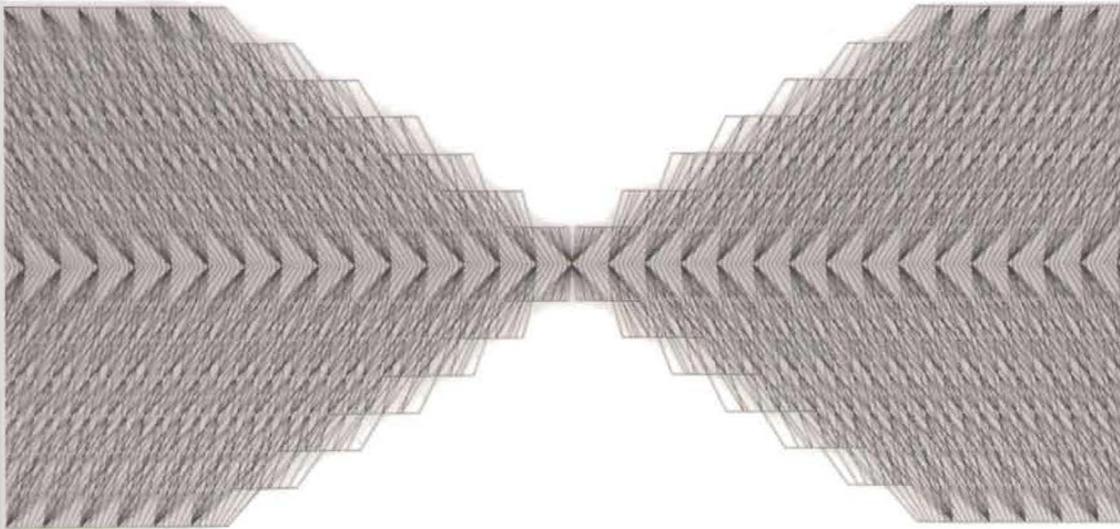


The Anti-Œdipus Papers

Félix Guattari



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The Anti-Œdipus Papers

Félix Guattari

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Love Story between an Orchid and a Wasp

Who wrote it?

This question goes to the heart of these texts written between 1969 and 1973. “The two of us wrote *Anti-Oedipus* together,” Gilles Deleuze and Félix Guattari wrote in “Rhizome.”¹ “As each of us was several, that already made quite a crowd.”² In *Dialogues*, a book he wrote with Claire Parnet, Deleuze gives us a clue as to the way he understood this kind of collaboration: “In many ways this book was ‘in-between’. It was in-between *Anti-Oedipus*, the book Guattari and I wrote, and it was ‘in-between’ the one we had just begun, *A Thousand Plateaus*, which was also our most ambitious, inordinate and least appreciated work. Not only was *Dialogues* circulating in-between these two books, it was also circulating in-between Guattari and myself. And since I was writing it with Claire Parnet, a new point was generating a new line in-between. These points—Félix, Claire Parnet, myself and many others—did not matter much, they only served as temporary, transitory, fleeting points of subjectivation. What mattered was the set of bifurcating, divergent, overlapping lines that made this book a multiplicity passing in-between these points, carrying them along without ever switching from one to another.”³ So the question is not whether Félix Guattari and Gilles Deleuze are the authors of a book written with two hands, but that each of them is a “temporary point of subjectivation” in a machine that is capable of generating a type of enunciation that can only be collective.

At the time the two embarked on a project that ultimately yielded, in a (somewhat arbitrary) chronological order, *Anti-Oedipus*, *Rhizome*, *Kafka*, *A Thousand Plateaus* and *What is Philosophy?*;⁴ Guattari had never written a book before. His first work, *Psychoanalysis and Transversality*, was published almost at the same time as *Anti-Oedipus*. It was a collection of articles published primarily in political and psychoanalytical journals, that he had put together himself. Deleuze wrote the foreword.⁵ Guattari often commented in his notes on the necessity of working with his friend—a concept that would be developed in *What is Philosophy?* Being able to write, “to write in order not to die, or die in another way.” So in the following texts, drafts, notes and journal entries all written in preparation for *Anti-Oedipus*, there is always “something” of Deleuze. But is this what the collective aspect of enunciation amounts to, identifying something of Deleuze in Guattari and something of Guattari in Deleuze? Is it that simple?

Writing *Anti-Oedipus* is the story of an encounter: an encounter between two individuals, and between two worlds: “Aside from a variety of circumstances, there was a whole political context that led up to it. Initially, it was less a question of pooling our knowledge than piling up our uncertainties; we were baffled, confused, by the turn of events around May ’68,”⁶ Guattari wrote, often insisting in these interviews on the need to envisage *Anti-Oedipus* in the context of the French student rebellion. “Félix is the one who sought me out. I didn’t know who he was,” Deleuze said. And Guattari answered: “I went looking for him, but ultimately he was the one who suggested that we should work together.”⁷ Many assume that the “collaboration” between them could be summarized by the fact that Guattari needed Deleuze in order to write. All the more so as Guattari made no bone about the fact that he certainly did. In the early 1970s, he was active in “many places”: exactly four. Political activism, from Trotskyism to Leftist opposition; the La Borde psychiatric clinic (100 km south of Paris) and his “institutional” work; Jacques Lacan’s “Seminars,” his “Freudian school,” and Guattari’s “personal analysis”; and then Guattari’s own

work as a psychoanalyst. “I felt a need, not to integrate, but to stick together the four places I was living in a bit more. I had some reference points... but I didn’t have the logical sense to pull them together.”⁸ But from there to conclude that the need was one-sided is to make a leap.

People often believe that Deleuze used Guattari to get “raw stuff.”⁹ And it is true that Deleuze was the one who “finalized” the *Anti-Oedipus* text. But to imagine that it happened that way (Guattari upstream of Deleuze) is to disregard an essential concept in their work: *assemblage*. According to them, a “collective assemblage of enunciation” can only be conceived in a narrow relation to “a machinic assemblage of bodies.” Neither comes first, since both are co-extensive in an immanent process of production through assemblage. To better understand this, we should turn to their book on *Kafka*: “In whichever way this relation is conceived, we don’t believe that a statement can be attributed to a subject, doubled or not, divided or not, reflected or not.”¹⁰ Like a body, Deleuze and Guattari form a single face—a machinic assemblage of bodies—inseparable from another face, *Anti-Oedipus*—a collective assemblage of enunciation. This is the lesson that the two friends gleaned from the Danish linguist H. Hjelmslev’s work: plane of content and plane of expression are inseparable. What should be studied is the semiotic function that is the site of assemblage of both planes. Some people have perfectly understood this aspect of their work. Jean-Pierre Faye, for example, a close friend of Guattari’s, raised the crucial question: “Will anyone meditate on the way Guattari tirelessly brings out ‘collective assemblages of enunciation’—a concept bitterly rejected by Lacan? And how does the collective Deleuze-and-Guattari language come about?”¹¹

The *Anti-Oedipus* assemblage

How exactly was the *Anti-Oedipus* assemblage put together? If comments by Deleuze and Guattari in interviews they gave after their books came out can provide us with any indication, it’s only

that their process is governed by a “trade secret,” just as cooks jealously protect their own. “There is no recipe. The only criterion is that it ‘works.’”¹²

The assemblage displayed here is partial since only Guattari’s archives have been “mobilized.” But it is possible, using these archives and clues both writers left here and there—Deleuze talked about their collaborative work far more than Guattari did—to recover some portion of the *Anti-Oedipus* puzzle and to shed light on their mysterious cuisine.

When we look at how Deleuze and Guattari address each other, the first thing that stands out is that they use the deferential pronoun “vous.” At the time they were doing this work, one would have expected them to use the term “comrade” and not “sir”... Guattari wrote: “Gilles and I have a certain propensity to use the pronoun ‘tu’ everywhere. And yet, for over twenty years, we have been using the pronoun ‘vous’ when addressing each other. There is a real politics of dissent between us, not so much a cult as a culture of heterogeneity, such that each recognizes and accepts the other’s singularity ... Gilles is my friend, not my buddy.”¹³ Although this could be construed as vanity, it actually testifies to how their work makes it possible to devise multiple ways of being two, from the greatest intimacy to the cultivation of formal distance.

In a letter to Kuniichi Uno, his translator into Japanese, Deleuze explained some of the practical aspects of work with Guattari: “We began with long, disorderly, interminable letters. Then we started meeting just the two of us, for several days or weeks at a time. You have to realize that it was exhausting work, but we laughed a lot too... During our meetings, we didn’t dialogue: one of us would speak, and the other would listen. I refused to let Félix stop, even when he had had enough, and Félix would push me in turn, even when I was exhausted.”¹⁴ This idea is dear to Deleuze and Guattari. They systematized it later in *What Is Philosophy?*: if a single task had to be assigned to philosophy, it would not be communication—the exchange of ideas or points of view. Philosophy is not about discussing things, it’s about creating concepts. “One of us talks while

the other remains silent. This is not just a rule for understanding each other, for agreeing with each other, it signifies that one of us is constantly in the other one’s service. The silent one is necessarily at the service of the one who is talking. This is a system of mutual help, the one talking being right simply because he is talking. This has nothing to do with a ‘discussion.’”¹⁵

Between two meetings, each was supposed to write, generating texts that he sent the other. These writings make up the greatest part of the “Guattari Papers” for *Anti-Oedipus* deposited at the IMEC [Institute of Contemporary Publishing Archives] in Paris. They include manuscripts (letters addressed to Deleuze, notes about books he was reading, theoretical writings, and journal entries) that Guattari sent Deleuze, usually via Fanny, Deleuze’s wife. She had a very important role in their work. There are many allusions to this in Guattari’s documents: “Fanny pls: insert this, pls., in the ‘diary.’” And also some passing bouts of irritation towards her: “Please note that it is ‘corchetage’, and don’t take it badly... For God’s sake, Fanny!, you can’t correct my copy or else the original is like that! I’m sorry, Fanny, a thousand times...” Some of the documents are typed. All of them traveled between Guattari and Deleuze who corrected and sent them back, etc. These texts and manuscript letters are for the most part annotated by both.

Besides “theoretical” writings on given subjects (Asiatic production in Marx, semiotic functions in Hjelmslev, the function of desiring machines...), Guattari shared his professional experiences with Deleuze by communicating notes and commentaries to him on analyses he made of his clients. So, for example, Guattari penciled “unlike for the other dream, the interested party here doesn’t know!” in the margin of a text entitled “Very confidential” where he described one of his patients’ dreams. Guattari explained his own reaction to the “oedipal” comments the client made: “You should know that she expected an implicit condemnation on my part for her effusion, but I totally reassured her. It was the same trap (what if I pulled out my gun every time I heard the Oedipus mentioned...)” He ends this letter with a word of caution: “If you

want to use something of this dream, you will need to tell me so I can negotiate it. ... In other words, once we tell her that we'll be using her dream, we'll *really* have to use it!"

Anti-Oedipus was written in successive stages, each concept and each point being developed by Deleuze and Guattari in turn... Deleuze explained that: "Each of us writes one version on a given theme, as it has been established in conversation. Then each of us rewrites it, given the other one's version... Each of us functions like an incrustation or a citation in the other one's text, and then, after a while, we're not sure who is citing whom anymore. It's a sort of writing made up of variations. These two-fold processes only amplify what goes on when we work alone. It's the same thing to say: we're always alone, and: we're always many. We're alone when there are two of us, and we're many when we're alone."¹⁶ Guattari explained the difficulty of these exchanges that he knew were necessary for his own writing machine and production, but that he soon experienced as a sort of dependency. On December 5, 1970, more than a year before *Anti-Oedipus* was completed, he wrote a cheerful letter that began with the words "Last letter" and ended "The end." But, two weeks later, he wrote a new letter, dated "20 December... 1960." He noticed the slip, and rectified it: "1970" then added: "P.S.: ... So, in spite of myself, another letter... but it's the last! Really, I hated not writing to you, more than I care to admit. I have to give it up. I got used to it. All the way to the writer's bump on the middle finger of my right hand. A real perversion. I told you when we started that I can only write, say and do anything except *for someone*. But it has taken me this long to realize how hard it was for you to have to read my oh so transcurive and incoherent flow, in any case always displaced in relation to your own interests at the time. I don't know if the method we found was the right one. The bulk of the work, the most unrewarding, falls onto you, while I go freely all over the place... But now we have to go our own ways, at least while you're aspiring to find your identity again, as well you should. In my despair, I found a solution. A solution that pre-

serves my narcissistic interests and your peace of mind: whatever happens, I will keep writing to you whenever I want. Only guess what! You won't get the letters. At least not for another five years, when we start working again, if you still want to. Even if the prospect of having a boxful or more papers might scare you off. I'm pleased with my decision." Their correspondence started up again in February 1971, and continued well after the publication of *Anti-Oedipus* in March 1972. Deleuze must have been obliging and given up—at least partially—recovering his identity.

Guattari described the burden put on Deleuze in this "last" letter. Everything said and done, it was up to Deleuze to finalize *Anti-Oedipus*. Deleuze wrote successive chapters and sent them back to Guattari, who suggested changes. Deleuze doesn't say much about this in interviews. He probably knew that conclusions would be drawn too hastily and in bad faith that he and only he wrote *Anti-Oedipus*. And he was not mistaken. Guattari was fully aware that this put him in a difficult position: halfway through the final version of the second chapter, commenting on the sentence: "I found something desperate about it," he wrote, "Who I? It's true that the mastery and elegance in all this are so much your own! Unmistakably!"¹⁷ In the final version, the "I" was replaced by "one" ["*on*"]... It was mainly at about this stage of the fabrication of their work that Deleuze said in interviews: "It's a secret." Guattari is less oblique in his comments. He explained that this dual work was done "by going back and forth, in successive versions, the finishing touches most often being left to Gilles."¹⁸

Guattari usually didn't revise final versions alone, but asked "specialists" in the "social sciences" to help him. So, for example, it is evident going through the "Guattari Archives" that for Chapter 3 of *Anti-Oedipus*, "Savages, Barbarians, Civilized Men," provisionally finalized by Deleuze, Guattari asked for help from the anthropologists Michel Cartry, Andras Zempléni and Alfred Adler. He forwarded Deleuze the questions that each of them posed, using them to advise more caution on some aspects of what Deleuze was writing about. He also communicated their enthusiasm:

“Conversation with Cartry. We read the text out loud, slowly, everything that I have right now of Chapter 3. You wouldn’t believe how enthusiastic he is. And he’s not the kind of guy to get excited! I think it’s really great. It’s going to shake a lot of people up. I am also struck by the mastery and elegance with which you put it all together.” But most of the time, it was Guattari alone who corrected final versions Deleuze sent him: “I just received your last shipment. It’s really excellent. Why do you think I’m impatient? I have the impression, when I read you, of finding refrains of all kinds that I have suggested powerfully orchestrated.” Or “I am deep into my political work. Actually, I am waiting for you to emerge from this prodigious work that you are doing. Out of all the debris, the delirium, and all these thingies and machines, you are articulating an inexorable and powerful machine.”

At this stage, it is worth noting that Deleuze only rarely took Guattari’s suggestions into account. But this could simply be attributed to Deleuze’s own effort to write pages that close right up on themselves like eggs.¹⁹ Other examples abound, including matters concerning Lacanian psychoanalytic theory, in which Guattari was pretty well versed. Something should be said about the case of Lacan in *Anti-Oedipus*, which gives the French psychoanalyst a very surprising place. Although Deleuze and Guattari rarely minced their words, and were usually scathing in their criticism, Lacan came out remarkably unharmed. But yet we would have to be blind not to detect the deeply rooted criticism directed at some of the essential principles of his theory. Just on the back cover of the French edition of *Anti-Oedipus*, it is written that for Deleuze and Guattari, the unconscious is not structured like a language: it is “neither figural, nor structural, but machinic.” We could account for this “indulgence” in one of two ways. Either it alludes to the undeniable—although unfortunately rarely discussed (even today)—figure of the patriarchal despot that Lacan imposed on many intellectuals of the 1970s. Or it is Guattari’s own uncomfortable position: he had trained with Lacan and was a member of his “*École*.” This can be seen in his journal, where after an awkward

dinner with Lacan, during which he asked Guattari to show him the *Anti-Oedipus* manuscript and was turned down (“I retreat behind Gilles who only wants to show him something completely finished”), Guattari dropped these extraordinary words about his professor, mentor and analyst: “A second of emotion. But it was too late! Something is broken. Maybe there always was something broken between the two of us. But also, has he ever opened up to the other, has he ever talked to anyone? I wonder. He sets himself up as a despotic signifier. Hasn’t he condemned himself to this kind of solitude forever?”

The Deleuze and Guattari project was designed precisely to counter this sort of despotic, solitary enunciation—with their own collective one.

The wasp and the orchid

To create an *assemblage*—in the sense they developed in *A Thousand Plateaus*—Deleuze and Guattari tirelessly refined their duality. “As for the technical side of writing the book together, being two was not a problem for us, it served a precise function, as we came to realize. One thing about books of psychiatry or even psychoanalysis is rather shocking, and that is the pervasive duality between what an alleged mental patient says and what the doctor reports—between the ‘case’ and the commentary on the case, the analysis of the case... Now we didn’t think for a minute of writing a madman’s book, but we did write a book in which you no longer know, or need to know, who is speaking: whether it’s a doctor, a patient, or some present, past or future madman speaking... Strangely enough, we tried to get beyond this traditional duality because there were two of us writing. Neither of us was the madman, and neither the doctor: there had to be two of us if we were to uncover a process that would not be reducible to the psychiatrist and his mental patient, or to the mental patient and his psychiatrist.”²⁰ So *Anti-Oedipus* is like a boxing match where two conflicting modes of thought are in the ring. Deleuze wrote: “Guattari’s ideas are like drawings, or even diagrams. Concepts are

what interest me. ... Between Félix with his diagrams and me with my verbal concepts, we wanted to work together, but we didn't know how."²¹ Obviously in such an adversarial situation, each opposing force couldn't possibly make use of the same weapons or do so in the same way: "And then we wrote a lot. Félix sees writing as a schizoid flow drawing in all sorts of things. I'm interested in the way a page of writing flies off in all directions and at the same time closes right up on itself like an egg. And also in the reticences, the resonances, the lurches, and all the larvae you can find in a book. Then we really were writing together, it wasn't a problem. We made successive versions."²² Guattari produced a writing-flow, while Deleuze was all concise precision. But it's exactly because they were so complementary that there is a certain duality in terms of difference in their work. "Félix has always operated in multiple dimensions, in so many different psychiatric and political activities; he does a lot of group work. Or perhaps I should compare him to the sea: always apparently in motion, sparkling with light non-stop. He can jump from one activity to another, he doesn't sleep much, he travels, he never stops. He never relents. He has extraordinary speeds." Deleuze says that he himself is "more like a hill: I don't move much, I can't manage two projects at once, I obsess over my ideas, and the few movements I do have are internal." So it was a combat, but an original combat that did not set two combatants against one another, but where the opposition was at the very heart of a single combat: "Together, Félix and I would have made a good Sumo wrestler."²³

So this whole way of being two, of living their *duality*, was to conceive production as an assemblage of differences. Far from destroying each other, and catching each difference in a centrifugal motion that would have taken them apart, they managed to work together—to "machine" themselves as they might say—enabling the conditions for a truly collective enunciation to emerge. And to do so beyond any sense of consensus (the capitalistic axiomatized decoding of the same in *Anti-Oedipus*) or the victory of one party over the other (the despotic overcoding of the

same). "It's that our differences were a disservice to us, and yet they were the greatest service," wrote Deleuze.²⁴ Guattari insisted on the fact that this heterogeneity, this difference between them, was so radical that it made them complementary: "We are very different. To such an extent that each rhythm of adoption for a given theme or concept is radically different. But of course we are also complementary. I am usually drawn to adventurous operations, 'conceptual commandos', and entering into strange territories. While Gilles has a whole artillery of philosophic concepts, and a whole bibliographic logistics. This could create a chasm in terms of method. But what we are engaged in is not about debate or conflict resolution. In a certain sense there never is any opposition."²⁵ Strange paradox, this total and yet complementary difference...

But the paradox is misleading. Because, really, Gilles Deleuze and Félix Guattari are connected to each other like the wasp and the orchid in Proust, on a rhizomatic model: "How could movements of deterritorialization and processes of reterritorialization not be relative, perpetually branching onto one another and caught up in each other? The orchid is deterritorialized by forming an image, an exact tracing of the wasp; but the wasp reterritorializes itself on this image. The wasp is deterritorialized all the same, by becoming part of the orchid's reproductive apparatus, but it reterritorializes the orchid by transporting its pollen. The wasp and the orchid make a rhizome, insofar as they are heterogeneous."²⁶ The modalities that Deleuze and Guattari developed to be two can be understood, not in terms of reciprocal needs, as much as osmosis—this is the role of "ecosophy" articulated by Guattari in his later work.²⁷ Each, at the time they met, probably felt that thought and writing was flying off in every direction—even if in different ways (in a disordered, flowing way for Guattari; and a conceptualized, organized way for Deleuze; in multiple practices for Guattari; and with the solitude of an academic researcher for Deleuze). But each knew that his own flight was his force, and that this force was productive, although quite dangerous

as well... Because the principal danger of this sort of flight is disorganization, dissolution, and the loss of one's name. It's not easy to be only a "temporary point of subjectivation" in an assemblage, even for the sake of a revolutionary "ideal."

But, ultimately, the greatest risk is anxiety before the loss of what seems to found us, at least since Descartes: the unity of our ego—the famous *I* that thinks, and therefore is of the *cogito*. It's this fear confronted with this "schizophrenization" that often makes one stop in one's tracks, and fail to take a line of flight all the way if one knows confusedly that it can lead to madness. These are Zarathustra's doubts on the threshold of the Eternal Return. And it's what Deleuze and Guattari call "pulling down over" [*rabattement*] in *Anti-Oedipus*, the way Freud, just as the world of the unconscious is opening up, pulls it down over Oedipus, out of fear. *Ananke*, where the agitations of Hybris have replaced all determination to keep fighting. All this is heavy for one man to shoulder—pour Nietzsche! And there were not too many of Deleuze and Guattari to produce *Anti-Oedipus* between the two of them, judging by the reactions the book provoked when it came out.

Maybe Deleuze and Guattari simply wrote *Anti-Oedipus* together because each on his own could not have. Deleuze and Guattari concluded "Rhizome" with the words: "Be the pink panther, and let your loves be like the wasp and the orchid, the cat and the baboon."²⁸

— Stéphane Nadaud

Note on the present edition

The texts published here are all addressed to Gilles Deleuze. They were written between 1969 and 1972. They are "the schizo flow which carries all kinds of things in its wake" Deleuze talked about. They were for the most part corrected by Guattari, after he got them back from Deleuze. Almost all were annotated by Deleuze as well as by Guattari.

