat last. He maintains the cohesion of the pack — not out of morality, but because his own survival depends on it. Strength is a function of protection, not extraction. Power in a healthy pack is the ability to carry, not to take.

This model of strength has almost completely disappeared from human political thought. Power is thought of almost exclusively as taking — rarely as carrying. The consequences are devastating: a system that turns the strong into takers and the weak into those taken from — and then needs protective mechanisms that manage this condition instead of healing it.

7. Response-ability

Responsibility is not a moral concept. It is the ability to respond — response-ability.

A living being that does not respond to the crack in the bushes gets eaten. A citizen who does not respond to the signals of their zone is dissolved: washed into delirium, reduced to a functional part of a system without feedback.

Response-ability is a muscle. It can be trained — or it can atrophy. Whoever does not respond does not lose moral worth. They lose their operational connection to the habitat.

Delirium is exactly this state: response-ability has atrophied. One still registers — vaguely, distortedly — but one does not act. The ability to answer is still there, but it is no longer used. It does not die — it sleeps. But it is not a sleep from which one can simply be awakened. It is atrophy through disuse.

The only therapy: start responding again. Not out of duty. Out of necessity for survival.

8. Neoliberalism as False Anthropology

Neoliberalism is not “unjust” — that would be a moral category. It is false.

It takes the human being as an isolated utility-maximizing thing. As if the animal could be conceived without a habitat. As if the sensor could exist without a zone. As if strength were extraction rather than carrying. It describes a living being that does not exist — and builds an entire system on it.

The consequences are not moral failings. They are biological catastrophes: loneliness, loss of meaning, destruction of habitat, mental illness, delirium on a large scale.

The terrifying thing: neoliberalism gradually creates the human it claims to have found. People actually become more isolated, more suspicious, more extractive — because the system shapes them that way. The fiction becomes a self-fulfilling prophecy.

The way out is not a political program. It begins with perception. Whoever is truly in the zone — whoever recognizes the alpha wolf within, who carries instead of taking — has already left neoliberalism. Not as a political gesture. But as lived reality.

9. Protection

There is a fundamental question that comes before any political debate: why do humans need to be protected from one another at all?

Right politics says: protect the individual from the collective. Left politics says: protect the collective from the individual. Both silently accept that protection is necessary. Both operate within the problem, not before it.

The deeper answer: protection became necessary the moment the zone ceased to be experienced as a shared habitat — and began to be regarded as an object.

The zone belongs to no one. That is the zero point. As soon as someone says “the zone belongs to me,” they have already stopped truly being in it. They have turned it into a thing. And with that, all need for protection begins — not as a response to threat, but as the logical consequence of a distortion of perception.

Protection did not become necessary because humans are dangerous. It became necessary because humans began to see the zone incorrectly.

10. The Animal

The animal is not the opposite of the human. It is the measure.

The animal scans its surroundings. It optimizes its territory — not for tomorrow, not for the shareholders’ meeting, but for now. It follows instinct, and this instinct is not egoistic — it is social. The pack survives together or not at all.

The animal is not modest. It is not content by principle. It takes what it needs — and leaves the rest. It does not build surplus. It does not accumulate for the sake of accumulation. It works with maximum efficiency. Means and ends are ideally

proportioned. Utility is self-defined, not imposed from outside. The animal does not act compensatorily, does not perform unnecessary actions in order to generate applause. The animal knows its real needs — and meets them.

The animal knows no delirium. It is always in its zone — because it cannot be otherwise. It is fully present. Not out of virtue. Out of necessity.

The question is not whether humans should become animals. The question is whether humans can afford to remain less than animals: numb, disconnected, delirious, incapable of responding.

11. Attention

Attention is not a spiritual exercise. It is not a virtue. It is not a path to inner peace.

Attention is a cybernetic necessity.

It is the sensor that measures the current state. It is the comparison that detects deviation. It is the basis of every response. Without attention there is no control loop. Without a control loop there is no life — only functioning in delirium.

The major wisdom traditions of the world have all said this in one way or another: Marcus Aurelius, Buddha, the Stoics, the Zen masters. But they usually formulated it as a spiritual path, as a road to enlightenment, as morality.

The truth is more sober: without attention, you die. Not immediately. But certainly. You die inwardly, you lose your connection, you become a walking dead of the control loop, still breathing, but no longer alive.

12. Now. Here. Immediately.

There is no other time than now. There is no other place than here.

That is not an esoteric phrase. It is the sober statement of a living being that wants to survive in its zone. The past can no longer be regulated. The future is not here. The only point at which the control loop can be closed is this one.

Open your eyes now.

Begin here.

Respond immediately.

Not out of duty. Out of response-ability. Because you can. And because if you do not respond, you lose the ability — little by little, day by day, until delirium is complete.

13. Conclusion

This manifesto is not political. It contains no demands on the state, no party logic, no call for revolution. It contains a perception — and a consequence.

The perception: delirium is the open control loop. The normality of the West is a collective sensor failure. Freedom rhetoric disguises numbness as virtue.

The consequence: become a sensor again. Respond. Close the loop.

Not for others. For yourself. Because you want to survive in your zone. Because you do not want delirium, but life. Because the animal within you knows that it survives only in the pack — and that carrying is not morality, but the only form of strength that works in the long run.

The zone belongs to no one. But you belong to it.

Be there. Now. Here. Immediately.

Not out of duty. Out of response-ability.

Epilogue: The Indians

There were people who never fell out of the control loop.

Not because they were more disciplined. Not because they had a better morality. But because their perception never included the possibility of falling out. They never developed the idea that the part could own the whole. A finger claiming to own the body — that would not have been wrong to them. It would simply have been unthinkable.

They saw themselves as part of the whole, and other tribes likewise as parts of the whole. Animals, rivers, mountains — parts of the same whole. No separate subject standing opposite the zone. No observer outside the system. The whole was sacred — not because a book said so, but because it was experienced that way.

Delirium was not a temptation for them. It was unthinkable.

What this means for us:

We must now consciously find our way back from a place they never went to. They maintained the control loop through being. We must restore it through insight.

That is more difficult and more error-prone.

But perhaps that is the specifically Western path in this phase of human evolution: not original embeddedness — that is lost — but conscious return. Not instinct alone, but instinct plus insight.

The Indians described the goal. This manifesto describes the path to it.

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