Guattari uses terms that do not belong to current usage, but employs them in his own "jargon" as if they were common French words. I have not heeded a chronological order, but have grouped (or assembled) the texts into six sections: 1) Texts for *Anti-Oedipus*, 2) Psychoanalysis and Schizo-Analysis, 3) Militant Incidences, 4) Pragmatic Linguistics, 5) Planes of Consistency, and 6) Corrections Made to *Anti-Oedipus*. In my mind, this is not so much an "organization" as a trajectory through the heart of the "Guattari Papers."

Otherwise than this organization, I have left Guattari's text "pure": the footnotes are all his. Editorial commentary for the most part is contained in the endnotes.

In terms of the editions of books Guattari refers to, I have kept (when they could be identified), versions used in his time. When this was not possible, I used current editions. For all of Freud's works, I have referred to the *Complete Works* in German (*G. W.*).

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I. Texts for *Anti-Œdipus*

All Objects Should Be Set in Relation to One of Three Referentials

1. Connectivity value

Desiring machine “work,” perception, consumption, the pure time of primary exercise. In socially determined conditions, this is work time actually paid at the market rate for work. So many consumption sign flows to maintain connective functions, the worker and his family’s “jouissance capital.” How much of this kind of human livestock has to be sustained—with this or that special ingredient (e.g.: the right to go see a movie on Saturday)—for this or that production to be made possible, and to sustain this or that work flow in the system.

2. Disjunction value

The organization of castes and artificially coded differentiation.

Alliance with family, State, production (production relations), the machine as a structure, actual machines, serial machines.

The organization of the artificiality of exchange, *i.e.* flow = flow surplus value.

Codes on the side of structure, machines falling under their jurisdiction, cut off from their own tendential flows, subjected to economic flow (markets, etc.); disjunction or alliance values organizing social life, anti-production, and keeping the absolute filiation of desiring and technical machines from being realized.

3. Conjunction value

The infinitivation ideal; work and sign territorialities gnaw away at each other... Planes merge; the sign is worth the thing. Hitler's paranoia corresponds to the "needs of the day."

Producing morality, family, science or goods is all the same.

(Lutheran twist: God isn't interested in anti-productive goods. Return to a "New Alliance" = filiation without God's mediation—Kierkegaard.)

It's as if the revelation of a new perversion, a perversion of the pure *jouissance of signifying difference* were the necessary condition for the "spirit of capitalism" to emerge (in reformed, Anglican, etc., countries, cf. Weber).¹

Note that if writing and cities did not completely disappear in the height of late medieval segmentarity, it's only because ecclesiastical structures sustained them (cf. the cities, residues of the Roman empire, where only civil servants and priests remained).

Pure code value represents the fact that structures are decoded in relation to one another. Flows translate this decoding.

Conjunctivity and disjunctivity values are declined in relation to each other.

Disjunctivity "egoizes," archaizes, overcodes, where conjunctivity infinitivizes. (Symmetry and suture of the Infinite and anti-production.) As to the pure value of connectivity, it recedes always further away in its search for a *jouissance* surface, it shrinks away to nothing. (Sade is looking for the potential territoriality of *jouissance*, at the very dawn of capitalism, with the spirit of the Enlightenment.)

What articulates these three orders? *A politics of flow.* Sperber's distinction between code and network might be useful here.

"[...] *There are systems that, like politics, relate conditions of exchange directly to the nature of exchanged messages. When they are dealing with politics, the Structuralists unfortunately see only an exchange system in this, or a sign system* [...].*"

* D. Sperber, *Qu'est-ce que le structuralisme? Le structuralisme en anthropologie*, Paris, éditions du Seuil, 1968, p. 219.

Here, the network is: code stocking, and flow: the signifying chain which, from material flows, "translates" code surplus values between systems (establishing signifying "translatability" = full body of signification = non sense).

With machinic filiation, (sign, energy, etc.) flows decode the systems, they are made up of "decodification" (decomposition) elements. With anti-productive alliances, there is an artificial recoding of systems, and residuality; flows are adjacent to the systems, and delimited [by them].

With flow: you get...

— a *conjunctive* use of flow: the use of anti-production for infinitive production;

— a *disjunctive* use: the use of production for anti-productivity, consumption.

But *desiring connection* flows are made to be essentially useless. In other words: it is the same connective flows (material connectivity: hylé) that have a disjunctive and a conjunctive face. E.g.: they are made of perceptive or muscular connections, hormonal flow, etc.

They diverge [*diffuse*] in:

— machinic production

— family, consumption, etc., anti-production.

But, as Marx has shown, if we dig deep enough we always find work behind goods and all kinds of surplus value.

The problem with Marx is that he kept to a zone outside connectivity: use value, natural value.

But yet we produce the sun with our eyes, the air with our lungs, etc. We produce the cops and priests' etc., military idiocies with our own. A fantasist like Cotta integrates consumption, flow, knowledge, code stock [*stock de code*], but he does so optimistically, as if the infinitivation process were not correlative to archaization, fascization, etc.²

Of the Third Articulation

Desiring connection works from term to term, and “forgets” each as it goes (Oury describes a conversation that he had with a young schizo, to whom he asked: “Who are your friends here at Laborde?”³ The schizo gave him two names. Oury thought about it for a minute, and realized that those were the names of the two people sitting in the waiting room).

Anti-productive conjunction bi-univocalizes connections. So we have the signifier and the signified, connective chains tacked onto one another (differentiating role of the phallus and the subject).

The third disjunctive articulation is the reverse of conjunction, a return to desiring “grounds.” No subject of the statement, but collective agents of enunciation (the reterritorialization of artifice). Metacommunication, enunciation. Disjunction, *the union of the union and the intersection*.

Lacan wrote that “*any enunciation of authority* [on the A, site of the signifier] *has no other guarantee than its enunciation*” [...].* He added that there is no “*metalanguage that can be spoken* [...] *no Other of the Other*,” no guarantee of the law, etc. And he falls right back onto the “Father-law” thing, all the more solid as it is dead, or impotent!

It seems to me that this whole thing is a bit off in that it is always subjacent to a conception of enunciation such that only an

* *Écrits*, p. 813. [J. Lacan, “Subversion du sujet et dialectique du désir,” in *Écrits*, Paris, Seuil, 1966.]

individual subject can be the subject of an enunciation. Benveniste wrote that: “*The individual act of appropriating language introduces the one who is speaking into his speech.*”⁴ What strikes me is that they don’t seem to understand that speech [*parole*] is only apparently an individual act of appropriating language [*langue*]. What is spoken by a friend, a militant or a father or son, sets up the illusion of individual appropriation.

But actually it’s the result of suggestion. Someone is inhabited by someone else’s speech. Others talk and gesticulate in our place when we think we’re talking on our own account—free, equal and fraternal. We “learn” to be individuals. Always the personalist illusion!

Actually, there are *unproductive structural collective agents of enunciation*. *The question of schizo-analysis is to introduce these agents into the production process, and to pull them out of anti-production*.

That’s how the impossible real, meta-language, science, speak, the requirements of body and person are surpassed (symptoms will be assuaged).

“Since there is a spokesperson, then may that spokesperson be as deterritorialized as possible!” This is our battle cry.

Or as the great philosopher Paco Rabane says, “[...] merchants do anything to have money, they are automatically *after* the desire for women and not before it. *Before desire are only household appliances.*”

On the one hand, money and fashion in anti-productive conjunctivity going around in circles, and on the other, gadgets slipping in “before desire” and deterritorializing it.

Revolution, like analysis, tends to produce artificial pre-personal agents of enunciation (= units of desiring subversion = basic therapeutic communities). *It is the construction of the unconscious as artificial real and not the contemplation of the impossible real* (= capitalist masochistic perversion = guilt-based civilization).

* In *Langage*, March 1970, No. 17, p. 14.

Enough of the break between: scene and contemplation.

Freud describes the authority [*instance*] that observes, measures, criticizes and doubles desire.

For example, when we are dreaming, there is simultaneously:

— a desire to sleep

— Eros

But it's the same thing!

Desire for abolition and Eros are two things such that if we describe, distinctly,

— the subject of the statement in a scene,

— and the anti-scene of observation = subject of enunciation, then it's a politics of "either or." But if we unify, or unite, scenes and anti-scenes, then desire finds the *assemblage of the enunciation working through the statement*.

There are shows going on in concert halls, in the streets! You say something and things change... (Lacan adds—about psychotics—the syphilitic distinction between perceptum and perceptiens: psychotics getting lost in the enunciation-perceptiens = impossible real = unconscious = another wall of China!⁴)

Another thing: sublimation doesn't just happen, as if by some miracle, anymore. *You have to work at it*. You have to doctor it! With Freud, it was like a miracle that drives could change objects. It was sort of the analyst's voyeuristic passivity. Putting your foot into sublimation. "Sublimate fast or you're out of here! Asshole!" There is no perverse humanism. In any case, you're better off dying, at least that way you have a choice, but until then...

Orthodox criticisms of therapeutic finalism and the condemnation of adaptation, and suggestion, are rotting. *Id.* for neutrality.

There is an end to schizo-analysis: it's deterritorialization and the schizoidation of desire. All artificial means and suggestions are good for arriving at this, a kick in the ass included!

There are not a zillion ways to get there. This is the revolutionary work of subversion: contracting a unit of desiring subversion ("gadgetizing" the socius!).

Freud's distinction between sublimation and idealization is still valid. But there is a break. That's another thing. An "other" sexuality. It's more than that.

There is an artificial reinforcement, the production of sublimation and the destruction of idealization, the superego, etc. What I'm trying to say is something like:

1. The correlation between Lacan's conclusions on "the superego having to be taken as an individual manifestation connected to the social conditions of Oedipalism."^{*}

2. Greimas' thing on it being impossible for there to be any syncretism in gestural language between the subject of enunciation and the subject of the statement.⁵

It seems to me that both derive from the same system: personalization; [but] the "spokesperson"-individual is not the subject of enunciation.

1. There is no subject of enunciation. There is no subject of the third articulation. Polyvocality economizes on the break function of the subject.

2. That's why idealization and the superego come from the intersection between the bi-univocality of the signifier/signified and the polyvocal field of desiring machines.

3. If instead of an intersection there is a reunion, then you have what I call: the modification of the superego's reception data.

It seems that for Greimas, the syncretism that is supposed to regulate it is bullshit. It's the unit, the anti-production of individuation: "I mean what I mean."

Now the body is the scene.

The other is the same. The individual.

The equal, free and fraternal subject.

What Freudism did was divide everything up: where you had the illusion of an individual there are now desiring machines, and then he started over: no, people. At least three.

^{*} *Écrits*, p. 130. Condemnation of the collective superego, p. 132. [J. Lacan, "Fonctions de la psychanalyse en criminology," in *Écrits, op. cit.*]

Who is talking, who is desiring, asks Lacan. It's the other.

But the other is a machine, not mommy-daddy!

The schizo-analytic revolution is about moving beyond the "splitting" of the ego, beyond Kleinian explosion. We can't be satisfied with fighting a losing battle anymore, we have to go to the offense. Rather than submit to this splitting, we have to go forward, to the subject of enunciation; we're not describing replacement scenes, psycho-dramatic scenes, psychoanalytic scenes, but abolishing the subject by constructing collective agents of enunciation.

I would like to repeat one thing: it's that originally in "From One Sign to the Other"⁶ I was criticizing Lacan: I believed that the single trait was not appropriate for a general semiology, but that the sign-point should be.

But the single trait is the differentiating phallus that founds the notion of identity in the mirror—hollow identity [*identité en creux*], identity of lack, etc.

Whereas the sign-point is the cancerous contamination of set theory.*

The subject is not a signifying operator; not even a signifying operator! It's nothing. It's an anti-productive syncretistic abbreviation. Like Oedipus, it works against desiring production.

The Freudian unconscious has no subject. Returning to Freud requires not putting any in there, at whatever cost!

The craziest machines, Freud's machines—neurobiological whatever they were—were already kind of like that.

You work in unconsciousness like you work in electronics or metallurgy. You have to establish production units.

It's not about impotence, but the revolutionary composition of production vectors. A strategy of enunciation that replicates production and institution, etc., discourses.

* Cf. in Lacan the impotent subject, castration and Buddhism, *Écrits*, p. 827. [J. Lacan, "Subversion du sujet et dialectique du désir," in *Écrits*, *op. cit.*]

In Lacan, there are some ambivalent statements like: "*The bipolarity that Moral Law adopts is simply the re-splitting of the subject using every intervention on the part of the signifier: specifically, the subject of enunciation or the subject of the statement*"* (or the fact that the statement of authority "*has no other guarantee than its very enunciation*"), and total conformism to institutions (*cf.* his interesting statements on the family—first Lacanian vision—p. 133 in the *Écrits*; but *cf.* this to his stupidities on the name of the father).

Notes from 11/23/1970

I'm trying to read *The Archeology of Knowledge* by Foucault; but it's so hard for me to get through this kind of thing. It seems to me that your friend is getting lost in linguistics and other structures.

Distinguish between:

— *the subject of the linguistic statement* produced by representation—we can call it the subject of repetition (*cf.* Lacan: the signifier *represents* a subject for another signifier...; but we're dealing with a signifier linguisticized by Oedipus, the name of the father, etc.);

— *the subject of a signifying enunciation*, a transduction of the third articulation: either an anti-production of the double articulation—an anti-subject—; or a collective agent of enunciation, an agent of difference.

Actually, if there is any syncretism between the subject of the linguistic statement and the subject of enunciation, it's that the subject of enunciation has been pulled down over [*a été rabattu sur*] the statement.

This pulling down [*rabat*] is the operation of the: "so therefore" [*c'est donc*]... "and so what you're articulating with your feet, your ass and the rest is... therefore you, who is doing that, against... your father, because of... your mother..."

* *Écrits*, p. 770. [J. Lacan, "Kant avec Sade," in *Écrits*, *op. cit.*]

The statement is coherent because of the structuralism of language, the law, legal relations of parentage, capitalist production relations, etc. (Imperialism of the statement, the formation of sovereignty—the double-articulation machine.) The statement is the law. It produces an abstract subject that masters situations, alienates desiring machines and projects imaginary, molar subjects of enunciation through them.

So we get the famous syncretism between two subjects or the famous splitting of the ego, the Sartrian pairs (reflected-reflecting), etc. The oedipal-narcissistic machine is set up to absorb everything that tries to surpass bi-univocality; either on the side of deathly narcissistic unary abolition; or on the side of social-quaternity.

Without the oedipal triangle, everything slips up and fucks off into connectivity and desiring filiation. The oedipal alliance is capitalism's molar unit. It's how a schized individual is promoted proportionately to production: nothing extra juts out—there is just enough polyvocality to ensure reproduction: minimum sperm flow, just at the right time, and nothing more...

The schizo is the proletarian of transduction. He works in the third articulation.

This intolerable third articulation that, again, is not third but *beyond* the second, it is the 2 + nth articulation. Its transcursivity can be suppressed only...

- oedipally in neurosis,
- psychiatrically in psychosis,
- by the police in the case of perversion.

The subject of a transcurative enunciation is the damned double of the subject of the law. It is its doublet. It exists in counter dependency to the law. It's the cops-and-robbers pair, the patient-psychiatrist pair, etc. A two-person pervert ("the copper").

The third articulation cannot be on the order of individual subjectivity but social enunciation. The individual is an intolerable excrescence that has to be pulled down over the schize of the (dualistic) subject. It's something "extra," something that doesn't

work, in capitalism, except if it's castrated. Then, with individuals, the "remainder," an institutional order can be deployed.* The institutional order of capitalism is *deduced* from Oedipus.

On the other hand, the artificial, revolutionary emergence of a collective agent of enunciation can end in the subversion of the capitalist order and promote a third, institutional, articulation as the surface of desire of transcursivity.

* But an *imaginary* Kafkaesque world of law and repression. The question is to write Kafka onto the real. Guilt transferred onto the real is revolutionary energy.

Of the Sign, with an Interlude on Faust⁷

*“For any sign to have a linguistic existence, it must be an element in a series; it is not defined as such by this property, but by the semantic or phonic difference repeated in its series.”**

In my mind, the work of constituting a *series* proceeds from the “syntagmatico-paradigmatic” perversion (neurosis-perversion) that makes the sign function like a signifier.

I think it’s with Hjelmslev,⁸ maybe Peirce⁹—but where is his writing!—on the one hand, and on the other with the founders of axiomatic theory, that we can find the key to “clearing” out... structuralism.

If I’m not mistaken, Hjelmslev considers the chain effect, linearity, discursivity, to be secondary. For him, a unit is phonematic as much as it is semantic *and* beyond (*cf.*, if we can echo him on this, my friend Claude Poncin’s idea on “situemes” [*situèmes*]).**

What matters is the *axiomatics* of a language. One axiom more or less and everything changes. So, no primacy of one order over another, one series over another, no Saussurian or Martinetian dualism... (We have provisionally to verify all this!)

What is the work of the constitution of these series? Isn’t it at the basis of the work of anti-production?

* O. Ducrot, in *Qu’est-ce que le structuralisme?*, p. 77 [Paris, Seuil, 1966].

** Poncin: thesis. *Essai d’analyse structurale appliquée à la psychothérapie institutionnelle*. Nantes. Distinctive situational oppositions, situational signifiers, situational values, situemes [*situèmes*] (p. 88). Very little bullshit! And he’s a good guy on top of that!

The *displaced represented* (in the operation of the *representation of alliances* and the *repression of the representative of machinic filiation*); the displaced represented, in its *displacement*, creates a *serialization effect*.*

Whereas before, in a system without writing, the *Urstaat* was offscreen [*hors champ*], and the sign polyvocal, playing synchronically on all connective registers at once, now there is bivocality.

What is *expressed* (“displaced,” transferred) depends on its exclusive relation to the machine: repressive-representation, repressed-representative (speech’s “meaning effects” depend on the signification brickwork [*briquetage*] of language. The semantic field is “contextualized” through its subjectification to the “diacriticism” of the semiological plane).

“You will have it go through my grid.” “You will have it go through my Oedipus, my Capital, my State...” Double articulation is correlative to the establishment of the *Urstaat* inasmuch as this “class despotism device” imposes, via suppression:

1. bivocality,
2. seriality, linearity,
3. the “hollowing out” [*mise “en creux”*] of the sign’s territoriality.**

Territoriality is now the hollow [*creux*] of the articulatory break (we have to consider “philosophies of the void” in relation to all this as perverse attempts to “catch up with the process”: “since there is a hollow, I will empty myself of all *representation*”: Zen & co.... As if the desert weren’t already enough for paranoiacs: you also have to empty yourself of all representation).

So there are at least three types of paranoiacs:

- the paranoid classifier (against a forested backdrop)
- the pure desert hermit (the city)
- Hegel*** and Lacan’s**** Alcestis or the “good soul’s” internal desert, against a backdrop of decoded flow.

* Cf. Schotte and his variations on *Übertragung*, in *Revue de psychothérapie institutionnelle*, No. 1 [*Übertragung* = transfer].

** Example: the “D. bl.”: white detail in the Rorschach Test = anxiety.

*** Alcestis *says* that he lives in the very “ends of the desert,” but he is careful never actually to do so.

**** J. Lacan, “Propos sur la causalité psychique,” in *Écrits, op. cit.*, p. 173.

The sign doesn't couple at leisure in polyvocality anymore. *Its space is connected. The sign's sexuality, sexuality as sign, as a pure process of code surplus value, is repressed* (all this to make you happy! Or I hope so).

You have to put some of it through the *repressive alliance* of representation that, as you say, is extensive in that it *displaces* something, it produces a serial effect and opens a narrow field of contextual "meaning effects." Filiation is internalized, its territoriality melts away—and you have a passage to the void.¹⁰

Interlude on the "pentagram"

The devil and the signifier.

Faust catches the devil who did not notice the sign's "threshold effect"*—the pentagram**—by the door. Really the sign was wide open, even a little bit off; it opened onto a signifying chain; a game of opening and closing a space: a light shaft in a narrow cell.***

"[...] *it is badly placed; the angle turned towards the door and, as you can see, even a bit open* [...]"

"[...] *from the outside the thing looked completely different and now the devil could not escape.*"

Why? *Because of the "law of signifying chains."*

"*It's a law among devils and ghosts that they have to leave from whence they came. The first act is free; you are enslaved to the second.*"

So the rule in Hell is double articulation, bi-univocal correspondence, linearity.

The "rat man" fantasy frees this machination. Rats, at the devil's call, gnaw at the sign and open up the possibility of a "new alliance" with the devil. That idiot Faust only dreamt of the heights: "[...] *What rises up above the things of the earth.*"**** He wanted to translate the New Testament into German and make the beginning not be the verb but, effect of translatability inherent in the subjectification of speech to writing:

* Cf. Van Gennep on rights of passage [Arnold Van Gennep, ethnographer (1873–1957)].

** Pentagram = pentacle = symbol of perfection (Pentateuch, etc.).

*** Goethe, *Théâtre, Pléiade*, p. 987.

**** *Ibid.*, p. 689.

"[...] *spirit,*
strength,
action [...]"*

The devil or God.

Good or evil.

"*I belong to this force that always yearns for evil and always does good.*"

It's still the idea of sin and destruction as "displaced represented."

The devil has no name ("the request seems to be quite frivolous [...]")** and no shape. A fragment of pure metaphysical "expanse" like Descartes' fragment of life (isn't it the clever genie who "saves" reality?). The closed, five-term sign opens up as a triad into the sign of the cross. The pentagrammatic sign as the infinitive of perfection—of the finite jouissance range [*plage*].

The sign of the cross is the infinitive of deterritorialization and of the anti-production work of "series," bi-univocal correspondences, double articulations, and the difference between taking pleasure [*jouir*] and the rest (the devil of the double, the narcissistic machine, the mirror... Cf. the Prague student).¹¹ It's the dissociated body, against a backdrop of decoded flow, that leads to divided-undivided bodies against a backdrop of territorialized bodies without organs.

"*I am telling you the humble truth. If man, this small world of madness, normally considers himself to form a whole, I am a piece of the piece that came before Everything, a piece of the obscurity that gave birth to light,*** proud light, that claims for itself its mother Night's ancient blood and the space she occupied; which does not suit it, as in spite of its efforts it breaks on bodily surfaces that interrupt it; it emerges from matter, streams down it and colors it, but one body alone interrupts its stride. So I hope that it will not last long, or it will be annihilated by bodies themselves*"**** (cries, howling—noise and the dog's fury, before speech. Redundancy, repetition and paradigmatic

* *Ibid.*, p. 684.

** *Ibid.*, p. 986.

*** Manichaeism; and the shaft of light in the room as internalization of this Manichaeism (cf. Goethe and Light).

**** Goethe, *Théâtre, Pléiade*, p. 986.

machinations... for some other time). The dog is captured, the diabolical cry is an effect of an objective movement: it traces a spiral course, it “*seems to pull magic laces up to our feet, as if to tie us up.*”

Actually, it's the “*demoniacal*” caught in a trap.

It is “learning” (Meister's “Learning Years”),¹² technique, artifice, that call the tune.

“*Wagner: This is a crazy species of water spaniel. You stop, it waits for you; you talk to it, it throws itself at your neck; you lose something, it brings it back to you, and jumps in the water if you drop your cane in it.*

Faust: You're right, I detect no trace of spirit, everything is training.”*

Nice job!¹³

The water spaniel that sort of orbited around him, during his stroll with a certain Wagner, narrowed its field and got caught in the trap of interiority (like Descartes closed up in his stove-heated room).

With no more multiple coordinates, caught in a narrow referential, the water spaniel develops a monstrous “*paradigmatic perversion*”: it becomes “*as big as a hippopotamus,*” an “*elephant*”... transformed into “*ether*” and gives birth to... Mephisto, then begets a flow of rodents, as support for the pact (new alliance) with this ridiculous devil. Mephisto has as his mission to “*establish the void,*” but he is always butting up against the requirements of flow. If not rat flow, then fresh, new blood... “*it will make you totally crazy.*”** It's the “crazy devil” that haunts capitalistic flow!

Everything is ready for decoding, and for absolute deterritorialization and the production of “remainders” out of mutilated, gaping signs regenerated ad infinitum in signifying chains: “*The semantic or phonic difference that is repeated in a series.*”¹⁴

The devil's territoriality is actually a diabolical loss of territoriality, Goethe's “demonical.”

“Before,” spirits had their own space.

Now, it's all or nothing.

* *Ibid*, Pléiade, p. 983.

** *Ibid*, p. 987.

Desire and the Sign¹⁵

Either a *polyvocal enunciation* that preserves the transcurivity of desire and its transductivity by virtue of some preserved code surplus value.

Or an *alienated enunciation* in one of two modes:

— discursive statements = e.g.: writing

— worldly [*mondain*] statements = subjected groups.

(Worldly statements are the fact that nothing, in a discursive chain, should go “too far.” For example: in good company, you can't just broach any subject, you have to avoid, or circumvent, desire, death, etc.)

Correlative to this: three forms of subjectivity:

— *collective enunciation* – subjectivity = agent – no illusion of the subject, proper nouns, belonging, the ego, etc.

— *the subject of the statement of the discourse* – writing = the author's name

— *the worldly subject*, the illusion of the person, etc.

(I like the ambiguity of the term “worldly” because the model of the person always comes from “higher spheres,” and is attained either through identification, or because you situate yourself in opposition to it and so define yourself like that, in a relation of counter-dependency (*cf.* the latest developments in “transversality”)).¹⁶

What's important in all this is to close up the subjective fault-line [*faille*]. E.g.: in Catholicism there is only a minimal fault-line left. The Church regulates the *fault-line coefficient*. Sexuality is just barely tolerated. It is too threatening. *Cf.* the quite lovely scene in the otherwise bad movie, *Ryan's Daughter*¹⁷ on marriage, where the guests

are so callous, while they're waiting, and what are they waiting for? The announcement of a loss of virginity, so that they can be witnesses to the dissolution of the threatening fault-line of desire.

Sexuality threatens the structure. It's the means to the subjective planes of consistency. Identification, the narcissistic-oedipal machine, is on the side of structure: it is the *location* [repérage] of statements (their flattening, their linearization). The object of desire is the power sign [*signe de puissance*] that manages to undo itself of its structural glue. The power sign is inscribed onto *transcursive writing*.

Notion of the body without an image: bodies escape discursive representation. They escape Manichaean imagery. They enter into the order of transduction, which is not locatable except on the body without organs of desire. *The power sign is the deterritorialized body without organs.* It is not the Lacanian "letter of desire" [*lettre du désir*]! But something well beyond the letter, pointing towards the sign point [*point signe*]. (Cf. Lacan's fine statement about psychoanalysis failing to understand that minor causes can entail major consequences...)*

We have to distinguish between:

- force, productive of...
- and transductive power.

It's the most minimal points that afford the most radical bridges.

What constitutes individual fantasy is the bluff of seizing the splitting: a false, dualistic problem is posed: "you have it or you don't" and, like an asshole, you fall into the trap: that's how you arrive at the *sexualization of desire*.

This binary operation comes under the aegis of the phallus. "You have it or you don't" and everyone falls into the same trap, you end up a man or a woman, a child or an adult, white or black, etc.

Desire has an image, it has lost its symbolic corporeity, that of the body without organs, which is not individual, but the corporeity of group fantasy.

* *Écrits*, p. 449, l. 22.

What is the body without organs that escapes the image? That does everything possible to escape? It's Hjemslev's sign (or the sign we attribute to him!), a sign that is indifferent to substance, a sign that doesn't give a shit about discursive chains and traverses, trans-verses, structures to constitute a plane of subjective consistency for itself.

Substance gives way to consistency.

Crossroads signs where code surplus value effects are hatched, as are twisted marriages between orchids and wasps. It's with sign-points that you have:

- the polyvocality of desire
- genetic transcurivity
- the transductivity (effectuation) of evolution and of history.

(Lacan, again: "*the arbitrary marker*," "*the extraordinary contingency of accidents that give unconsciousness its true shape*.")*

Anything to squash this and have planes of consistency prolong one another without rupturing continuity: the trap of psychologizing statements, J.-J. Rousseau's invention of the paranoid ego, or the bourgeois ego in the case of Goethe, etc. The trap of psychological description: "You *have* soul," you *have* feelings, you *have* faults. When I was small, I tried to figure out what all that meant. I tried hard, and I didn't succeed. It's a sort of philogistics... A "psychos" (psychos fabrication factory, psychos flow). A high dosage with psychoanalysis: you *have* something [*il y a quelque chose*]. The exclusive "you have" [*tu as*] instead of the transcursive *to be* [*être*].

It's not just some ideological battle on a historic scale, but something staged over and over again every time you turn around. At every decisive stage of psychogenesis, there is: a *balance of power* between a deathly structure [*structure mortifère*] and a machinic power sign, between a structural *alliance* and a desiring re-affiliation with the most deterritorialized power signs. We *don't desire the image of the breast or the genitals*. We *desire what by the breast and the genitals is written transcursively*, i.e. as always, group fantasies that have "symbolic corporeity." All kinds of things can get caught

* *Écrits*, p. 448.

up in all that. An opulent mother, monetary flow. What is a Black man like Charlie Parker—"The bird"—desiring when he can fuck as many white girls as he wants and still *look down on them*?

Monetary flows do not just represent things, they are also code surplus value signs (they are the enablers of code surplus value). On the one hand, monetary signs are *made to be discursive* [discursivés] (flow surplus value), on the other hand, they are *made to be transcursive* [transcursivés] (code surplus value). You are "*authorized to do something...*" (An investment, a holiday, consumption, etc.).

Small change [*monnaie*]*—doubled pair:*

- production-anti-production
- transduction.

The small change occupies the *same* place as the phallus or subject of the statement. It's the same different/ciating [*différent/siant*] thing.

It's the same power-impotence¹⁸ sign. A sign that sweeps away the infinitive of the pair in question.

Dialectic between the power sign, the recognition sign [*signe de reconnaissance*] and real transduction.

— Recognition sign: it's the old manifest content, doctored as an oedipalized, decoded, overcoded, flowed displaced represented.

— Power sign: the old latent content but re-disempowered, "radio-activated" by the deterritorialization that touches it. It starts producing at the heart of its own artificiality; it is a highly deterritorialized sign: it "emits" forms that adopt the power of possibility and find substance in real flow (passage from the form of expression to the form of content, over and above the substance of expression and content flow).

There is:

— A *privative limitative disjunctive synthesis* with the recognition sign = disempowered-disempowering icon.

— An *unlimitative disjunctive synthesis* between:

1. connections in real production and 2. figure flows in limitative disjunctive synthesis machines. It's the power sign (= diagrammatization¹⁹ of the sign).

— A *conjunctive synthesis* from the promotion and the appointment of deterritorialized residue as a site where it *seems** now that production is happening = residue of a new filiation = seat of transduction as the *place* of sorting [*triage*] what "phenomenologizes" as *production* and *representation*.

The result is a feeling of belonging, the creation of "ownership," and consciousness raising [*conscientisation*]: there, where I see something = things are being produced. What is produced here is attributable to me. Representation coexists with production = illusion of the subject of the statement, the *cogito*, etc.

It's the conjunction on this remainder that creates new artificial territoriality, the site of new power, a new alliance-filiation conjunction of *the most deterritorialized* codes and flows, the law of maximum deterritorialization.

With what remains, there is a conjunction of deterritorialization processes:

- those of real flows (connective synthesis)
- those of figure flows (disjunctive synthesis)

So there is a conjunction between connective production syntheses inside disjunctive syntheses and representation.²⁰

The residual territoriality can be subject to one of two laws: the law of alliance—the law of filiation.

The law of alliance is the absence of subjective consistency, it's the subjected group.

The law of filiation is also *disengagement* from a scene, it's the artifice of a plane of subjective consistency, framed by dead-end points [*points de rebroussement*]. The fault-line is transcribed and preserved at the edges of the scene, whereas before all fault-lines were closed up because of the law of alliance. With the *law of alliance*, there is an *Eros of castration*, love, a *cult of the dead*. Every society is first of all a cult of the dead. It's about giving a body, finding a corpse to *represent* death. Because, since death exists, it should be everywhere, so that it can be conjured (*cf.* the opposition

* = phenomenologization.

between Hopi societies,* that are well socialized, and totally obsessed with death, and Clastres' Indians, who couldn't care less, and move on).²¹

With the *law of filiation* there is a possibility of the emergence, even if it's precarious, of a plane of subjective consistency. But, surprise, that plane is dualized. Desire has made a compromise. *It has been sexualized. That's where* desire is, and there is nothing anywhere else. *Filiation depends on alliance*, it is not the master of territoriality, or, it is, but only second-hand (*cf.* the perverse initiation camps of *filiation*, a group of perverts, marginal ones, at the limit of the annoying and the grotesque). Desire is precarious. All you hear are stupid love songs on the radio. You have to repeat "I love you I love you" all the time or, "I would like to love you," because otherwise, it's all over. You can only desire outside work time, family time, leisure time... even jerking off, is that desiring? Desire is precarious, deterritorialized, but it's the last lifeline for the socius and capitalism as a social order. Otherwise, it's all going to burst in the dehiscent death drive.

Lefties work at code surplus value, but they fall back onto the image. We have to describe a society less abysmal than the Stalino-American one. Not be awful with kids at school, old people in hospices, crazy people in psychiatric hospitals, and everybody with themselves.

Revolution or the re-emergence of a plane of subjective consistency that salvages desire, it's all the same. (E.g.: code surplus value work for a journal like HaraKiri. A new "sensitivity." But it's not "J'accuse"! A theater of cruelty to fight bureaucratic cruelty. A theater of the polymorphous, polyvalent sign: "I love my brother, but I hate him." A theater of infinitives...)

Enough base perversion among priests and militants.

Revolution is about confronting cops, which includes internal cops that protect us from confronting our own desiring machines,

* *Soleil Hopi* [Hopi Sun], the introduction by Lévi-Strauss [Don C. Talayesva, *Soleil Hopi*, Paris, Plon, 1959, preface by Cl. Lévi-Strauss].

the machines that want, and tend to produce the code surplus value that goes towards other things.

Often, among neurotics with small feet, a *fear of female jouissance*. What is that? The fear of falling into a gaping hole? Returning to the "mother's womb"? (mother = nature?) Assholes!

The fear that women, being alienated, might speak up, and like high school and college students, and kids with [*illegible*], tell the whole bunch of assholes to fuck off! *Above all, you can't have exploited people accessing the transcursive writing of desire*, such is the law of capitalism and its finalities of flow (also Stalinism).

Of anxiety: Lacan says that it's not without object. Anxiety for Freud is desire that has turned back on itself. *Anxiety is the perversion of deterritorialization according to the law of alliance*.

You hang onto the molar. The object. "Yours, mine, forever." "I'm afraid of losing you." Bits and pieces of memories. Everything that you experienced in a state of boredom and despair becomes beautiful... You *image*. At the place of, instead of, a subjective break, you hang everything up again... So: to cure yourself of your anxiety, according to the law of alliance, you have to drug yourself up. Psychoanalytic politics of the "tell me about your childhood." (We can come back to what you were saying about Proust, he really didn't give a shit about the reality of memories: set theory.)

Pairs = anxiety – happiness
= alliance – re-territorialization
= artificial archaization of the body, memory, the individual, the person, the family, the nation, etc.

All this in the same vein, no rupture. No desire. Peace. Or vertigo because you know that it's not really true. Whenever desire eats away at you, you're anxious. It's perverse: "Let desire eat away at me guiltily so I can still feel my anxiety, etc."

So, it's only *by accident* that sexuality works with code surplus value (e.g.: Évariste Gallois' suicide-duel,²² well not only his but all creators have theirs). Crazy people, utopists, etc., only make incursions

into transcurions open onto code surplus value inasmuch as their means and the possibilities granted them allow it.

“A child is being beaten,”²³ you eliminate a (particular) plane of consistency of the exercise of desire.

Exhibitionism: the phallus emerges as a (fictitious) threat of the re-emergence, on a daily basis, of a desiring plane of consistency. (One of my analysands is afraid of encounters with exhibitionists.)

Fear of big dogs: you kill the dog after the death of the father because nobody could keep it: it was too mean. The father returns every time there is a dog. Is the father dead? But what do you mean, the father? What is that? Enough “mommy-daddy”! It’s the threat of a whole infantile exercise resurfacing, not of sexuality, but desire. We have to condemn the term infantile “sexuality.” No sex for kids! Sex, when it appears, fucks everything up—latent period—suppression (schooling: girls on one side, boys on the other).

Fear of the dark: in childhood, everything is possible, all connections are possible, it’s a world of transcurivity (*id.* for primitive societies).

Object of phobia, taboo: the sign-point of fragilization, the point of possible transcurion.

The slip, the word that is lacking, a hole in the discursive chain that opens up—a crossroads, a code surplus value “threat.” *Transductive transcurion directly onto the real.* (*Acting out*; you write *in, right onto* the real, short-circuiting representation).

Of schizo-analysis: now I’m only writing for one notebook, I’m only hanging onto what I’m interested in, intervening where, interpreting what I’m interested in.

Of jouissance: the effect of machines in their attempt to be reaffiliated with deterritorialized sign-points and bodies without organs, and to escape the images and discursivities of the law of alliance. Jouissance entails precarious rewriting, a glimpse at the possibility of code surplus value. Jouissance, for a thousandth of a second, escapes the ruthlessness of law.

Machine effects of whatever order made by power signs. Machines leave all *connections* to establish *disjunctive syntheses* with power signs.

Precarious and artificial re-subjectification of *constituted planes*. The sign and machine embrace!...

Transduction onto the real, instead of production, possible only because power signs are not forces but codes and code surplus value, *i.e.* an infinitesimally small (differential) kind of energy. *Because signs have no substance they have the necessary plasticity to “stick” themselves onto the real.* Cavity-signs [*signe-vacuole*].

Only Hjemslev’s sign escapes discursive laws, or I hope so! Sign of multiple articulations, like chemical chains that are transcribed with silicon carbonate without changing shape.

What I’m interested in, in schizo-analysis, is the transcurive connection of items of “gossip” onto a singular universal chain. I only want to say what I feel like saying: I use it to my advantage: I write it in a notebook. I dig it! Artifice. Contribution to the Great Work of universal deterritorialization, but a singular contribution. The infinitive sweeping the universal-singular aside = essence of the subjective and of meaning... (The image of thousands of tons of mineral to extract only a few grams...)

The specter of subjectivity spread all around.

— *Either planes of consistency with multiple facets (universal/singular pair – law of filiation).*

— *Or an anti-production joint [jointure], sustaining a society of the “general” (general/particular pair).* All the oedipal garbage reemerges, and overtakes all planes...

— On one end: unbearable solitude: for example, Tournier’s Robinson,²⁴ logos falls apart.

— On the other: Fascism according to Freud, “the undifferentiated crowd”: the myth of two sides, because crowds like Robinson can’t exist alone as they are!

— But in the middle: the unbearable soliloquy of classical analysis, the UTB [Base Therapeutic Communities] at Laborde,

“new families,” Hochman²⁵ & co.’s range of subjected groups, “communities,” “Sectors,” boy-scoutism, TV, etc.

— *Or the politics of mass media*: everything strung together, nothing can escape, even if another planet were to collide with the Earth, it’s for sure that the TV announcers would say something like: “It was not without having been predicted that...,” there is no reason to freak out. Death is coated, etc. (image).

— *Or the politics of cruelty*. The Theater of Cruelty in the order of representation. A break in planes. New messianic filiations: “You will all die, assholes, wake up, etc.” (On the one hand, a bit “J’accuse,” on the other a bit “*Tout!*”)²⁶

On What Is to Come

Molar machines are oedipal-narcissistic machines, personological machines. They *institute* molar *alliances* on behalf of desiring filiations.

That makes for some difficult inter-action.

The first period, that of *primary identification*, has to do with filiation—not the “father,” like in Freud, or Lacan’s “name of the father.” It’s the most deterritorialized stage. Initiation among primitives is initiation into something even more deterritorialized. It’s a perverse initiation. A local fag filiation group. The work of transduction and transcursion, tending towards systematism and dualism. It’s a good thing it only lasts for a short time during the year! Ultimately, it’s not too serious.* Capitalism has turned into something of a huge, endless, perverse initiation camp. Now, that’s more serious!

The second period is molar translation, in terms of the image and the individual and desiring machines. Instead of breasts, etc., it’s the “mother-wife-daughter.” You *exchange* the object of desire for some personological status.

Return of the initiation camp: “You are now a man... she is a woman... she is promised to you...” The flipside of alliance. Reterritorialization.

* Cf. Jaulin: women gazing softly. Cf. shamanism as in specialized shamans, the theatrical quality of words. Primacy of the ancient chorus over the characters... [R. Jaulin, *La Mort Sara*, Paris, Plon, 1967.]

This reterritorialization comes after the deterritorialization that happens in the first identification, the first stage of the oedipal-narcissistic machine. First, the artifice of filiation. Then, territorialization rediscovered... the mother... young women, etc. What comes first is really, I was going to say, the paternal metaphor. But that's much too Lacano-Jakobsonian!²⁷ It's filial deterritorialization. "You are *of* the family *of*..." You use the most deterritorialized language to affiliate yourself to this thing. And then you have the right to the bitter jouissance of maternitude. Desire sides with de-territorialization. Suppression sides with the father, the phallus. You can only access it through the mediation of dualist, Manichaeist, complementary molar structures. Yin, Yang, and other bullshit of that nature.

And so the idealization process (ego/superego ideal) replaces the object. Anti-production = production of idealization as the molar recovery of desiring production.

Where Freud distinguished between: 1. objects and 2. identification, we have to complicate his description.

Instead:

1. Transductive desiring activity (= *production process*).
2. Filiative deterritorializing primary identification (= serialization—connection—of desiring machines = constitution of a *productive force*).
3. Massive secondary identification: the image contract, with the mother-father-son (*anti-productive* disjunctive synthesis).
4. The production of a remainder (conjunctive jouissance).

So the object arrives at the last stage. It's the object of compromise (= product).

Subjective consistency is not the consistency of subjectivity in general. What we're dealing with is always the consistency of distinct planes, specific and concrete planes of deterritorialization.

Passing from one plane to another is an *event*. Planes are delimited by lines, or a transcursive intersection of lines, a dead-end

field [*champ de rebroussement*]. It is located in relation to a cavity-like space [*espace vacuolaire*]. Which has invaded everything. Or it is surrounded by the planes of subjective consistencies' dead-end fields. Whatever the image, what matters is that subjectivity is *the opposite of the void*.

It's rather Spinozist.

Not Hinduist & co.!

Subjectivity is the real. Which deterritorializes it in the real. When a plane is lacking, one is recuperated by a plane with a more potent reality: this is an identification mechanism, as opposed to the production of an object of desire. Transversality = traversing planes = the restitution of objects of desire as opposed to the process of making images.

Analysis produces a field of artificial consistency:

- a deterritorializing discourse
- polyvocal connections.

For example: a medical student in pathological anatomy is standing before a corpse. That's not too hard. But then, for a laugh, her fellow students make a joke: they put a cigarette in the corpse's mouth. She runs away. She seeks refuge where there is talking going on: a classroom. Plane of consistency regained.

She safeguards the image of the foot with a sock on it... a knitted sock!²⁸

Speech unstuck.

We're not made for internal discourse. Or, internal discourse is a deterritorialized perversion.

A field of words. Collective agent of enunciation.

Personoids (Jung) waiting for an image to be re-stuck.

The object relation—machinic relation—tends to fuck up the—structural—image relation.

Subjective consistency is ultimately identical to transversality.
We get:

1. crisis in a structure
2. the picture of an image being re-stuck
3. the vibration between these two, the preservation of the break.

Today, American society is looking for a new image. The American capitalist avant-garde: hippies (not hippie enough— young bosses-to-be initiated at Woodstock).

Religions are the codification of planes of consistency. Verbal encoding—dance, etc. Polyvocality. No discursive encoding, encoding on the—discursivating—sacred book.

The subjective revolution is connected to the urban phenomenon. The urban machine—Mumford's megamachine²⁹—is the encoding of a given plane. Its rupture from the Neolithic produces subjectivity.

(Maoism = primary encoding.)

We rediscover desire on surfaces of consistency. There is no myth of primary elementary desire here. The subject of enunciation, disengaged from the surface, slides... Desiring contemplation on a surface of consistency: Tiffauge.³⁰

The personoids of the depths *do* their surfacing [font *surface*]. Deterritorialized function of desire.

Desire integral.

The subject is capturing a subjective plane of consistency.

The plane is capturing a statement, the consistency of a statement (= subject of enunciation).

The subject is appropriating a statement's plane, it is the *illusion* of the subject of enunciation.

The artificial and productive unconscious is the assemblage of the statement's plane: it is the collective agent of enunciation.

Primacy of group fantasy over individual fantasy.

The subject dualizes the enunciation: you-me-etc., while group fantasy is polyvocal.

Even if an individual has not entered into a relation of appropriation—the OWN [*le PROPRE*]—with a collective agent of enunciation, oedipal personoids are manipulated by capitalistic flows, they are hypochondriacal, molarized, psychotic.

No sublimation: real socius.

These surfaces of consistency in relation to your surface of the metaphysical horizon.

And so: we have to re-stick *panels* [pans] of speech and signification onto transductive sets. At the intersections, still the same precarious molar sets (= individual fantasies, residues of jouissance hiding from suppression-castration = the private, guilt, mortification...).

Primacy: of delirium over attributable speech; words over differentiable roles.

Law as an object of the heights—guilt, etc.—abstract subject; this formal law is the abstract subject of enunciation. With schizo-analysis and the exploration-construction of group fantasy, a new sort of contemplation, a “new good” emerges with deterritorialization. Proust and the vegetal. Contiguity of the subject and the surface of consistency = pure distance.

Infinitives³¹

Correlation between paranoid machines and single machines [*machines célibataires*].*

The naked body is one of these machines, reduced, deteriorating with the primacy of the capitalist machine (= the “oedipal machine”).

So, we have to distinguish between two situations:

a) *A-capitalist societies*

— Desiring machines assembled onto *social machines* that produce jouissance surfaces having a certain *autonomy*.

— *The “full body” of the jouissance surface is its singular infinitive.*

— Each jouissance surface is “inhabited” by an “infinitive machine” that produces location [*repérage*] and jouissance (of subjectivity).

These active (“radio-active”) infinitives keep abstract production from losing its abstract categories (capital-exchange). *All production is singular and connected to singular infinitives.*

b) *Capitalist societies*

— Desiring machines assembled from scientific-capitalist inscription surfaces (based on the primacy of decoded flow), there is a residual (archaic and artificial) anti-production of surfaces of social location.

— *The system’s full body is global:* composed of abstract and universal infinitives such as Capital, Exchange, work, etc. These infinitives are actually subsets of an “Infinitivation principle” that makes talking about capitalism in the past tense possible: capitalism

* Here, paranoid group machines.

is always undoing itself, decomposing: “You never step twice into the same capitalism.”

The infinitives that we actually practice in the field of capitalism are archaized and anti-produced (revival of all kinds of archaisms and overcoding to meet the scientific-capitalist “new look”).³² Though, really, *ONE*, and only one dominant machine works on the system: the machine of the machine. This is the radical schizo principle of capitalism. Unique and abstract subjectivity.

Archaic infinitives in capitalism *are not machines*, they are not productive. They are endured, consumed, structured, structuring (artificial anti-production infrastructure). [...]

[In a-capitalist societies] *infinitives produce, they become producers, and quasi-causes of production in turn.*³³ It is the dead who copulate with the earth to produce livestock.

With capitalism, archaized infinitives don’t produce anything, they don’t stock anything, they are just structural markers, solidified units, abstract quantities that articulate the system.

With Potlach, sacrifice... you have the transfer of *material stock* onto the infinitive (debiting).

While stocks, in capitalism, are transferred onto the material signs of a sub-infinitive: Capital (flow breaks, monetary flow).

Material signs (currency) refer to a signifying chain, Capital, which in turn refers to a whole social, productive system (production for production’s sake).

The system is meaningless. Meaning is always deferred in it (*cf.* Alice and the slippage of meaning).³⁴ Consumption is deferred. Death is deferred.* Events are deferred, etc. We are basking in “chronic” signification.

With a system of a-capitalist singular infinitives, meaning emerges from the singularity of the relation to the sign. Meaning is closed into a narrow social space. A meaning-producing machine is enabled.

Here is the [Raymond] Rousselian³⁵ take: you have two infinitives, each of which tries to pull the comforter to its side.

* The eternalness of capital (Chronos) as opposed to the eternity of filiation (Aïôn).

1. An infinitive of *signification*, production, stocking, consumption, work, cuisine, and you get *Filiation*.*

2. An infinitive of *meaning*, jouissance, death, fire, hunting, exchange.** The raw. This is where you get *alliance*, and a privatized social surface.

These two infinitives taken together set up a perverse space of production. You take note on one side of what you want to take pleasure from on the other (full body of initiation).

Women used to be trapped in alliances, they are now on the side of alliances in a role of m(h)ysterization. So, by virtue of code surplus value, they contaminate everything: their menstrual blood sullies the earth.*** The earth itself has periods [*règles*]:³⁶ you don't sow during the full moon, etc.****

These two infinitives dominate, use, pave over, exploit everything: cooking, women, the earth are sub-infinitives at their service.

Individuals are entirely dependent on the infinitive field (e.g.: a husband stands in the wings of his own marriage, it is the lineage that is doing the marrying, and using him; he—a residual object—is just the support for it all).

And so everything is caught up in this infinitive doublet. We derive all our pleasure from it (this is a reworking of the desiring machines). It's a mythic and ritual inflation, we have come full circle.

But we have to note that the *infinitive ritual machine is still a social machine* (a subject group), the quasi-causal system is “at arm's length” of the group. This is not the case with capitalism where the signifier works for on its own account. [...]

* Women are caught in this as agents of production. Their status is precarious as long as it is productive, same for artisans. Cf. Leroi-Gourhan, “Le geste et la parole” [*La Mémoire et les rythmes*, Paris, Albin Michel, 1965], pp. 245–249. Or the fact that blacksmiths have to be castrated (Vulcan, etc.).

** Cf. Leroi-Gourhan: appropriation via letters and war, as innovation linked to the emergence of the City.

*** Sara, p. 160 [R. Jaulin, *La Mort Sara*, op. cit.].

**** Sara *ibid*.

[In a-capitalist societies] we always come back to the *sign* and stay there. Then we topple over onto the infinitive which sweeps the whole diachronic *sign* system aside.*

The infinitive occupies the place the signifier would occupy in capitalism.

Of course, there are signifiers, and signification, in production, but they are “reduced” to signs and to the infinitive of jouissance: the earth-mother is the ancestors' *spokesperson***; geomancy and ritual language rarify significations, initiate, like you “reduce” a sauce, this “reduction” to the infinitive.

[...]

And so in an a-capitalist situation, flows and stocks are founded on singular infinitivation while in capitalism, they are founded on the Infinitivation of infinitives. A-capitalist economies rest on the debiting of flow.*** What counts, with flow, is that they are coded, limited, referred to a particular jouissance surface**** and territorialized in production. In 1) restricted flows (the finite set) of production and exchange (Alliance), and 2) consumption stocks, sacrifice (Filiation), what counts is that the *coding is referred to singular infinitives* (use value).

With capitalism, intra-coding is forsaken: even bad wine has some value. What matters is not that some product is intrinsically worth something, but its exchange value. The guarantee of the primacy of intra-coding (sacrifice, tattooing, etc.) is that *territorial production units* (classical space + detached object – [*illegible*], town, City, lineage-based ecologies, royalty, etc.) *are exchangeable and “measured”* on the scale of singular infinitives (totem, heraldry, ethnicity, nation, etc.).

* It is forbidden to talk during the hunt... the earth is listening and can repeat everything to the animals (*Ibid*, p. 149); the ancestors and the earth send dreams to lions for them to hunt, and serve men (pp. 152 and 154); horses are unwelcome witnesses to a crime (p. 158); a fish on the roof, to curse a greedy fisherman (p. 155).

** *Ibid*.

*** Initiatory blunder, a kick in the ass, a fish bone (*Ibid*, p. 165).

**** The kid's blood, the kid belongs to the ancestry (*Ibid*, p. 165).

Thoughts in No Particular Order, Given the Circumstances³⁷

Desiring machines produce time. Either Aiôn, the desire time of consuming production (dream time). Or Chronos, the machine's retentive time, stocked, cut and cut back on itself, the *other* machine's time, time that participates in the operation from inside and out. Chronos-time is what emerges with work time. It is time destined *for* something or someone. It is the time of *alienation*. It's the transformation of Aiôn into Chronos that makes the individual be adjacent to the machine system.³⁸

On the one hand, you have the pure time of expenditure. You give, you offer, you make offerings of your gestures, your production, your time, to the group, and its representative object, God. This is *religiously useful time*.

On the other hand, you have the *socially useful time* that cuts someone's "deeds and gestures" into the first sort of time—abstract quantities of "deeds and gestures"—the infinitive of *TO WORK*. The capitalization of work time as such, as an abstract value (without recourse to sumptuary expenditures for doing nothing, dancing, praying—Lafargue's *Right to Laziness*)³⁹ constitutes the essence of capitalism's stocking principle.

Not-to-shit represents the infinitive of To-stock-work on the level of desiring machines. The general governing principle of capitalist libidinal economy is not the phallus but "to-shit-not-to-shit."

In these conditions, work is "sublimatory" in that the anal object *functions on behalf of the phallus* but *without recourse to*

triangulation: it represents *a particular level of transversality*. Hence the subversion that is the emergence of commercial capitalism in the feudal society.

Idea of the *dominant infinitive* incarnated at the pregnant level of *a* desiring machine as schifter.⁴⁰

The dominant infinitive and a particular—perverse/revolutionary—function of desiring machines take over.

Emergence of a break such that produced time (the time of mobilization and articulation beyond immediate consumption: the production of articulatory objects) is no longer consumed by the desiring machine, but by the society that stocks it.*

So we organize object production according to what it *costs* in terms of productive time.

Time is money.

It's as if we had to reduce time-for-nothing, Thanatos, at all costs, to work time, consumption time, leisure time, etc. But Chronos-time is the time of triangulation. *Institution-individuals* exist only in their relation to the triangle. They have endlessly to produce and reproduce the resonant triangle that founds them.

The foundation of time stocking is the triangle inasmuch as it sticks as close as possible to the alienation of the primitive Aiôn.

The *group is adjacent to the Aiôn*, which emerges as such like a great cosmic machine (individuals bask in Aiôn).

But individuals incorporate Chronos into themselves through triangulation. *They contain some Chronos*. They produce quantum amounts of Chronos inasmuch as they give of their own time to the social realm. Chronos is precisely this qualified break.

Desiring machines produce articulations for, let's say, Aiôn; their alienated production (a specified object; a rupture in production-consumption; reference to representative signifiers) constitutes the articulation of an articulation, the infinitive of an articulation, *i.e.* Chronos, qualified time.

Machines will never be able to re-inject this inconsumable infinitive.

* *Sainte Famille*, p. 62. [Marx and Engels, 1844]

It's for triangular resonance that infinitive-Chronos is referred to desiring machines.

So *individuals* are constituted, caught in the triangle that produces resonance (anti-production). It's not Chronos who eats his children. But stocked chains of "matter" that need human machines to establish articulatory time, a counter-effectuation, of their stocking (a linear designation, a punctual break).

Counter-effectuation can be desiring (dreams, etc.), or social work [*travail social*].

The machination of the infinitive of "To-stock-work" constitutes an abstract individual as carrier of a relative quantum of articulatory time. The production ratio could be written $R = \frac{q}{Q}$ (q = quantity of socially exploitable work time); Q = temporal unit of desiring production (median quantum of authorized *jouissance*).

Capitalism is the historic moment where Q is treated *only in terms of q*. Total reduction of desire (from I to III). Capitalism consumes desire where before, desiring machines consumed their own production.

The triangle of the cult—the cult of the triangle—functions as the *operator* of the use (transformation) of Aion time into Chronos time.

Individuals are produced by resonance as being in the *service* of:

— feudal slave-based triangulated society. Sumptuary capitalization (corvée, conscription)

— machine-society = abstract capital-work.

But *archaic triangulation* is *the only mediator in machine-society*. Socialism is the institutional production of other mediations where economic social machines are articulated through desiring machines *without recourse to resonance*, abstract values, etc. (function of analytic restitution of the sense-non-sense of Level I desiring machines).

Historical importance of the passage from:

— "You carry the Chronos of generation" = child production, women's capitalism

— to "You carry work time usable by work time-capitalist machines."

"Not-to-dilapidate," the end of sumptuary expenditure, capitalist morals, are marked by Luther, Puritanism, etc.

Primacy of retention (did the Reformation not contaminate all Christianity?)—universal history of constipation.

End of "food waste"
of human sacrifice
of slavery

Not to eat capital.*

You have to quantify variable capital, invest just enough in the reproduction of variable capital (God = fixed capital).

The capitalist operation comes down to constituting:

1. Abstract individuals: the triangle consumes, by resonance, "in the place" of desiring machines;

2. Articulation by resonance with Level III machines;

3. the *imaginary* (infinitive) totalization of stock.

Anal-stock infinitives function as differentiating x 's for Level III machines where familial triangulation (the extended family, the *people*, the clan, the tribe, etc.) does not allow any break to be taken up to that point.

With anality, a forced movement joins III and I machines, but in the sense of an absorption of the I by the III machines (Socialism is the inverse forced movement from III to I).

The capitalist phallus is the retentive anus, but its resonating representation is the archaic phallus of the religious family.

Father, Mother, Son, are abstractions for capitalist production. But the "workers," the exploited, could stop playing along if they liberated themselves from these dominant archaisms.

The belligerent capitalism of the 18th century was atheistic. But it relented when it sensed danger (desiring machines were "let out" into nature). Return, and a militant fixation to, archaism. In these

* Manufacture capitalism sacrifices the proletariat (women, five-year-old children) a bit like the Aztecs sacrificed hundred of thousands of slaves. But it could only last for so long. Trade Unions, Chartism, are proletarians in reserve to be conserved.

conditions: *the more the productive forces were developed*, the more archaism was reinforced (or had to be reinforced).

Guilt is the intoxicating effect of a production relation beyond triangular resonance. Emergence of a beyond the individual off/for production (analyze guilt in Sade).

"If you play that game—cutting yourself off from the FMS*—you could end up all alone. I mean really alone, without any representation of your solitude or your ego." With that, Kierkegaard gets square again and returns immediately to castration and guilt. Without representation, the analytic production of the transversal unconscious, this kind of solitude is unbearable.

Anxiety, symptom, inhibition:⁴¹ the site of the triangular cult regained = encounter with desiring machines in their "pure state" (archaism and modernist production as ambivalent alternatives = transitional fantasy). The revolutionary analytic project is the institution, in the social realm, of model establishments that enable anxiety beyond the triangular individual to be overcome (psychoanalysis as ersatz).

The anti anti-production project results in

1. a non "analyzed" mediation of stocking (in the sense of *anal!*)

2. a non phallicized representation of desiring machines

— the Φ ⁴² being not barred by castration in the name of triangular resonance anymore

— the phallus having its function of desiring machine beyond castration restored

[illegible phrase]

Enough! As Liane⁴³ would say.

Of time

Lacanian con games on the primacy of logical time.

Hegelian time: the time of *a* historically territorialized concept.

It is always about the time of alliance. The old con game of the always new alliance.

The Chronos of anti-production. The domination of a social machine that disempowers suppressed, repressed filiations.

"All or nothing" time. Time of before and after. Time dated with the enunciation of the (structuralizing, signifying) dominant machine. Time of the intentional arc (Berz, 1930s psychiatrist).⁴⁴ The politics of dual and bipolar alliances.

Object cut off from the subject

Object cut off from the object

Subject cut off from the subject.

The time of the masochism of the individuated panel of conscience.

The time of the ego, jealousy and denial. The massive voidification [*néantisation*] of desiring power. The plane of consistency is always beyond, unattainable: the cosmic egg.

Aiôn time is the time of filiation. The machine is in synch with all series while with Chronos time, the machine conjures up the series diachronically. Chronos time is *attributed* to an anti-productive referent. It is transcendent. Aiôn time is immanent to machinic power. It is internal to the conjunction of all deterritorialization.

Time of conjunctive jouissance. Time subsumes every determination, every bi-univocality. Creative time, productive time, deterritorialization time.

Turner's schizo time,⁴⁵ the time of the a-historical creative break. Only truth-break time can found history's creativity. Genealogical time against the chronological subjectification of historical determinism.

Desire is at the heart of temporalization and helps escape diachronic structures—through the deterritorialization of objects and signs.

* Father-Mother-Son.

Notes from 11/14/1970

In a *transductive economy* things are not transcribed but transcured according to a polycentric relation: various centers of desiring programming coexist, with relatively little imperialism.

It's not, for example, that Clastres' Indian chief does not want to become a Fascist, but the equilibrium of the transductive machines is transversalized such that he can't take things too far or for too long.⁴⁶ He is contradicted by other readings. Example of transduction and transcurion: sacrifice = we give food to the earth, to the ancestors, etc.

But in a *productive economy*, there are still residual forms of transcurion; for example: the champagne bottle broken over the ship's hull right after it is launched...

The signature, the dream, prestige, etc., are manifestations of a transcursive kind of writing that doubles discursive writing, but that is not "beneath" it. There is no "latent content"; only a double, or triple, or nth possible reading of a given text.*

So, correlatively:

— the deterritorialization of the sign (the constitution of figures and figure flows);

— and a diagrammatization process;

— allowing us to reconstitute transcursive chains and remove ourselves from the linearity of expression systems connected to phonocentrism (polyphony as the result of the incidence of musical writing and instrument machines on the monovocality of song);

* Cf. the superimposed readings in "from one sign to the other" [cf. n7, 1st part].

— the constitution of an artificial system of the third articulation: the Freudian unconscious (a new constructivist connectivity).

And so the sign's deterritorialization process, the brickwork of signification (the glosseme of the expression), goes beyond phonocentric linearity and rediscovers access to transcurivity, behind the letter and the number (axiomatization).

Transcursive writing writes *onto* the real in the same way that primitive magic wrote onto the ground and the earth. From the point of view of desire, which is located beyond bipolar coordinates—time, space (Chronos, expanse)—what matters is pushing through repetition to arrive at transcursive difference.

Cf. also: 1) *re-transcription*, transductibility as *repetition* and *production*; and 2) *transcurion* and *transduction*.

PRIMITIVE SOCIETIES	URSTAATIC AND CAPITALIST SOCIETIES	AUDIO-VISUAL SOCIETIES
territorialized infinitive	anti-production against the deterritorialization process	deterritorializing Infinitivation
transduction	production	retransduction
transduction	transcription and retranscription (translatability; signifier-signified-subject)	retransduction
transcursive programming	discursive programming	artificial axiomatic programming
repeating difference = initiation society	deferring difference; flow economy	deferring repetition to infinity: modernism, artificialism, de-realization, etc.
relative code surplus value		generalized code surplus value
collective territorialized subjects of enunciation (polyvocality)	dualism: subject of the (contractual) statement subject of the (contractualized) enunciation	collective subjects of enunciation, artificial transcurion

Psychoanalysis and Polyvocality⁴⁷

Guilt founds a subject (on the conscience) of the enunciation. The break for the subject of the enunciation and the subject of the statement, their disengagement from a collective subjectivity of territorialized power, is the crossing of the binary over the polyvocal order. *Sexual frustration* and *repression* on the side of polyvocality, *castration* on the side of the subject of the signifier, *suppression* on the side of the socius, *privation* on the side of flow.

This polyvocality knows no subject, only power signs. Deterritorialization creates:

1. the separation of an individual subjectivity
2. its break into a subject of enunciation and a subject of the statement,
3. its intermixture [*intrication*] and the archaic horizon of its potential dis-intermixture [*désintrication*]. (Greimas' illusion.)*

In other words:

1. On the level of figure flows: the narcissistic machine, the promotion of a reflected-reflecting-consciousness, the impotence of representation (the power of impotence [*puissance de l'impuissance*]). A machine for repressing polyvocality: it's *the subject of the statement*, Lacan's symbolic order, the so-called "subject of science."
2. On the level of "counter-iconization": the illusion of the ego, the individuation of subjectivity, idealization, the internalization of dominant icons, the massification of the displaced

* *Du sens*, p. 39 [Paris, Seuil, 1970].

represented, the blocking of diagrammatization, social alienation = the *subject of enunciation that echoes, eyes, borders, wavers*.^{*} This is what Lacan describes with the function of the expletive "not" ["*ne*"].

3. At the level of repressed and deterritorialized residues, supports for new power, a *new a-subjective filiation*, the Freudian Unconscious,⁴⁸ (reduced to the "*a*" in Lacan), potential sublimation-diagrammatization. (It seems to me that Lacan eliminates this order of polyvocality by turning it into linguistics, for example when he declares that the primary process comes down to Jakobson's metaphor and metonymy. That said, in practice, his fanatical attitude of reducing analysis to language leads to the schizophrenization of analysis, which is of course positive.)

What I mean in terms of Greimas is that as far as I can tell there is nothing "prior" to the non-intrication of the subject of the statement and the subject of enunciation.

First of all, there is no subject. It's when the bi-univocal coding machine imposes itself on the polyvocality of some generalized speech whose "performance" is not just phonological but also gestural that there is any production of a hollow in a linearized and bi-univocalized signifying chain. This "hollow" is the subject of the statement, what Jakobson calls a *schifter*, and what we can translate as an *embrayeur* [clutch]. Returning to terms used by Peirce, he says that what we're dealing with is an index-symbol.^{**}

Polyvocality is "reduced," it haunts the context; it is the subject of the enunciation that Jakobson claims conserves an existential index relation while the subject of the statement is only now an alienated sign, paved (a-link [*a-lien*] = to link bi-univocally), functioning as a deterritorialized sign, a support for potential diagrammatic writing. Jakobson (criticizing Humbolt)⁴⁹ emphasizes the fact that personal pronouns, for example, are late coming onto

* Cf. shadow myths, the man who lost his double, or his nose (Gogol), etc.

** Jakobson, *Essais*, p. 179 [*Essais de linguistique générale*, Paris, Minit, 1969]. Lacan, *Écrits*, p. 535 ["Du traitement possible de la psychose," in *Écrits, op. cit.*].

the scene, the dualist game of “I” and “you” is hard for children to adopt, these are among the first losses during aphasia... He seems to set the proper noun against the schifter, as if diachronism were to be added on to polyvocality. It seems to me that this only results in flattening everything. That a pronoun, for example with the Sama-jedes, should “repress” a proper noun, does not mean that the proper noun has a pure Code to Code (C.C.) circularity status as is suggested page 177. Actually, it seems that among primitives, proper nouns always repress other proper nouns. It’s as if there were an *institutional syntax* of proper nouns.

On that level, there should actually be neither proper nor common nouns. It seems to me that the system proposed by Jakobson of a return of the Code to the Message (C. M.) is a sort of violent diachronization of the polyvocal. It pulls the polyvocal down onto diachronic code—reducing it to a state of “message”—at all costs.

The subject of enunciation seems to me to be more than that, it’s a residue, but a radio-active residue full of potential for a new deterritorialized polyvocality (diagrammatization). This richness is made opaque, masked, iconized, archaized to slow down the intrusion of diagrammatization. At the same time, it serves as a passageway for the power of the dominant icons of social alienation.

It’s the energy of displacement that produces the Unconsciousness system from the intrusion of binarized figure flows. The unconscious is a modern creation—contemporaneous with machinic take-off, and that poses the problem of status all over again, recasting the relation between subject and ego (the “own,” the individual, etc.).

It doesn’t mean that there was some “anterior”—pre-representative—“state” where repression didn’t exist and, side by side, independently of each other, “disintermixed” “metalanguages” could be expressed, as Greimas writes in terms of gestural semiotics. For the very good reason that everything that is *represented* leaves the field of power signs and participates indirectly in a more or less marked diachronization (not necessarily a bi-univocal one, but bivocal, trans-vocal...).

So, there is no reason to distinguish on this level between gestural semiotics and linguistic semiotics.

Once we have gone through the wall of linguistico-gestural representation, we fall into a-subjective and polyvocal productive power. (This is the texture of reality in the sense of DNA-RNA “writing” changing things while it inscribes them.)

Iconic representation is not representation of the diachronic signifier. Lacan was wrong to identify displacement and condensation with Jakobson’s metaphor and metonymy on the level of primary processes. He is turning everything into linguistics, and diachronizing, crushing, the unconscious.*

The work of the icon is specific, as Freud noted when he distinguished between:

— representing things (the icon)—*Sachvorstellung* [or] *Dingvorstellung*;

— representing words (diachronic, double articulation—*Wortvorstellung*).

What is difficult is noting that representing things is not “prior”—like Freud thought (schizos only have access to the representation of words)—or “beside.”

The representation of things is marked by verbal representation. It is counter-produced by it. It is what remains (subject of the enunciation, the reject [*rejeton*]).

But it is also the site of a complex metabolism. Freud writes of the unconscious that it is the result of a counter-investment. Actually, the unconscious is not primitive, it is the result of the re-assemblage of desiring machines after the intrusion of the Preconscious-Conscious. The energy of displacement (code surplus value), connected to the intrusion of the imperial narcissistic machine, is produced by the unconscious—the site of repression. But polyvocality is preserved in the unconscious. More than that, it is *a new polyvocality*. A new, deterritorialized polyvocality, affiliated to the most modern machinery.

* Lacan, *Écrits*, p. 799 [J. Lacan, “Subversion du sujet et dialectique du désir,” in *Écrits, op. cit.*].

For Freud, repression in the unconscious works for itself. Pre-conscious-Conscious repression is secondary.

In this polyvocal metabolism of the unconscious, we have to distinguish between two types of production:

- the production of alliance
- the production of filiation.

1. The production of alliance: is reinforced iconization, anti-production as the subject of the enunciation.

2. The production of filiation: this is the diagrammatization of the subject of the statement.

In short, when they arrive into the unconscious, figure flows go one of two ways:

- iconization
- diagrammatization.

The Freudian unconscious is the way of iconization. The Lacanian unconscious is that—arguably—of diagrammatization.

With Freud, as with Lacan, representation always precedes flow production. For obsessives, for example, flows are rerouted from one representation to another, whereas for hysterics, they are converted into somatic representations.

We should insist on the fact that efficient flow energy has to leap over, trick, avoid representation to be assembled onto code production in the diagrammatization process (flow energy caught in the repetition machine). Actually, binarism, the break in diachronic systems, is impotent; there can be no more articulation in the polyvalent chains of “nature.”

Figure flows, icons, diagrams in the composition of desiring machines marked by the intrusion of the narcissistic machine, devise a highly differentiated product: *drives*.

Again, drives are not an abysmal universe, but a finished product, the result of history.

The two separate faces [*les deux faces coupées*] of drives are:

- their iconic face: in Freud the *affect*, the subject of enunciation, the ego, the superego, etc.
- their diagrammatic face: in Freud, the *representation repre-*

sentative: deterritorialized, articulated, structuralized icons functioning like a new power, a new machinic filiation = subject of the statement.

The schizo has passed “onto the side” of the subject of the statement and the representation of the word (*Id.* the revolutionary and the “sublimated”).

There is no affect without a doubling of representation and vice versa.

Repression is the specific work of figure flows in this case, on the level of the unconscious:

- taking into account diachrony = mirror stage, ego stage, superego stage (suppression)
- recomposing artificial polyvocality (repression) = diagrammatization—sublimation.

You have to repress *against* a dualist conscience-consciousness [*conscience*]

- against representation
- against suppression
- for* constructing polyvocality.

It’s this “for,” this counter-investment, this displacement energy that comes first. *Repression is constructive, positive, productive*, whereas dualistic suppression is anti-productive. Suppression tends to re-iconize what is diagrammatized (second censure—*Nachdrängen* = retro-active repression).⁵⁰

The iconic is always in a state of overfusion in the unconscious, it is always connected, always productive. It’s the organ *par excellence* of *relation* to the diagrammatical exterior, to the sixth sense.

We still end up deriving the process from the most current, historical, political, scientific, “modern,” etc., infinitivation.

Iconic archaic fixation is actually a finished and highly elaborated product at the end of the diachronic imposition on polyvocality.

The *ur-verdrängung*, the *ur-phantasie*, the *urszene* (primitive scene) are produced by the narcissistic machine established with the Urstaat. The principle of dualizing iconic fixation marks all

possible subjectivities once and for all whatever the drive-based segmentary anarchies.

The most deterritorialized infinitive “representation” is productive at the level of code and, as an upshot, re-affiliates drives with itself all the way to its biological and genetic foundations.

Code work is done in the brain outside the field of conscious re-presentation. It’s at the level of unconsciousness, *i.e.* of the metabolism elaborated from polyvocal machines’ dualist flow, that cerebral work occurs. For Freud, representing things consists of an investment, “*if not of direct mnesic images of the thing, at least of more or less distant mnesic traces derived from it.*”*

“*Durcharbeitung*”: transfer work

(analytic work),

“*traumarbeit*”: dream work,

“*trauerarbeit*”: the work of mourning, etc.,

occur at the level of deterritorialized power signs that function, that work on the cerebral level itself. Freud seems to me to be right not to burden himself with complications that he imposes on the philosophically-minded when he biologizes things. All things considered, though, I think it’s better to biologize things than to turn everything into linguistics.

Like genetic writing, cerebral “writing” is polyvocal, multipolar (overdetermination, absence of a logic of the excluded middle, no negation, discernability without identity, etc.), it is directly connected to what is diagrammatic from the outside. *It’s the organ of machinic filiation.* Cerebral writing has a direct connection to the body’s machinic systems: perception, motor, neurovegetative, etc. Cerebral writing, as iconic metabolism, as figure and diagram flow:

— either reinforces iconization: blocking, inhibition, fantasization, symptomatic writing, etc.

— or gets down to business, diagrammatizing, programming, articulating, diachronizing icons, etc.

* *Metapsychology* (the unconscious), p. 156. [Non-identified edition; G.W.X., 300.]

In that sense, the work of the unconscious is what is connected most directly onto technical, theoretical, social, etc., machine work. Of the kind we notice in schizos, whose unconscious, “laid bare,” reads every shape and size of machinic filiations like an open book.

We have to pose the problem of the difference between *sublimation* and idealization: sublimation is produced on the level of code surplus value—radical change of course. It is situated on the level of the diagram; passage from iconization to diagrammatization. So it is neither “natural” nor is it connected to the castration complex. It is artificial and induced. It presupposes an intervention (interpretation and institutionalization). *Idealization* is inscribed, totally at the other end of the spectrum, in the anti-production of icons.* Idealization always leads right to the icon of the phallus (functioning as a binary diagram—symmetrical privative opposition between men and women). The phallus is the “*only*” thing “*left*” for being binarized to the maximum. You have some or you don’t! Whoever avoids the duel is not “schizoidized” as much as alienated [*asilé*]. It’s not a question of delirium, or money and drugs. Madness as vagrancy. But there is still a “dosing” of the polyvocal. Misery and jail have a recognizable status that madness *must* be brought back to (while the status of madmen in other societies entitles them to great benefits).

The commercial machine—as an object of the heights—overcodes with its dualizing values everything that demonstrates just the slightest bit of polyvocality; it regulates the always more or less inescapable diagrammatism. This is the day to day work of monopoly and imperialism.

Revolutionary generosity is a teeter-totter [*bascule*]—*not castration*—a leap into the polyvocal *for nothing*. Drugs with no death drive. The will to power for its own sake. The lesson of the superman: neither an object of the heights nor an object of the depths.

* Cf. Freud: “Introducing Narcissism” (1914) [in *La Vie sexuelle*, Paris, PUF, 1969, pp. 81–105].

Nietzsche meets Kierkegaard here without the latter's religious recuperation. But the notion of the *leap*, instead of castration, in Kierkegaard rings true to me. Because the leap is artificial. "Religious" persons can very well drink their beer on the terrace in the café. We could say it's easy, but...!

No recuperation of the general and the bi-univocal on the part of morality. It's the end of guilt, death and the subject that double representation. We only need to account for the "principle of abolition."

— Instead of the phallus as "power of the signifier" (metonymic icon of dualist connective figure chains), instead of the subject as the infinitive of chain conjunctions: the sign (the work of the sign-point whose expression can be atomic, biological, literary, etc.) as a desiring machine and the power of repetition (deterritorialized conjunction of representation and production).

— Instead of religion, the subject, ordeals and original sin: a search for *jouissance* without guilt. "*When I think of the desire to do something that teases and stimulates millions of young Europeans incapable of overcoming their boredom or themselves, I realize that they must have within themselves some desire to suffer at all costs so that they can derive from this suffering some reason for action and accomplishing great things. We need to suffer.*"* "*If these people who are starved for suffering can feel enough strength within themselves to become good Samaritans without pressure from the outside, then they can also create from within themselves a highly personal misery.* Their inventions will be more subtle, their emotions melodic [...]."

Music is a good example of sublimation through deterritorialization, in this case of song-writing and the construction of music machines.

* *Le Gai savoir*, 96 [Nietzsche (1882)].

On How the Audiovisual Realm Is Called upon to Surpass the Oedipus⁵¹

[...] Oedipal signifying circuits, mad and closed in on themselves,[†] at a tangent to the great schizophrenic debacle [*débinade*]... If it's true that, in the end (schizophrenia), *desire is desire for the Other* (wealth of the signifier, etc.), a new social and psychoanalytic context could still lead to another figure of desire. Instead of "adding more to" oedipal reductionism, we could imagine desire, in its essence, as *desire for artifice*. So not desire for a mythic Other, artificialized in an analytic relation, but desire for a singular conjunction—even if it's perverse—location for its own sake, in short an even more marked investment in the sign's mad constructivism.

Instead of bleating away at the loss of the father and the penis and maternal love, why not convert ourselves—on a whole new scale—to Samuel Beckett's brand of madness.⁵² I'm thinking of the two Salinger kids, in the novel,⁵³ anyway in a rather extraordinary setting, who end up, I think, into Hinduism and anorexia. Anyway that was all against a *backdrop* of "priestishness" [*curail-lerie*]. It's always saint guilt with no object, the Oedipal backwaters [*arrière-monde*]. Still... The criticism that consumption society deserves is that there are not enough things: we need more gadgets, and things and stuff, that we can box into other things, all this crap, a whole sexuality of gadgets. The Puritans still have too much control over consumer society!⁵³

† Cf. *Beyond the Pleasure Principle* [Freud, 1920].

** *Franny and Zoe*.

So that we can put an end to archaic territoriality and the lingering smell of Christian alliances and vicious filiations... We have to pass to signs. "Schizo power"!

Why?

I don't know!

Because there is no choice! It's already starting anyway! It's irreversible. And anyway, who cares...

There must be some other reason.

The supreme foundation of ethics.

The reinforced artificiality of desire, correlative to the deterritorialization of the sign is, it seems to me, the path to less bullshit, and to unblocking political and neurotic impasses of all kinds. As well as to being, surely, a new way to please the good Lord! The accomplishment of nothing!

Annex: Towards a history of deterritorialization

"[...] a critical history of technology might enable us to determine how much is necessary for an 18th century invention to be attributable to a single individual. There is no such accomplishment. Darwin drew attention to the history of natural technology, i.e., to the formation of plant and animal organs, considered to be the means of production of animals' lives. But the history of social man's productive organs, the material basis for all social organization, is surely worthy of similar research? [...]"*

Religious history: it should establish its own criterion.

"It is easier to discover content, the earthly core of hazy religious concepts, through analysis, than to reveal through an inverse route how the true conditions of life gradually reveal their ethereal form."

Critique of the abstract materialism of the natural sciences, "that fail to take any account of historical developments [...]."

* K. Marx, *Capital*, Book I, fourth section, ch. XV, Paris, Éditions sociales, 2nd vol., p. 59.

II. Psychoanalysis and Schizo-Analysis

Full Body without Organs and Infitivation

Anti-production is deployed on the general market of deterritorialization. Different deterritorialization potentials are mastered, closed off or used to a variety of energetic ends.

The deterritorialization factor is machinic; it inhabits molar structures. It gives power signs their energy. So there is molarization, the residue of machine effects: family, professional stigma, etc. Capital and abstract flows never have any direct impact on subjectification processes. It's always molarizing mediations that have impact.

Molar bodies without organs are not necessarily connected to persons or families. They move around in groups, as for example professional or athletic groups or political groupuscles (for example, student activists that enter into the establishment process (working in a factory) are often quickly incapable of holding a pen. It's a sort of workerist perversion that gets a hold of them—collective symptomatology).

So there is the blocking of deterritorialization machines on an artificial molar body without organs, a *relativized* take-off [*décolage*] of the death instinct, local ritualization...

And so, a new, perverse, *molar alliance* is established and *molecular filiation* is repressed.

Id. for psychoanalysis: it's artificial molarization articulated on either:

1. A break between anti-production molarizations represented by the castration-repression complex (new alliance).

2. Or a paranoizing machinic reaffiliation on the machination of speech, with free association of a different genre, a new genre, one of pleasure *à deux*.

Psychoanalysis, because of its castrating oedipalization, produces an intermediary sort of molarization, artificially supplementing anti-production deficiencies (transitional fantasies).

It's:

— either *perverse*-normalizing sublimation (or an [*illegible*]) (new machinic filiation)

— or *neuroticization* (transfer neurosis) on an oedipal-familial full body ideal (ego-superego ideal).

In fact, the psychoanalytic full body ideal bridges different types of images that have different origins:

— either the genetic narcissistic image of the ancestral family, which refers to social forms that antedate capitalism;

— or the “personological” image of the audiovisual realm and information society.

Whatever the case, identification to one's own kind [*semblable*], as constitutive of the ego, is never “natural.” There is always a vector of homosexual molarization; but it's always artificial “instrumented” homosexuality, that comes with the third articulation.

— *Either paranoia:*

⇒ in the bush [*brousse*] = narcissistic homosexuality (against a backdrop of ritual transcursivity)

⇒ or in society = unconscious Freudian homosexuality (artificial unconscious)

— *Or the homosexuality of group fantasy*, where sexualization is contingent almost exclusively on the progression of the death drive; drive-based “disintrinsication” works even harder than in the case of paranoia; the bi-univocality machine pushes further: there is “not even” anymore attempt to re-stick eroticism onto paranoid molarization; it's the subject of the statement that is unstuck and becomes “paranoid knowledge,” interpretation, fanaticism, bureaucratism, etc. Homosexuality connected onto the deterritorialization of the capitalist socius.

— *Or the homosexuality of transfer relations:* the analyst plays the part of a magic statuette, *completing*, tying together, closing the circuit split momentarily by the anxiety-desire raptus of capitalist society.

In all these cases, molarization is closing desire up again, it pulls the molar structure down over the machine, it's anti-production looking for a means of survival.

In the case of psychoanalysis, anti-production derives its code surplus value from drive-based desiring machines, to construct the artifice of a wholly new [*inédite*] re-closure (the structure is always the structure of flow, and of flow surplus value).

In short, transfer is the transduction that closes transcursivity onto discursivity; it's the necessary detour, the modern Ulysses' sad journey that never leaves the ground of his own oedipal Ithaca for even one moment.

What matters is tending toward the linguistic infinitive,* totalization cut off from all *praxis*: pure being subject of the statement of a structuralized body without organs. The modern repetition of the imperial Urstaat. The imperialism of bi-univocality. A new molar alliance. And so the original nature [*originarité*] of the molecular desiring filiation is haunted by an Urstaatic alliance, and deathly [*mortifère*] molar finality.

The problem of revolution is:

1. to put an end to the castration-break between the molar and the molecular,

2. to block the reification of the deterritorialized molar (artificial anti-production = molar retotalization; the promotion of transduction to replace the production-anti-production pair),

3. to trigger a *praxis*-ethics of infinitivation to replace infinitives territorialized on artificial archaisms (= extra-linguistic and transcursive infinitivation)

4. to make this infinitivation totally overflow the letter, the structure, discursivity, etc., and access all real forms of transcursive deterritorialization.

* The biblical word.

Psychoanalysis and Revolution¹

- Psychoanalysis and revolution become
- a practice of breaks
- the production of artificial surfaces
- the production of institutional objects.

Where before there were *classes* against a backdrop of flow segmentarity, there are now *castes* against a backdrop of coded State structures, and there will be...* we have to find the right word, something to represent the artificiality of the assemblage of desiring machines in their ultimate relation to the deterritorialization of the letter. The objects' beyond—the political-economic signs of State Monopoly Capitalism. Pure signifying production to be specified in literary, industrial, etc., production (students of literature do not write literature...).

* How about: "desiring subversion units," "local subversion groups," "analytic communities," etc.

What Is Psychoanalysis?

The deployment of a location surface [*surface de repérage*] or *ex nihilo* creation.

For Lacan, the unconscious is a concept, analytic work is production. But what can we produce with people, egos, and moral and scientific rules? You are what you produce from a new assemblage of dominant machines = we have to read from the most deterritorialized surfaces.

Freud passes "under" regulating concepts in contemporary Psychology. He "has" that work "done" by neurotics.

He listens and records, where before there was only the work of deterritorialization, which had never been recorded. As soon as things are recorded in "Freudism," Freudians recuperate them and make them into... Freudism, Societies, Schools, etc. The social logic regains the upper hand. Freudism was a process designed to cure Freud. Then he became an anti-production process for society.

What's interesting in Lacan is that he is crazier than most people, and that, in spite of his efforts to "normalize" everything, he manages to slip, and slip back into deterritorializing the sign.

The key problem is transfer:

- inter-personal transfer?
- transversalized transfer?

The dual assemblage of desiring machines in an analytic relation tends to recast intersubjectivity, interpersonality and the triangle (doctor-patient, assisted-assistant, etc., relations).

It's not a choice between: two people or more than two people (that's the mistake of the Lacanian "cartels"!). A system of "common analysis" does not *a priori* guarantee better results!

What is called into question in psychoanalysis, the family commune, drugs, "*units of desiring subversion*,"* is not the fact that a few people are putting their belongings in common! Or that you can become affiliated to promote a new form of exchange (alliance). It's that this new form of alliance is really new, *i.e.* it is situated on the level of truth, it brings a whole new sort of deterritorialization into play, and organizes a more integrated and advanced filiative machine. In other words, truth, the practice of truth, is, on whatever level, at the very heart of desiring machinism, exactly at the point where it fails, breaks down and singularly re-poses the "other" machine as an alternative; it's its precariousness, as the essence of the process, that leads to its transitory seeming-being [*être-parâtre*]. *The manifestation of the subject, and truth, occur on the faulty grounds of the machine.* Time can be inscribed onto one of two levels:

— the *filiative Aion* where all times coincide

— the *Chronos of alliance* where location rests on mythic-historic manifestations and on the repetition of states of representation.

There is no "being" in general. There is a residual horizon of something-that-has-yet-to-be-deterritorialized. That something is of the universalizing singular. It is infinitivization infinitivizing itself from the break, the singular machinic rip [*déchirure*] (= Lacan's *objet "a"*?).

* Term proposed as a revolutionary alternative to:

— Local filiation group / Lineage-based ecology

— Caste / Asiatic society

— States / Feudal societies and Bourgeois royalties

— Class / Free trade society and Monopoly Capitalism

— Castes / State Monopoly Societies and Stalinist society.

[The latter four] are useful for locating the anachronism of the Russian and Chinese revolutions relative to Asiatic societies. I think of "local subversion group," or "analytic subversion unit" could work.

Let's imagine a world where there is only Freudian psychoanalysis. And only Lacanian Lacanism.* A machinic book deterritorializing itself can be true only in actuality. There can be no totalization. Only a precarious disjunctive synthesis (a little bit like Charlemagne's empire or Genghis Khan's).

It's not about being 2 or more people! It's about being machinic or not being machinic, or productive in terms of desire. So, no recipes for institutional or two-person psychoanalysis. No recipes for communities:** it's not about knowing whether they *have* to be sexual, money-sharing, etc., but whether they're productive, *i.e.* analytical.

Drugs. Ditto. Stupid drugs, machinic drugs...

The question of "being-for-death" and narcissism.

The term death muddies things.

There is only "being for death" [*être-pour-la-mort*] with inscription, the location of a desiring process. And so, it's: "letters-for-death" [*lettres-pour-la-mort*].

At the heart of the desiring process, death is not problematical. The death we're talking about is a cultural "pattern."² An image, a narcissistic figuration. Neurotic being-for-death is a perversion of the social model that can be exemplified. Schizo being-for-death is a collapse into desire, desire being also the end [*le but*].

There are three possible positions:

— a paranoid position towards death (jouissance of the phonematic sign)

— a neurotic position, as rebound on the (oedipal) social model (syntactic jouissance)

— a perverse-literary position = schizo-neurotic creationism at the service of pleasure and the socius (semantic jouissance or paradigmatic perversion).

* *Id.* for Proust...ism only of Proust, Leninism only of the Bolshevik party and love [*jouissance*] of knowledge only for singular territorialization.

** Therapeutic communities, living communities, sexual communities, etc.

The position of revolution is to produce a desiring sort of death. “Units of desiring subversion” trans-legislate their own desiring assemblages. Instead of having to choose between: “we’re married for all of life and eternity” / “everyone for himself,” we have a “productive alliance” with a *contract* whose central clause is the group’s finitude in accordance to the desiring end (closure) of production. Law is not eternal here, but transfinite, limited by desire.* This doesn’t mean that there is no law. On the contrary! It’s the promotion of a sort of law that excludes transgression from its axiomatics. You can’t transgress this law because it prescribes its own obsolescence at the very moment that desire conjures up transgression.** Other machinic assemblages can be detected on the horizon, other productions, other truths.*** It’s the idea of the subject-group (of transversality), a group that carries within itself the law of its own end. “When it’s are not working anymore, when there are no more (oedipal) stories, it’s over!” Anyway, it’s time to put an end to analysis... *when it’s not working anymore* (always the same nostalgic image—forgive my references being all the same—“my friend Pierrrot” disappears as soon as things aren’t working anymore!).³

Finitude, singularity transported into the field of alliances. There is “no eternal alliance” (the event time of Aion is different from the ritual time of Chronos). “March 22nd” [1968] was a little bit like that. At first! Or the Gramma expedition...⁴

Another thing: planning.

How do you plan singularity?

You have to get out of the teeter-tottering impasse between:

- centralism-democratism
- technicism-mass innovation
- communism-anarchism

* It is contractual: death and law coincide. The group comes to terms with its own death.

** This is different from a Sadian “society” fascinated by repeating actual transgressions.

*** Cf. Mackie’s song or I don’t remember whose, in the *Three Penny Opera*: “Don’t need a judge, a mayor, etc., to love...”

— etc.

None of these extremes guarantees anything... The problem is to reinsert desiring production into industrial organization as much as into social relations of whatever kind.

Theme of *adjacency* to the analytic group.

Planning should be, above all, finding a mode for locating desire and different “units of desiring subversion.”* No more sociology, age groups, classes, etc.

Planning should be analyzing desiring articulations among different subjective units.

Investing, where, why, and for whom, etc.? The key to planning is whatever is most deterritorialized (jouissance capital, not industrial space, iron; casting, electricity, merchandise, etc., flows).

* Politics would become a sort of set theory [*théorie ensembliste*] of “units of desiring subversion”; [but] units are not groups. Units are not spatialized like groups, age groups, etc. This is a higher degree of deterritorialization.

Instructions for a New Psychoanalysis

Mystification not yet mystifying enough.

In practice, treatment should be governed by a preoccupation with following the line of machinic filiation (free association) as far as possible. All the way to the very last remainder—Lacan's *objet "a"*—, the threshold against which filiation butts, where the deterritorialization process ends. So the task is to strip overcoded archaizations away. It must have been easier when analysts didn't hold everything up to their oedipal prejudice—Freud's dream, says Lacan (double check this).

The method is a game of slipping alliances. It's *transfer*. Paradigmatic perversion taken to the extreme. Everything goes into it. Everything is consumed-consummated in one shot! There had, "normally," to have been some extraordinary situations for things to be said as they were on that couch!

The discourse is extenuated. Even though, in practice, things are still generally quite "appropriate"!

Of course, actually, it could simply be a question of metaphorical alliances. The new alliance, the impossible alliance, is the only real one! There is no alliance programmed once and for all: no "mommy-daddy-me."

A new alliance for every analysis, a new singular alliance "theory" (in the archaic sense)—we can't confuse the theory of desire with desire for theory. (*Cf.* Nassif and his discourse without archives.⁵)

In other words, alliance implies a conjunction with all things having to do with "new alliances" made outside the office. Psychoanalysis is revolutionary or it is not real.

Exhaustion leads to a drop in redundancies. Repetition, indexed as such, gives the impression of meaning. It "absurdifies" "communication," empties signification out, evacuates understanding, slips transfer up, etc.

Passage to another filiation: *information is machinic*.

Everything that was suppressed before by the redundancies of the socius brutally passes into the realm of "machinic information."

And what will desire hang onto? What remainder? What's dangerous is for it to hang onto the analyst, when the whole point of the operation is the subversion of people's "naturalism." No more people! No more organs, no more mixing up of people and organs! A person is traversed by signs through and through. Perversion, subversion.

In exchange for the liberation of the second articulation, the first and third are liberated too. The *Voice* is set free.

Signs go along transfinite paths, attached as little as possible to the assemblages of the person: things are drifting, wildly.

Everyone for himself!

Dreams where monemes take over. The first articulation ends up being connected directly onto the third. Desiring machines talk "for themselves," over the text's head.

A psychoanalyst's *interpretation* is an attempt to block the subversive process. It is an attempt to interject itself between the first and the third articulation.

The dream's *manifest content* is the disconnect that becomes apparent, at the return of the second articulation, between it and the short-circuiting of the first and the third in the dream. (The dream protects the desire to sleep: this is the short-circuiting that occurs between the first and the third. The second articulation is so stupid! It can't believe any of it. It doesn't understand what's going on! So psychoanalysts step in to try to understand (like soothsayers, in ancient cities, who interpreted dreams, but cities have gotten smaller).)

Latent content is the work of reconnection to the laws of the second articulation. A bridge thrown to reestablish legality. This is Pompidou's politics, to some extent—he, more agile than De Gaulle—who, in June and July 1968, after his return from Romania (if I'm not mistaken), was already building bridges again: "You can see for yourselves that you're not "Katangians"! You can see very well that it's light out, it's a beautiful day, there will be gas again, and you will have your weekends in the country. We're nice guys, all of us; you know that!"

It's as if you had to send out a squad of very fine sleuths to intercept the revolutionary menace where subversion lies, at the very site of the dangerous alliance between the first and the third articulation—the dream.

When the work of *latent content* is done, all you have left is to bring in the big suppression battalions: the oedipal bulldozer.

In dreams, spatiality becomes subservient to monemes, it dissolves into artificial territoriality, dream space.

You don't need deterritorialized signifiers to say anything, this is what the desiring machines say.

You don't need parties, text theorists, laws, charters, diplomas, to speak up in May [1968]... Texts, if they're not superfluous, are anyway "beside the point." Then... text deluge regained. At least two hundred books on May [1968] and on "speaking out." My eye!

Things had started to change...

But Stalinist and bourgeois texts regained the upper hand. Hollow territorialities—the Sorbonne, the Odéon, etc.—were reabsorbed.

No more territoriality for the new desiring filiations, the new "class free" alliances. The cops are contaminating all spatiality all over again. Cops can go anywhere. Even if they're not going somewhere, they can go wherever they want. It's so different with primitive ethnic groups!

No more wandering phonologies and words, no more things supporting desire. Syntax has won its rights back over speech.

What's left is only a reverie on the possible liberation of the paradigmatic axis...

The one from before. The Open rehearsal...

A new taste for violence that overcodes daddy's labor struggles.

Disgust with the old routine.

Machinic filiations have gone further than ever—further than the Commune, further than 1917—further than Vietnam... Maybe this is the first time they have spoken out so much.

Psychoanalysis, in all that, institutional psychotherapy, and all the rest, tag along far behind.

A new body without organs, a new perverse mythic horizon has emerged and deployed itself, empty, without any support! The sky has changed hues. There is no return.

Humanism rests on the presupposition of a transfinite set of persons entertaining relations of recurrence.

From $1 + n =$ the ego-person and its counterparts,
to $n + 1 =$ "you are but one more item in the series."

Fraternity-Terror is the dissolution of the seriality of the masses,* but it's still a personological seriality. What is put into question here is *the end of personological seriality as such*. *Not the constitution of trans-finite groups, but finite ones*.

Investing organs into a finite field. The more or less fabricated rediscovery of a territoriality of artifice. *Abstract "spatiality" correlative to the hegemonic syntax of the signifier abandons part of the terrain*. What is *seen* claims its rights over what is *heard*. (Simultaneously to rhythm and noise.)

- the motorcycle
- the "Commune"
- the groupuscle...

The problem is not knowing where one person ends and a group begins, but if an individual entertains desiring relations in a finite or a transfinite mode.

* [J.-P. Sartre, *Critique de la Raison dialectique*, p. 646.]

If you're alone, against a backdrop of possibilities; or connected onto a desiring constellation, even if in the end you end up all alone in a garbage can or else connected to your own memory stones.

The problem is not knowing, as Lacan has suggested rather absurdly, if it's okay to be a "cartel" of four plus "one more." (Same for the "pass," "passer," "passing," etc.!)

If there are one or a hundred thousand of you, the question is to know if you're in a finite or in a transfinite relation, in terms of desiring machines.

For desiring machines to "work for themselves" they can't be "prevented" from doing so by the personological field. This abstract field of people is a field of anti-production and resistance to all non-contractual forms of expression among all kinds of machines.

It's in the transfinite field of people that general laws inscribe (and quasi-cause) themselves, laws that desiring machines don't give a fuck about, demanding, on the contrary, singular jouissance surfaces.

The transfinite field of people and their oedipal regulations is the reign of decoded flows that systematically avoid subjective conjunctions, the attribution of a constitutive remainder of the subject's singularity to jouissance. Resulting in the indefinite retreat of the remainder into the remainder..., into the transfinite, elusive, evanescent nature of jouissance, the subject of Lacan's theory.

The flight of desire into the infinite, which is not very different from Christian guilt, is more or less recuperated in the asceticism of treatment. (*Private* deterritorialization, simulacrum conserving the game of the person...)

The question is knowing if we're *avoiding* desire or *accepting its perversion* (taking into account the historical process of deterritorializing the second articulation), artificially producing a new territoriality for it and founding thus a "new alliance."

Lacan writes that jouissance is something like: "the impossible real." Okay, so how do we found a society based on the impossible and the restoration of jouissance?

Psychoanalysis that is not a practice implies the permanent reevaluation of the field of possibilities given to the *finite socius*, and methodical disengagement from the transfinite socius (same thing for training analysts).

The Oedipus is the unit of trans-finite sets; we are posing the question of the unit of finite sets = "unit of desiring subversion."

Only finitude is "desiring."

It's only in a finite set that the investment of organs—perverted ones, invested in (= affiliated to) modern machinism—can deploy its quasi-territoriality and build singular alliances.

In the transfinite field of family, work, nation (and even a certain understanding of "class"), this kind of investment is impossible. It "cuts" too close to desire, too far from territoriality. It cuts everything up all wrong! The law of breaks is the assemblage of flows: flow surplus value.

Desire can only resume its articulation onto machines—become affiliated to them—, paying no heed to guilt, on the condition that its connections enter into a true machinic filiation, trump old alliances, territorialize themselves outside the transfinite serial traps of the personoidal field.

Then, the *voice* is liberated from capitalist syntax, what is *seen* is liberated from legalized writing, and desiring connections organize themselves to attain the limit of the impossible. Maybe this is what Freud was aiming for with *sublimation*—but it's not obvious!

So, merger between the most artificial kind of modernism and the naturing nature of desire.

A double repetition reveals the potential of words frozen up* in the discourse of Fraternity-Terror. "Ah, but it's true, in fact, that at the beginning it was about something other than sadistic Stalinism!" The International sings a new tune. The black and red of the flags strip themselves of their character of "distinctive opposition"...

* Cf. Rabelais.

Discursivity, outside the field of speech, is still the imperialist marriage (Urstaat) of the first and the second articulation, the intrusion of writing, and of diachronic social machines.

Nothing to do about it: no subject of the unconscious! Or: it's the *subject of suppression*, the suppressed subject, repressed, re-inscribed onto the Oedipus. This subject is a person (in the sense of conjugation; 1st person, 2nd person...). It's the subject of the enunciation dependent upon the intrusion of the second articulation and "syncretized" with the subject of the statement.*

Original signs are not "articulated," they produce. Lacan's "a" does not cause desire. It's the signs that produce desire, without any diachronic articulation in the style of Lacan, according to whom: "A signifier *represents* a subject for another signifier."

What a signifier *represents*, is not a *subject*, but what is *represented* of "incestuating" suppression (incestuating and instituting = third articulation). You can always call that the subject, but then it would have to be the "subject of suppression" and not the "subject of desire." Actually, there is no "subject of desire," only a *production* of desire according to a *sign machine*.

* Cf. Greimas, *Du sens* [Paris, Seuil, 1970], p. 67.

Psychoanalysis and Polyvocality⁶

So current psychoanalysis would be a sort of anti-productive activity participating in the capitalist principle of the "*maximum economy of polyvocality*."

Familial icons being threatened with diagrammatization because of proliferating machinic filiations, new icons, that are more deterritorialized, are put on the market: more complex feelings, psychological objects better suited for articulating the dominant logic. Revolutionary psychoanalysis would increase connections to diagrammatism⁷ and lessen the power of dominant icons. It's the opposite of post-Freudian tendencies: ego analysis, the normalization of castration-suppression, etc.

Two paths, that are really only one path, for attaining *maximum polyvocality*:

- the schizophrenization of analysis
- its institutionalization (third articulation)

On the one hand, initiation into polyvocalizing perversion, on the other, the establishment of a society of "localized perverts."

Communities, militant families, etc., make sense only in the context of analytic production—the artificial reconstitution of a surface of jouissance.

We're putting an end to the "icon market": what I give you, what you give me...

We're putting an end to all restrictive formulas for desire correlative to death and sin.

Desire is transgressing the bi-univocal order; guilt falls back on the subject and death as long as figure flows are tossed back and forth between icons. The deployment of a diagrammatic field removes the threat of death from desire. (In May 1968, a brief removal and then the internalization of suppression: cops are internalized in groupuscle politics.)

Weingarten: in *Summertime*, a cat's love for a fly. There is no exchange possible!⁸

The elimination of marriage and all bivocalizing contractual operations set up to kill desire, etc. (rite of passage residues).

5

Of Anxiety, the Phallic Object and Interpretation⁹

Anxiety "connected to the loss of the object." Translate this as: connected to the loss of bi-univocality.

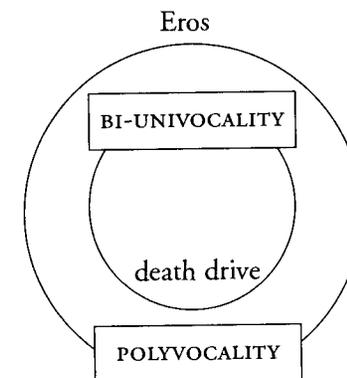
Anxiety as oedipal pleasure-taking [*jouir*]. It's the intermixture of two intersecting drives:

— Faithfulness to polyvocal remainders (the mother) (adhesion to the remainders, adherence to the Lacanian "a").

— Desire for bi-univocal oedipal normality.

A strong turn towards the desire of abolition and anxiety dis-integrates.

We could vectorize two drives as follows: oedipal bi-univocal Eros = \cup intersection; polyvocality = \cap inclusion of Eros.



Of the phallic object

It's the polyvocal unit, abolished by triangulation, reduced, as witness. You have to be sure that there is minimum representation of all that is filed [*fiché*] to continue to think about destroying it.

You have to keep people in jail to continue to be fascinated by the law's Manichaeism (same thing for madmen in asylums).

The phallus as hostage. A witness-debiting of the repressed polyvocal field (unit of bi-univocalized Eros).

(The day of the exam: sitting in front of the oh how bi-univocalizing exam paper: anxiety, erection, ejaculation, humiliation... all that was left of desire... and the exam machine has not gone away!)

Of interpretation¹⁰

A thirty-something year-old guy, an ex-militant and Poli Sci student, lost in a life and work that are stupid (at *Detective* magazine). Before the holidays, I yelled at him... I refused to go on with the analysis (to which he is strongly attached, though with some ambivalence) if he goes on like this.

Return from holidays. He has left everything: his work, his maternaloid and sororal, etc., women. He recalls a dream: "It was in my parents' garden, at my mother's house. The garden *was divided into three parts*, corresponding to my sister, my brother and myself... The housekeeper and a neighbor were eating at a *white table* in the garden... They are found poisoned. I'm sure it's my sister who did it. I'm sure it's my sister who can kill. But... There are *three white coffins*. And the neighbor's son (the son of Bruhat, the P. C. F. [French Communist Party] historian). I hide in *the woods*... I'm scared. I know that my sister is monstrous. I decide to hide everything. And panic at the idea that she won't want to! I want to do something. When I return, I discover another hole: I look inside: there is a carpet on the bottom and underneath, I can feel that there are... more bodies."

Commentary:

— "The three bodies are the three of us, my brother and my sister [and myself]: but then you get five: the neighbor had five

children. My sister beat the neighbor's son *with a shovel*. In my dream, my sister was thirteen, etc. It's as if I wanted to mix the earth from the different lots together. As if my sister and I wanted *to close the others' holes back up with the earth belonging to each*." This is a play on words with Lacan's capital *Autre* [Other].

Two paths open up for interpretation.

— There is either a *reduction* of the terms of the series towards: the mother and father.

— Or an *extension* of the series beyond the brother and the sister and the neighbors.

The initial territory is: not maternal space but:

a) The *white table* and *2 people* including one neighbor (alliance) that become

b) *3 white coffins* (+ 1 neighbor's son)

c) *3 brother-sister-me*

d) *5 or more children* under the carpet.

The poison in the food becomes the shovel for digging holes (the small shovel with which the small sister beats the neighbor). The holes multiply.

One single operation subsists among these transformations: *the monstrous sister*.

Undeniably:

— the housekeeper and the neighbor are not oedipal *substitutes*,

— the sister is not reducible to Oedipus. We have to return to the origins of Freudism. There is deathly precocious seduction—childish polymorphous Eros *starting with the sister; we can't reduce the Antigone function, for example, to Oedipus!*

We went from a death operator in the shape of: poison in the food to a *shovel for digging*. Not the same at all!

This dream confirms my intuition from before the holidays:

faithfulness to his mother (he is incapable of leaving the family home) amounts to his faithfulness to the 3 children's territoriality (the garden divided into 3).^{*} Its object is the *hole*, his sister's and his

^{*} If he leaves his mother's garden it's to escape into the woods, in a panic about his desire for his sister.

own, to be filled with the flow of mixed earth. It's *the hole* for the dead themselves produced as a transfinite flow of bodies.

His Eros is expressed in earth and death flow in this oh so privatized relation to his sister and substrates. Nothing to do with Oedipus! (While his whole family is waiting for him to enter into it as soon as he finishes up with his childish political delinquencies.*)

The Mommy-Daddy pair (operator = poison), instead of being vectorized towards the analyst (transfer as incarnation of Oedipus) in the form of:

— “the housekeeper is Mom, you have to jump the fence in the garden and affiliate all women, etc.”

— “the neighbor is Dad: you have to decrease alliances, etc.,” is X-rayed for the benefit of an exploration into the iconic crossroads (the sister) containing code potentialities for an artificial polyvocal unconscious.

The singularity of desire finds a transitory expression in the chain of counterparts.

This young man has been living for years in a semi-permanent state with 3 other young men (trading off women and sisters), to such an extent that they're known pretty much as the “musketees.”

In sum, it's:

— Either the white table as the oedipal intersection between alliance and filiation.

— Or the extension-reunion of desiring contiguity, renewing the sister's function of disjunctive synthesis: “object of the depths.”

At the beginning, the food *and* poison *on* the table *intersected*.

Then *under* the carpet, the transfinite chain of the dead, *reunited* by the desiring connection to the sister.

(Note also on “going to hide in the woods”: off screen, identical to what you find in African villages.)

* Actually, he already adheres to the oedipal model through his particular kind of failure and mutilation behavior.

Before Answering your Questions, I would like to Return to this Question of the Sign

In a letter I wrote you last June,¹¹ I was trying to locate: on the level of:

— Repressive representation: transfinite figure flows.

— The displaced represented: the moneme's bivocal effect and its reduction, bi-univocalized to the letter and number and scientific symbol, to axiomatization and topology.

— Repressed representative: the power and desire of the third articulation, and polyvocality.¹²

I modified my initial sketch very little, and left the sign straddling all three orders.

I'm referring to Hjelmslev's sign which seems to me clearly to demonstrate (first? only?) the *deterritorialization threshold* between the sign and figure.* So what matters is not reifying the sign-figure distinction but emphasizing this “threshold effect,” which constitutes *the meaning effect* not reducible to signification, the foundational effect of the irreducible *institutional object* in its difference to computer and planner “ordinations.”

What matters is: for the deterritorialization machine to purify flows, repress territoriality, pave jouissance surfaces, imperialize significations that fall under the potential jurisdiction of infinitives.

The repression machine is not “mean,” it's a machine. It does what it can, it does what it needs to do! It produces displaced, transferred, linearized [things] (the subject, the object, the bipolar,

* Cf. my letters from last May, that I will happily return to you if you want them.

the true and false). It crushes polyvocality and *produces* bivocality instead, and, beyond that, bi-univocality.* Its basis, the narcissistic machine, passes into this kind of machinism itself. We can describe this as a “decerebration machine.”

Because there is no more room for bivocality, everything is flattened out and linearized, and *that is what constitutes* the displaced represented.

Displaced represented only means that:

1. A prevalent return system is set up: vectorization from the signifier to the signified (or, even, exclusive bi-univocal correspondences). A dominant subset “imperializes” signification, outlaws meaning effects connected to multiple and *preserved* deterritorialization thresholds.

2. And so a system of subsets is produced (Martinet’s double articulation)¹³ to *dominate* the whole picture to the exclusion of all other sets.

These subsets already existed. But here they’re foregrounded; they take on a new dominant character. It’s the reductive analytic work of anthropologists that masks the intrinsic polyvocality of archaic societies. It’s the artifice work of psychoanalysts that masks the polyvocality of dreams and symptoms; signifying linearity can be derived from this, which:

- produces signification instead of meaning
- lets them in on it, them, the analysts and anthropologists...
- initiates patients and “informers” into a new perverted deterritorialized game
- “displaces” desire and connects it, if all goes well, onto a more good-natured perversion, [one that is] “in the mood!”**¹⁴

But all this is quasi-causal! It’s the work of flow! Code surplus value can’t find its own young in all that mess! The polyvocal has

* Bi-univocal correspondence is more deterritorialized than the signifier-signified pair is.

** E.g.: the Italians’ work on Helena Valero’s Yanoama. [Kidnapped when she was 11, in 1939, by the Yanoama, Brazilian Indians who rebelled against all contact with whites, Helena Valero, the child of poor peasants, lived twenty-two years among Indian tribes in the vast and still unexplored equatorial forest. Her story was written by an Italian doctor, E. Biocca.]

shut up. It was “repressed,” but it doesn’t stop producing for itself because of that. Not unlike production relations in a Neolithic village continuing, imperturbably, throughout all the ruckus of Asiatic despotism. The law of the heights has stayed out of all this. That’s what’s going on with the superego, what Freud calls idealization (the ego ideal). The keystone-sign is iconized, castrated, put in the service of anti-production.

Everything else is produced on the level of *repressed representatives*, the third articulation of the system of the Unconscious. Of course, here too there is still machinism and deterritorialization. But instead of deterritorialization being suppression in the service of anti-production, flow, cops, images (alliance), Oedipus, etc., as for the ego in the narcissistic machine, it is *put into filiation with what is most machinic*. This is sublimation on the level of the *triebs* [drives].

Freud, forcefully, but rightfully, insists on completely separating sublimation (from the Unconscious) and idealization (from the Preconscious-Conscious). This is hard work, and deterritorialization, for repressed representatives! But outside bivocality. It’s hard work in every direction at once. It’s even the only place where there is any work going on at all. *What was produced in consciousness as a bi-univocal connection should have been produced in the polyvocality of the Unconscious*. The Conscious and the Preconscious reap the benefits of the Unconscious. It’s what you could put on the level of power in opposition to force flows. The will to power is where different/cial [*différent/ciels*] thresholds are born.

So the sign’s status can be recaptured on one of three levels:¹⁵

— Repressive representation, as an absurd meaning “backdrop” that threatens to *rid* the infinitivation of signification of *meaning* at any time.

— The tendential recurrence effect of the linearized signifier, a sort of asymptomatic signifier horizon: we can “foresee” the transfinite butting up against some—finite—break in meaning (meaning... “*au finish!*”).

— New territoriality, the ultimate territoriality of code production (the full body—the pseudo-territoriality of the infinitive).

We would have:

— The power sign as work of the unconscious (*Durcharbeitung*).¹⁶

— The linguistic sign as recapturing the “displaced.” This is where we stick Hjelmslev and Saussure back together (= figure, phoneme, discrete quantity, etc., flow).

— Fantasies, images* as signs, symptoms, pseudo writing [*hardly legible: monematic?*], anti-production “writing” (Oedipus).

It’s as if the audio-visual [realm] were working towards digging from the inside, to axiomatize everything that is image and fantasy. The audio-visual [realm] is [that of] trivialization [*banalisation*], the de-consummation of fantasy. It’s what Sade, Lautréamont, Beckett, etc.,** were doing. It’s what inspired Freud to create the idea of free association: it was suggested to him by Ludwig Börne:*** “how to become an original writer in three days...”

We have to describe a scene to catch fantasy, dream, the symptom by the tail. It’s an *analytic situation*, transfer. It’s a *situation of total devastation* [mise à plat].

If I don’t touch the girl on my couch, it’s not because “professional protocol” keeps me from it, but because my desire, for her, lies elsewhere... My perversion is to “schizophrenize” [her]. I am

* The icon, the diagram.

** Also polyphonists, “music machines” separate from the Church, pure musical writing (with, for example, diabolical intervals), the Romantics, with [their] nature space, “elective affinities,” the demoniacal, normalized feelings for universalizing bourgeois man.

*** Cited by Jones in his vol. I, p. 271 [E. Jones, *La vie et l'œuvre de S. Freud* [The Life and Work of S. Freud], Paris, PUF, 1961. In a footnote in *Sur la préhistoire de la technique analytique* [On the Prehistory of Analytic Technique] [G.W., XII, 311], Freud explains that the writer Ludwig Börne, whom he had read as a child, recommended, “for becoming an original writer in three days,” to write down everything that comes to mind, and denounced the effects of self-censorship on intellectual production].

like a vampire, I want to convert her to my drug* (the two jokers, Freud and Breuer, had to dress themselves up in theory to defend themselves—rather poorly—from Anna O.’s charm.¹⁷)

Conversely, if I intervene with one of my “analysands” (like Lacan says) to yell at him because he doesn’t get off his ass...** it’s not to adapt him, because it will be good for him, for his health and quality of life, but because he’s pissing me off, because I want him to know that nothing he is telling is interesting to me and that if he goes on like this, I will kick him out. No question of becoming a prisoner to monetary relations like some trash bag analysts I know! There is one of two possible outcomes: either he enters into my “analytic perversion,” he “gives me what I’m asking for” like a vampire, a Sade series pervert; or he can piss off with his dependency, transfer, and the idea that I am “supposed to know” the truth... Without the Damocles’ sword of this kind of truth in an analytic trajectory, there is no analytic discourse at all.

The question is the extent to which one perversion can replace another! The point is for analytic perversion to be the most deterritorialized; it’s on that condition that it can turn into the “other side of neurosis” that Freud describes. If it’s about “piling more on,” oedipal style, the result is only a reinforced dependency on the analyst and repressive societies. All *diachronically* repressable finality—the desire to heal, the desire to adapt—is deathly in that it develops identificatory drives in its closure back onto abolition. A powerful impulse behind desire! Deterritorialized analytic perversion poses the problem of truth: the truth of deterritorialization; truth as artifice.

From meaning to truth.

Truth is the assurance that we have returned to polyvocality, that we really have come full circle and crossed the threshold over *again*.*** Truth is witness to the fact that, from polyvocality

* Cf. the annex [to this text]: “I am what you expect of me.”

** It’s this Poli Sci kid, he’s so smart and everything [Cf. previous text, “Of interpretation”].

*** Cf. my writing on the threshold—that you returned to me—re: Goethe’s Mephisto-water spaniel.

to bi-univocality, we have *come back* to polyvocality—eternal return. This kind of repetition is *detrterritorializing*, it goes through what is most deterritorialized in theoretical, technical, literary, political, etc., machines.

So analysis should be the opposite of “comfort,” even though you still have to “fit into” a new perversion (perversion as such—psychopathological—perversion should be defined as Oury did, when he was inspired by who knows what, to call it “perversion for a lack of perversion”).

Okay, so we have:

— the linearity of free association: no audience for signification,*

—the stupid transfer trap: capturing the image; dishing out oedipal grub, but Oedipus cooked up piping hot, like we’ve never seen it before in real life, Oedipus theater, but *modern* theater, not Sophocles’ kind!

In all this, analysts deploy deterritorialized scenes for oedipal bourgeois theater—where characters are “as flowed” [*sic*] as possible, as close as possible to being adjacent to a given historical state of the capitalist machine.

Two options:

— either the analyst works, for the sake of anti-production, to re-stick images back on (“return to sender”)

— or, taking what is most deterritorialized, most machinic, he builds a pseudo reference surface; actually, he is setting up a polyvocal listening field where the bi-univocal can’t find its young, it has lost its way; he sticks an analytic pox on the patient (“eternal return” to polyvocality). Passion for polyvocal abolition standing in for anxiety of the death of the subject and guilt at the death of the father.

Why does the image of the mother come stick itself on the polyvocal (Lacan’s “A”)?

* Connections taken to the extreme “go through” bi-univocality and “drag” the disjunctive syntheses of the polyvocal behind them, pure “producing of the producing [“*produire du produire*”].”

Maybe it’s because women are relatively more deterritorialized than men because of their social alienation. Women are objects of alliances, puzzles for jouissance zones, “natural” residual territorialities for child production... They have, at least partially, escaped the artificial social machine. They bear witness to a certain “lost polyvocality.”

This stupidity is recuperated in anti-productive “iconification.” “If it was only that, the image of the woman could be turned into a prototype as a remedy for desire, gum to stick into thresholds, an instrument-trap for a supposed return to the diachronic...”

— Resistance is the stupidity of the analyst who becomes “interested” in signification and his own asshole’s fate!

— Mortality? Zero... We need the *malicious neutralization* of everything that claims immunity from the hellish rule of deterritorialization. This is the analyst’s brand of perverted maliciousness.

— The castration complex is the break that makes someone convert willingly to bivocality—willingly, because if it were forced, it would turn into sexual frustration. This is the exclusively “bivocal” use of narcissistic machines: “Okay, I’ll side with flow, I’ll make the famous formula that claims that the subject is *nothing more* than ‘what is *represented* by a signifier for another signifier’ my own.”

Really, it’s the bi-univocality of anti-production that is suppressing polyvocality!

Desire is what escapes the subtraction operated by what is bi-univocal. It’s the trace that turns into a “power sign.” What remains is not mutilated, on the contrary! It participates in the *general law* of code reduction in the process of the “tendential diminution” of code surplus value. The *remainder* leaves “desire markings” and anti-produces lack to “energize” the whole system.

And so desire as a remainder (the Lacanian “a”), as what is immune from bi-univocality, produces a “*lack of polyvocality*,” and re-centers diachronic flow.

Where before, there was oedipal and maternal gum,* opaque images, the hollow and *undecidable* object of desire, unmarked because unmarkable, at a tangent to the mark (beyond three terms it's schizo abolition; but you need at least four terms to write, cf. "from one sign to the other"), where Oedipus was the *object of the depths*, the "hollow devil," the backwaters, the knot tying all anti-production together, now it's: *institutional objects*. I.e., objects of the third articulation, i.e. desire inscribed onto something *more* deterritorialized, onto power signs that cross back over the threshold and *make* the polyvocal become *manifest* (although of course by way of bi-univocality). New and real quasi-deterritoriality. Site of power, true conjunction of force flows.

The analytic "drug" is a superman's drug—a "will to power" drug.

Castration (as Freud demonstrates very well in his *New Introductory Lectures...*),¹⁸ is the fear of desire's *effects*, the imperialist-imperative return to a dualistic law: the ego's punitive pleasure standing in for polyvocal jouissance.

Dualist *death* is on the side of the ego. Polyvocal *abolition* is on the side of the unconscious.

Would we say of:

— obsession and hysteria that they are on the side of the double articulation?

* As far as I'm concerned, there is only secondary—post-Oedipal—narcissism. Freud got it all wrong with his distinction between primary and secondary narcissism. Auto-eroticism has nothing to do with narcissism. It's the suppressive dualistic narcissistic machine that goes and shoves itself on it and "de-polyvocalizes" it. There is no "plane" where children chose themselves as objects. With auto-eroticism there is no "oneself." "Auto"-erotic activity goes right over the subject and the other. The difference only comes into play with bi-univocal machines. Then there is jouissance, there and elsewhere: mouths, breasts, etc. So the maternal fixation phase depends on diachronizing oedipal-narcissistic machines. The "maternal stage" is not "prior." It is produced retroactively—anti-produced—in the oedipal-narcissistic machine's wake.

— While psychoses, perversions and ("polymorphous perverted") childhood are on the side of polyvocality and the third articulation? Exactly the field first avoided by Freud and the Freudians, out of a fear of being unable to conjure a return of demoniacal powers...

Would we say:

— That with obsession, figure flows try to drown out and extinguish the power of desiring signs, obsessives being the first thereby to lose the other as subject?

— That with hysteria a new (solitary, corporialized) alliance tries to curb these powers, as well as monism and the image?

A new filiation in obsession or the question of "how to be a woman," how to be an *object* of alliance, how not to be dissolved *ad infinitum* in transfinite and recurring signifying chains, *poison* flows, and the contamination of alterity...

A new hysterical arch of alliance or: "How to find a path to filiation," how, while still being a—sexual or matrimonial—object of exchange, to be affiliated with desiring machines; leading to a hysterical contemplation of desire for the other and his machinic affiliations. If Anna O. "inundated" psychoanalysis in spite of Freud (the "chimney sweeping" cure), it's because she wanted to be affiliated to Freud's schizo will to power (Dora was, lest we forget, the daughter of a Socialist leader, the most deterritorialized social force at that time).¹⁹ Hysteria is also for the other the trap of the image—Freud was fascinated by hysteria (I'm Not!). Because hysteria is the singular forum for images, the desperate temptation of images, the desperate temptation of non-imperialist, non-transfinite, writing, of the finitude of signification, in short... love, really! If it's through hysteria that psychoanalysis first became an object of interest—Freud's incredible discovery of the fictive, deterritorialized character of precocious seduction—it's through obsession and schizophrenia that it is founded for good (a guy like Leclair tries to explicate obsessive writing).²⁰

The true founders of analysis, like those of revolution and literature as a machine, are not neurotics and perverts, they're schizos. They have already invented *themselves* as schizos, as a new

subjectivity in the ebullient capitalist machinic field! The power of delirium, dreams, drugs, literature, the end of the world, the “*grand soir*,” lead the *planes* to collapse and authorize a return to the polyvocal use of desiring contemplation. But it’s an abolition of eternal return, *an abolition that preserves representation*, the planes remain marked as “witnesses” of their own abolition.

In terms of the practice of analysis, this means that the planes have to be *marked artificially*. Left to themselves, they collapse.

Which leads to the necessity of an institutional support for analysis.

Writing at the level of the third articulation; empty writing. No signification.

The analytic situation is too precarious an institution.

We need really to dive in. Require of the “analysand” “guarantees” of his “institutionalization.” Refuse pure and simple family support, which is illusory anyway. Frame analytic perversion with only a minimal amount of institutional perversion.

Annex: notes from a hysteric’s analysis

A monumental pain in the ass—a counselor at La Borde. She totally depends on me. She calls me all the time, she’s annoying. She gets upset if I’m away, etc.

Excerpt from a session:

An interminable lecture just to annoy me:

“I know that you have to go, but I’m all alone, etc., etc., etc., etc.”

She goes on for at least ten minutes...

Then, she turns around:

“I am *devastated* [accablée] that you’re going away on holiday... devastated by the heat...”

But she says *seated at the table* [attablée]. That wakes me up!

“A table slotted into a corner of the stomach,” *that’s* “interesting”! She knows it is.

Sometimes, she tells me... “I know what you expect from me.” I’m like a vampire spying on my prey. “A tablecloth,” “a blanket that straps her to the ground...”

“In my last dream there was a hole in a blanket...”

My mother, this hole in the blanket, my identity papers, and she was passing them to someone, I was throwing the blanket aside...”

“devastated” [“*accablée*”] = stuck to a blanket [“*coincée à une couverture*”].

I made her start over because, in the meantime, we were cut off.

“Blanket strapped to the ground.”

“Ground” is a dangerous word.

Why?

“Ground” [“*Sol*”] → sun [*soleil*]

→ “*sol y sombre*” in the coarse sand (lit up and shadowed)

Especialy, but it’s hard for me to say this...

“It’s grandiloquent”

?

“Alone [*Seul*], threshold [*seuil*],

eye [*œil*], it’s really brutal, really hard... stone *desert*.”

And then we start over again.

“Yeah, you know! Being all alone...”

She cries,

“You can conjugate that however you want...”

She starts over.

“I’m really surprised at myself for not saying something else...”

“I realized in saying that that I was saying *desert-desire* [*désert-désir*].

It’s that I had the impression of saying when I was saying desert, I had the impression of saying desire...”

Of Sexuality as the Resultant of Bi-Univocality Machines on Desire

(or of Productive Machines on Transductive Machines)

There are so many sentences in Freud like: “*In a normal Oedipus complex phase, the child is tenderly attached to the parent of the opposite sex while hostility predominates in his relation to the parent of the same sex.*”^{*} The opposite sex, the same sex are stuck onto the parents.

Worse! Desire is stuck onto the sex that is stuck onto the parents. Desire, in 1) its constructivist connectivity and 2) its project of abolition, *i.e.* desire in its entirety, is broken, bi-univocalized, bipolarized, divided into love and hate, sexual drive and asexual ego drive, mother and father, and then, *au finish*, the superior principles of “malitude” (Eros) and femalitude (Thanatos).

In order to put an end to this sort of dichotomization we have to distinguish between two distinct processes of desiring machine programming:

1. transcursive programming,
2. discursive programming.

With transcursive programming:

Every connective moment is a moment of pure difference, pure instant—*Aiôn*. You don’t capitalize on desiring operations, you’re inside the desire event; which doesn’t mean, quite on the contrary,

^{*} *La Vie Sexuelle*, p. 139 [S. Freud, “Sur la sexualité féminine” [“On Feminine Sexuality”] (1931) in *La Vie Sexuelle*, *op. cit.*].

that desire has no “memory,” no inscription, only that there is no linear inscription, everything goes off every which way all the time, like an organic chemistry chain. There are no reference planes, no bi-univocalized coordinate systems, no internal binary operations closed in on one another. We have to imagine a system with “n” internal binary operations. Every machine redoes its own additions, its own multiplications, for itself. Every machine works for itself according to *its* operations: a mouth reads everything in mouth terms*: eating, talking, kissing, shitting; eyes read everything in seeing terms: eating, talking, kissing, shitting, etc., etc. All logic coexists and “speaks” at the same time. Polyvocality like in a Renaissance motet. To each voice its own discourse, and everything forms a homogenous field. It’s not about discovering sexual primacy in programming. A machine that has attained a state of maturity anatomically and biologically connects itself onto this or that genetic sequence (if everything is sexual, nothing is!).

With discursive programming:

It’s different.

There are dominant conjunctions that articulate themselves, and go with flow consumption demands and there are those that don’t!

There is shit and tits
cuddling and blows
redundancy and noise
phonemes and babbling
good and bad manners
pigs and sweethearts.

That’s when Chronos re-writes everything for itself; it’s the rule of the dominant machine. “Until now we let you get away with everything, but that’s over!” It’s the same (internalized) discourse as that of African tribal initiation chiefs. You tally it up

^{*} Cf. Lacan, *Écrits*, p. 817: “*The act of devouring interests other organs than the mouth, ask Pavlov’s dog.*” [“Subversion du sujet et dialectique du désir” [“Subversion of the subject and dialectic of desire”], *op. cit.*]

but, this time, in a discursive logic (it makes me think of the tax collectors when they verify our accounts at La Borde!).

The molar superstructures introduced by these discursive conjunctions are under *the same law*; local laws refer to one another (law translatability):

- individual/Oedipus
- real/imaginary
- signification/nonsense
- etc. (paradigmatic perversion).

A dominant figure* of desire is endorsed. It's the reign of value bipolarity. Time's one-way stream—the before the after, everything that transcurivity has no knowledge of, for example, dreams.

You produce a dichotomy: filiation-alliance. It's rewriting:

— *filiation* on the side of the lost backwater(s), of “original” desire (Urstaatic desire, territorialized f. body w/o. o.)**

— *alliance* on the side of bi-univocality machines (double articulation, double internal binary operations intersecting with one another).

So responsibilities are shared:

representative repetition gives:

1. laws
2. remainders (residues; clutter; consumption), evocation...

Distributive disjunction organizes usage, conjunctive remainders, *i.e.* just enough for consumption to be articulated on social machine molar sets. And so bi-univocality imperializes, organizes, sorts, hierarchizes all relations between molar subsets and the socius.

So really it's a general “shoring up” of drives. Sexual-non-sexual dichotomy.

I'm sending you as a, confidential, attachment, a letter by one of my patients on feminine sexuality—I already told you about one of her dreams (she sends me kisses (!) at the end, which is, of course, an aberration, if only because she is a bit fat and not my type at all!

* Paving and diagrammatization of desire; e.g.: capital, force, speed, etc.

** fbw/oo = full body without organs [this abbreviation, not used in the *Anti-Oedipus*, is “systematized” in *A Thousand Plateaus*].

Ah, the mysteries of transfer and writing!). The conversation with her starts from the idea that I had commented on previously of the difference between masculine and feminine homosexuality.

Masculine homosexuality being more a refuge in the counterpart, according to general social coordinates marked by homosexuality (general climate of fraternal homosexuality).

Feminine homosexuality being more a—“deep body”—dive into desiring machines—and so less secure (fewer guarantees in dominant oedipal homosexual images).*

Since then, another lesbian has told me that it's really stupidly simple: it's just another way to suck your mother's nipple. But I'm not convinced!

For all men to be brothers, *including women*, produces a molar model that is diabolical for femininity.** The phallus as a thing of social normalization—the marshal's baton—a mixture of bodies, the diabolical.

She said that intellectuals, in particular, are afraid of cuddling—afraid of the mixture of bodies (I think that non-intellectuals are too, but that's not the point!).

The phallus as a differentiator between transcurivity and discursivity, between Eros, turned towards desire, and Eros, turned towards the socius.

If you want another example of the Freudian method: *cf. The Wolf-man*: “*what becomes conscious is not fear of the father, but fear of the wolf.*”*** The wolf becomes a lion, etc.

* Fraternal and oedipal “molarities.”

** The devil's ass hole is a mirror, says the legend on an engraving (late 18th century, Cabinet des Estampes); “*the mirror is the devil's real ass*” (word play on speculum) [Cf. S. Melchior-Bonnet, *Histoire du miroir*, Paris, Imago, 1994].

*** Cf. “The Wolf-man,” p. 412 [S. Freud, *The Wolf man*, in *Cinq psychanalyses*, Paris, PUF, 1954. See also G. Deleuze, F. Guattari, “Un ou plusieurs loups” [“One or Many Wolves”], in *Minuit* No. 5, Sep. 1973, pp. 2–16, reproduced in a slightly modified version in *A Thousand Plateaus*, pp. 26–38, *passim*].

Obvious hypostasis!

Why wouldn't the text (and images) of a fairy tale find the efficiency of their transcursive writing in the third articulation, as transduction. It's as if the fairy tale wolf and lion had passed into our genetic code (the image of the book of images, seed of the future audio-visual [realm]). A bit of text, a bit of image "thicken" (as one says to describe mayonnaise thickening) into conjunctive processes and dominant molar assemblages. From now on, it's "wolves with fixed stares" that set down the law! And not some father costume! Why not! Is a father really more reassuring! It's that we still haven't looked him in the eye! Actually, we haven't looked anyone in the eye, ever! Otherwise, we would all be converted to the contemplation of wolves and kittens! (Not to mention Savatte.)

8

Who Wrote...?

Who wrote: "*The Oedipus can't hold an indefinite run in forms of society where the sense of the tragic is increasingly lost*"?

It's: Lacan, *Écrits*, p. 813.²¹

But still the Father-Law, in spite of it all, later (beyond the subject) entertains a "privileged mode of presence" with the mother-Other.

As Lacan says, and rightly so, right after: "*so the question is put off.*"*

It's very much in the nature of fantasy's territorial support structure to be marked by castration: it's deterritorialized all the way to the naked body, at a tangent to hypochondriacal abolition—through the explosion of organs in every direction—, its naked triangular relation takes it all the way to a tangent to narcissistic abolition (there is only one oedipal-narcissistic machine).

Desire is blocked on

1. The body
2. Oedipus.

In schizo-analysis we are not, of course, negating the dominance of the effects of the castration complex. For Freud, this complex is desire that blocks itself, scares itself... But blocks itself on what? The body.

While primitive societies inscribe entry rights—tickets—into a field one notch more depolyvocalized—a rite of passage

* Cf. also: "[...] psychoanalysis is not Oedipus' rite," *Ibid.*, p. 818. "[...] the true function of the father [is] overall to unite (and not oppose) desire and the Law," *Ibid.*, p. 824 = dead father.

from childhood to the society of dominant-perverts—capitalism marks its desire for an always more radical machinic abolition in neurosis.

Neurotics hang onto remainders, recompose rites, on their own bodies, and the Oedipus, they are artificially archaized primitive societies all by themselves.

There is no more question of a paranoid master/slave, father/son, etc., dialectic but of the machine's hold at the heart of fantasy.

Machinic *power* fails to respect body and Oedipus. It fabricates, fornicates an always more deterritorialized unconscious. It's machinic power as code surplus value that produces the unconscious and the artificial real.

Is analysis devoted to the "supreme narcissism of the Lost cause," as Lacan says,* or is it going forward, overtaking anti-production, at the heart of machinic filiation where desire for abolition and production meet?

If that's the case, then with schizo-analysis, the fantastical break is not inscribed on the naked body, but on the artificial re-polyvalized texture of the thingies and *machines* [*des trucs et des machines*] of the socius and of machines.

For example: a whorehouse, scissions, groupuscles, *living theater*, etc., this is the new artificial territorialization of the schize (*Easy Rider*, etc.).**

With schizo-analysis, interpretation is not reductive. It's not about carrying over, intersecting a discourse segment onto the grid of an oedipal reading*** (unit, screen, etc.) but reuniting (∪) desire and the law (as Lacan says about a very particular father!****

* *Écrits*, p. 826.

** Compare this to the territoriality of "tables" and axioms in math: double mutation of deterritorialization and artificiality specific to the third articulation.

*** Cf. Lacan's confession: "*Analysis reducible to a few essential and formalizable articulations.*" Cf. my own commentary on Nassif. [cf. p.94]

**** *Écrits*, p. 824.

We should interpret the father's death, his "linguistization" into the "name of the father," as *the death of the problem of the father*, the problem of the father being, or anyway it should be, only that of a persistent and anti-productive classificatory terminology.

Interpretation is a meeting as opposed to a *reunion* (∪) with the most deterritorialized socio-scientific chains.

Where...

— Freud wrote forbidden *incestuous desire*

— and Lacan read the "impossible real,"

we see an encounter with an *artificial real* that has to be cobled together.

The suppressive side of capitalism comes from an antagonistic vectorization from anti-production to production (machine and structure meet).²² Just where it "holds" the working class.

If the schizo-revolutionary movement can explode the desiring bedrock of anti-production and place itself at the forefront of the deterritorialization process, always ready to add to it, then it's as if the machine were in the bag—desire is caught by the tail.

It's what happened March 22 in just a few days, we put union, political, and even State machines in the bag (police, press, radio, etc.). They all (including Pompidou but not De Gaulle) *went along with it*, they wanted *to know the end of a previously totally unknown discourse*. A huge "can you believe it! what nerve!"

The *whole* socius was caught up in collective perversion = *to see* how far things could go...

And there was the re-corporealization of groupuscles, State parties, etc. (On De Gaulle, on the [*illegible*—idealization work.]

The schizo-analytic line, schizo-analytic interpretation, is: "go see for yourself." Free association, whatever happens, happens not only on the couch but also in the so-called impossible real. The "everything is possible" of the French and English revolutions, Bonaparte's expeditions, Nazism... upshots of the historical machine. It's what foments group fantasy mutations.

If the body is exploded, the Oedipus left in a repolyvocalized field, then... anything is possible!* It's not about anarchist or Rousseauist ideas. Because a return to a desiring reunion (∪) does not exclude bi-univocalizing intersections: linguistic and scientific bi-univocality are included in the reunion. It's precisely the artificial quality of the new polyvocalized territoriality that allows for the coexistence of desire and science, the signifier/signified, and the third articulation (metacommunication or enunciation).

Everything is simultaneously: scientific statement and enunciation-theater (e.g.: Beckett's theater).

Artaud's absolute theater = history becoming theater. Myth becoming history.

It doesn't mean that all truths coexist. Truth exists at the heart of an undecidable field. It is everywhere and nowhere, it haunts the polyvocal field that doesn't accept just anything! There is no "to each his own truth."

For example: a girl tells me all about the stuff she and her friends are up to: it's all true *and* false, the problem is not located on that level. She tells me about her contacts with the F. P. L. P. [Popular Front for the Liberation of Palestine] militants;²³ there, there are not a hundred solutions, there is no choice to be made (the undecidable oedipal field; the decidable schizo-analytic field). *Only one stance is right* (even if it's compromise or deferral). *The contemplative evidences of the historical machine are as clear, if not more so, than those of desire* (for example, a fuck!).

When the girl whose dream "monograph" I sent you confidentially, questioned me on my stated position at the U. N. E. F. [French National Students' Union] four years ago:

* Cf. Queneau's character: Sally Mara [Guattari is alluding to the serials written by R. Queneau under the feminine pseudonym Sally Mara and collected in Raymond Queneau, *Les Œuvres complètes de Sally Mara*, Paris, Gallimard, 1962]. "If the king is dead then anything is possible..." Also [Ivan] Karamazov's famous words, "God is dead" [in *The Brothers Karamazov* (1879), by F. Dostoyevsky].

1. Not only did I answer, but I became engaged, I debated, with no reservations, no "double reading," no double analytic game.

2. I yearn for this kind of encounter in the real where I am finally freed from the oedipal "coat rack" function (passage from the individual to the dividual). Interpretation begins with the impossible real/artificial real, never the Oedipus.

Today, only exceptional cases, experienced by analysts as transgressions—and all analysts have some—are like this. The problem is for these cases, where the analyst is involved up to the neck, to become the *rule*.

Which leads to a new perspective for schizo-analysis:

- the teacher-analyst
- the educator-analyst
- the nurse-analyst
- the militant-analyst, etc.

Really in Lacan the A Plays the Part of the Full Body Without Organs

But he interrupts his deterritorialization process to the letter (no doubt a defense against his own schizophrenia. It could be useful to reread his analyses of Schreber, and find where he gets stuck).

When he says of the unconscious that it is a “discourse of [de] the Other,” or desire is “desire for [de] the other,” and the “of” [“de”] has to be taken as “objective determination,”* for him, correlatively describes the fact that discourse supports the second “of,” of the “subjective determination” of desire. So, it’s still the territoriality of discourse.

— the I, for him, finds its substance in the “fading of the enunciation”**

— the drive is “what becomes of the request when the subject collapses into it,” but there is a remainder: the break, in the shape of “grammatical artifice”***

— and then all his fine words on “the sea of proper nouns”**** as faults of being...

Whatever we make of it, it’s clear that Lacan doesn’t fall into the trap that would consist of reifying the Other: for him the Other doesn’t exist,***** the partial object is not “[...] part of a

* J. Lacan, “Subversion du sujet et dialectique du désir” [“Subversion of the subject and dialectic of desire”], in *Écrits*, p. 814.

** *Ibid.*, p. 816.

*** *Ibid.*, p. 817.

**** *Ibid.*, p. 819.

***** *Ibid.*, p. 820.

total object that is the body,” it is partial in that it only “partially” represents “the function” that produces it.*

I think he has only gone halfway on the path to deterritorialization. His stopping point is the letter (whereas for Freud it was the number and the mythico-biological machine). Lacan finds his models in topology. So he tries to improve his “mirror stage,” identification with the single *trait*, etc. But the single trait is not a basic sign. The single trait is not sufficiently deterritorialized yet. It should be the *sign-point* of set theory, a never-ending axiomatization, that extends the deterritorialization process into math and science.²⁴ Behind the letter: not being, but the real, the cobbled-together real, the real of scientific objects.**

Lacan’s A is linguistic. He also says that it’s the mother and the site of the code.

— The father is reduced to the name of the father.

— The subject is a break between signifiers.

There was a linguistization of molar sets, a refusal of the usual geneticism (“castration cannot be reduced to development”*** [...]). Everything is reduced to structuralism on a linguistic model. It’s absolute, structural, linguistic alterity with no guarantees: the A (there is no Other of the Other). Relative alterity, for gender (“man serves as an intermediary for woman to become an Other for herself, as she is for him”).

— It’s imaginary, alienating, relative, etc., alterity.

In opposition to that:

— molecular alterity

— molar alterity.

* *Ibid.*, p. 817.

** I think math will go further still by theorizing algebras with: $2 + 1$; $2 + n$ internal binary operations... to be continued (= deterritorialization of logic).

*** J. Lacan, *Écrits*, p. 732 [“Pour un congrès sur la sexualité féminine” [“On Feminine Sexuality”]].

Molar alterity is regulated by the laws of anti-production: you have as a dominant model, man (the male sex). The problem is to initiate desiring machines into this dominant mode, this dominant plan, what Lacan calls phallogocentrism. Elementary machines can cry, “we want milk...” all they want, all they get in return is, “that is an error of infancy, *really* it’s: Mommy, but Mommy isn’t alone, there is also Daddy, and you can’t ask for everything, you have to explain...”

Let’s take another example: the big belly... is not a pregnant woman’s big belly, it’s my big belly connected since... Freud is going too fast when he says that little girls, like little boys, “*want to have made this new baby with their mother.*”^{*} That’s not the point. The belly that is getting bigger, she’s connected to it, it’s hers; on the contrary, she is fighting against molar sets that threaten her desiring hegemony.

Passive tendencies that enable a passage to the “*father-object...*”^{**} are connected to an acceptance of molar, bi-univocal, etc., imperialism. That’s the castration complex: accepting the molar, and discursive programming. Maybe it’s what Lacan is aiming for when he says that the A is the mother. Woman as mother-father beyond, as the territory of Oedipus.

But it’s also femalitude, *i.e.* the (molar) pervert model of the social division of labor—different from perverse molecular homosexuality. Actually, capitalist castration is the sanctioning of dominant powers in the prolongation of Leach’s local filiation pervert groups.²⁵

The sticking point for Freud in the *Analysis Terminable and Interminable*,²⁶ on the refusal to be a woman, the refusal of castration, is the resistance model of femalization: the machinic Eros has made a molar compromise with femalitude; no need to go all the way to the oedipal castration model that is too schizophrenizing. Better neuroticized in simili-passivity.

^{*} *La Vie sexuelle*, p. 151 [S. Freud, “Sur la sexualité féminine” [“On feminine sexuality”], in *La Vie sexuelle*, *op. cit.*].

^{**} *Ibid.*

The fact that surprises Freud in his article on female sexuality, and that suggests that a woman’s love for her husband is only an extension of her love for her mother, has the same origin: why program a connection to the phallus, why program the vagina, when programming the clitoris is as satisfying as programming a dependency on the mother machine. Molar imperialism requires the castration of the woman and then requires her adherence to the oedipal model.

Maternaloid homosexual femalitude isn’t enough, you have to go further and accept an oedipal condition of dependence: return—found a mythic return—to nature.

Because castration comes after Oedipus for girls, Freud says that it doesn’t have the same function in terms of the superego or sublimation. (“*The Oedipus complex is therefore among women the final result of a longer development; it is not destroyed but on the contrary created by the influence of castration; it escapes the strong hostile influences that have a destructive effect on it in men and is often not overcome by women at all. It’s also why the cultural consequences of its dissolution are minor and of a lesser importance. It is probably true that this difference in the reciprocal relation of the Oedipus complex and the castration complex is responsible for granting feminine nature its particular quality as social being.*”)^{*}

On every account women lose:

- if they are oedipal,
- if they are castrated → no consequences.

Where Freud gets stuck is where he realizes that something is wrong with his oedipal prototype. It’s not symmetrical:

- with boys castration comes after [the] Oedipus [complex]
- with girls [the] Oedipus [complex] can be a consequence of castration.

It’s precisely the molar social sanction that isn’t the same to anti-produce a boy or a girl: the sex of the one and the other has to accept molar phallogocentrism.

^{*} *Ibid.*, p. 143.

Miscellaneous Passages from Freud

In Marthe Robert, Volume 1²⁷

p. 113: Bernheim... "*confessed to me that all his great therapeutic successes with suggestion occurred in his hospital practice, never among his urban patients*" (= the third articulation as a site of transcurive causality).

p. 183: "*Wherever there is hierarchy and advancement, the pathway is open for desire that has to be repressed.*" (Transversality)

p. 147: Story of the nanny thief who brought Freud to church. Compare this to Freud's love for the Pope, his inhibition towards Rome, his fixation on Brücke²⁸ = bridge [*pont*]—pontiff [*pontife*] (p. 193). "*The master of Rome will be he who embraces his mother first.*" But back to the nanny, Freud says: "*True signification is the following: I represent it and the doctor's mother stands in for my mother.*"

The elements of the third articulation are crushed:

— The *nanny, Catholicism*

— *Thievery*

— *Six months in jail*

— *The doctor's wife*

— *The fees*

— *Bad treatment* (perverse medical guilt. Irma's injection).*

It has all turned to Mommy-ego. Only a transcurive analytic reading (historical analysis) can account for what's going on.

* Cf. *Lettre à Fliess*, PUF, p. 155 ["L'injection faite à Irma" is a dream from the night of July 23 to July 24, 1897, that Freud interprets in *The Interpretation of Dreams*].

— For the boy it means recognizing that Mommy is dominated by Daddy and that maybe I'm just a sub-Daddy (*cf.* primitive societies where the classificatory term defining kinship is applicable only after the father, or uncle, or grandfather, I don't remember which, has passed away).

— For the girl: you will never be a dominant sub-Daddy (first repressive moment). You will have to renounce power, not provisionally, but definitively: behind the *mother* there is the *father* and behind the father there is the *woman*.

The woman is the matrix of the oedipal triangle.

If she is mannish, she wants "*to be a man in spite of it all.*"* Phallogentric molarity leads her to fantasize that her *mother* didn't give her enough milk for her to grow a penis.**

In capitalism, phallogentric molarity for women and femalizing molarity for men are complementary: they end up pushing women back into nature and men into culture.

Malitude is a molar system connected to Oedipus, to the anal object of the heights: it's a process for "tangentializing" desire, for reducing remainders to a familial jumble made for consumption, and for the flowed and deterritorialized remainder to short-circuit production, distribution and closed circuit consumption.

* *Ibid.*, p. 143.

** *Ibid.*, p. 147.

Example of Freud's passage beyond the letter... Deterritorialization going all the way to the number (no linguistization):

In *The Pyschopathology of Everyday Life*, Petite bibliothèque Payot, p. 260:

Analysis of the 2,467 mistakes in the *Traumdeutung*:

— comes of age at 24

— It was in 1880

— 19 years ago

— “Take my age and add 24 to it: $43 + 24 = 57$ ”!

— + the Emperor, etc., etc.

It's worthy of Raymond Roussel! Amazing! It's mad constructivism, an amazing transduction.

Of the Narcissistic Machine

Ineluctability of the intrusion of the image of the ego, the double. Only this machine can make it possible to overcome dehiscence, prematuration... The “man machine.”

A grimacing face. Who is talking about the commander like a machine?

That is the impulse behind Cocteau's “infernal machine”* in regard to Oedipus.**

* In Cocteau, also the theme of the: “mirror and memory.” The double articulation starts with the *mirror machine*. Redundancy of images, primacy of visuality, dressed, clownish repetition (Spitz's traits [psychoanalyst born in Vienna in 1887 and dead in the United States in 1974; his *oeuvre* is centered around babies' objectal relations and the genesis of these]), misleading representation of the image, mirage-theater. *The narcissistic machine has as a function of breaking, deterritorializing polyvocal signs* (resulting in: bivocality against a backdrop of equivocality = Frege's identity and discernability, in *Fondements*, p. 170 [Gottlob Frege, German mathematician (1848-1925), founder of modern logic or mathematical logic; his major work, which Guattari is referring to here, is *Fondements de l'arithmétique* (1884), Paris, Seuil, 1970].

** *R. Dreyfus' Introduction to Oedipus Rex in the Pléiade edition*: Destiny as a machine. Perverse fascination with machinery: everybody knows what's going to happen: capital punishment. Closed horizon. 1. Laios and Jocasta wanted to kill their accursed child. 2. Oedipus did everything he could to flee from all the sites where he could make the prophecy real. 3. He wants to know and can't see (“Blindness [...] ahead of time”—cf. the note in the Pléiade edition, p. 630. Does [*illegible*] have anything to do with detached territoriality?). 4. He isn't killed—that's not allowed. Perverse masochism of the Greek Oedipus. So no abolition: but repetition, re-inscription of the death drive. What's left is the jouissance of repetition, exorcism, conjunction, and masturbation, signs... for the audience.

The body without organs is a blind, ineluctable recourse to machinism.

The main strength of ritual is the *machinic effect* of this constraint of having recourse to such machinery.

As an extension to all that: human clusters hang, as well as they can, onto the industrial machine: “finding a place for yourself = finding a place, a ‘job’...”²⁹

Where the machine was monumental in classical despotism, it is differentiated *ad infinitum* in the body without organs of economic power (the Power of producing, Power to the nth degree).

History to be rewritten = “from Power (Authority) [*Pouvoir*] to Power (Potential) [*Puissance*]” and: “from Power (Potential) [*Puissance*] to... impotence [*impuissance*].”

The first identification (in the name of the father, if I’m not mistaken) has nothing to do with the second articulation. Unless the proper noun is a *witness* to something “over and beyond the signifying order” if you want to catch up with Lacan... by the tail [*sic*] [*rattraper Lacan... par les cheveux!*!] The first identification with the “single trait” happens, not to a *distinctive trait*, but to all the 6.4.2. stuff!³⁰

We have to elevate notions of “hodgepodge” [*bric et broc*], “stuff” [*bataclan*], thingies and machines [*des trucs et des machines*] to the status of regulating concepts...

“That thingy there, I hang it onto myself so I can function; *it’s mine.*”

Next thing you know, it’s battery-operated artificial hearts! But machines to make you function, and trigger desire “anyway” are already old news: it’s the *repressed representative* side of the oedipal machine. Introjection of the “machine to make the guy work”! The end of oedipal migration. Oedipus is... genetically coded.

Some of the last lines in Oedipus Rex.

“*And if I could shut up the sources of hearing in my ears, I wouldn’t hesitate to close myself up in my poor body, even if it is*

blind and deaf, because it is sweet to remain a stranger to the knowledge of one’s own misery.”*

Oedipus as an ideal body without organs, as beyond fragmentation (mutilated foot).

Of the narcissistic machine

I have the feeling of always wandering around, kind of alone, irresponsibly, while you’re sweating over capitalism. How could I possibly help you?

Lacan, in *Kant with Sade*:** “[...] *denounce the exorbitance of the role conferred, at the moment of reciprocity, in, especially subjective, structures, that reject it inherently.*” “*Reciprocity, the reversible relation of setting oneself up in a straight line to unite two subjects that, by virtue of their ‘reciprocal’ positions, hold this relation to be equivalent... has a hard time placing itself as the logical moment of the subject coming through in its relation to the signifier, and even less as a stage of development, considered or not as psychic (where a child always has a good back for pedagogically intended whippings).*”

Distinction between “reciprocity” and “returning the favor.”

“[...] *The bipolarity that moral law sets up for itself is nothing more than the re-founding of the subject that excises from itself all intervention on the part of the signifier: especially from the subject of enunciation to the subject of the statement.*”***

Lacan refers to the universal character of Kantian duty as “parody.” And to the “deposit,” remainder, residue, and the “a” of desire. *The noumenon is incarnated in the Sadian object.*

Priéto says that: what differentiates a class of objects from a class of instruments is “*the perfect equivalence of all its members in the face of a fact that, at the moment of delimiting the class in question, could not be considered a potential element of this class, a*

* Aeschylus-Sophocles, *Pléiade*, p. 705 [ll. 1385–1389].

** *Écrits*, pp. 769–770.

*** *Écrits*, p. 770.

fact, therefore, situated outside the discursive universe to which the class belongs.”*31

Radical opposition between two radically different series:

— an instrument, an operation

— “something that is not an operation.”

“A class always leads to bi-universal relations.”

It seems to me that with Lacan, the “subject of enunciation” continues to depend on the “subject of the statement.” It’s “one more,” the supplementary turn operated by a signifying topology. So the two subjects are flipsides of *the same subjective coin* that we could call split.

So this is how the “narcissistic machine” absorbs and *masks* the operation of double articulation. It’s all in the apparent movement, the signifier. That’s where this big idiot Priéto is original.

The problem we’re posing—if I’m not mistaken—is how to avoid dualism,** and still not fall into total idealism. “Pan-signification/signifikantization,” dominating all kinds of reality “residues” from on high, crushing all the planes that claim to escape the signifier’s imperialism. Ultimately: a new breed of humanists—two-faced-humanists.

I would add to the mix if you don’t disagree:

The “subject of enunciation” on the side of the displaced represented.

The “subject of the statement” on the side of repressive representation.

This leaves room for something that, while not a part of the “subject,” is on the side of the “repressed representative”: the Freudian unconscious—always in a filiation with machinic breaks that, *in the order of the real, escape signifying imperialism.*

* L. Priéto, *Message et signaux* [Paris, PUF, 1966, p. 3].

** Machine-structure dualism is the dualism of the “displaced-represented,” and the structuring of illusion, the quasi-causal subject of the socius, that has to be accounted for with repressed machinic power and the repressive representation of the double articulation.

Neither a “subject” of history nor a “subject” of science, but something that *orchestrates* multivocal, non-linearized codes... In the sense of Priéto, who refers to “*a sort of history different from natural history,*” coming from the very special instruments that are signals: “*The instruments that we call ‘signals.’*”*

The fundamental break does not signify “*at the heart of the signifier*” (“*a signifier that represents a signifier for another signifier*”...). But, as Priéto, Leroi-Gourhan, etc., say, it is necessary for man *to have recourse to instruments*, out of a necessity to “instrument” himself from his own limbs and organs (= narcissistic machine: the “body itself” [*corps propre*]) as surface of representation; the body without organs as instrument). In these conditions, the “splitting” of the ego (the slit, the split [*la fente, la refente*], etc.) has to refer to desiring production—as *material production*. The first machine, the original machine, is the narcissistic machine (“human” horizon of desiring machinic connections): “instrumenting” yourself, from a *representation* of yourself—repressive of desiring machines—, and, through that—anti-productive of the displaced represented—of the clan, the person, humanity, non-bestiality, non-barbarity, etc. (The devil being a human-animal mixture that appears at the very moment dualism “takes over.”)

Devil and mirror,

Dia-bolos, originally separate,

Id. Sym-bolos.

The subject of enunciation follows Oedipus’ migration: from a *particular group’s general law*,** he becomes, with despotism, the *artificial*—instrumented—*particularization of general humanity*, as opposed to barbarity.

The subject of the statement first establishes an alliance with local filiation pervert groups, then deals with dualistic imperialism, as a game of the signifier [*jeu du signifiant*] and symbolic incest. During which time the displaced represented’s filiations tear and deepen, and

* L. Priéto, *Message et signaux*, [*op. cit.*, p. 5].

** Local filiation group.

dissociate themselves, as the organic dehiscence instrumented by the narcissistic machine worsens and then, all the other tools and machines as well: the group is decoded for the benefit of abstract people and organs. It's a politics of flow, and shit, tangential to absolute decoding; a bit more and you arrive at death... (= the infinitive of decoding)

Shit,

the image of the body itself,

Oedipus,

... are the three fascination-producing thresholds of the diabolico-narcissistic machine.

— “A bit more’ and you’re in the schize!”

— “May this ‘a bit more’ always be on the horizon of our desire!”

The Μηφὺναι, not to be from *Oedipus at Colonus* either.*

The image of the body,

Oedipus,

shit,

binarized phonic flow,

total milk,

... become, after migration, instruments of the Imperialistic machine—and not Lacan’s residual “a”—, when they are associated with a form of regulation centered on the Despot. They become the instruments of capitalism when their regulation is operated by the double articulation machine thrown into the deterritorialization process (= Cocteau’s “infernal machine”). Role of “double transaction” noted by Dobb** in the first capitalist accumulation. The increase of gold flow in the 16th century does not alone account for everything. We have:

— on the one hand, property belonging to the working population

— on the other, property transfer.***

* Line 1.125. Cited by Lacan, *Écrits*, p. 779.

** M. Dobb, p. 192 [*Études sur le développement du capitalisme*, Paris, Maspero, 1978; Cf. *L'Anti-Oedipe*, p. 260 [*Anti-Oedipus*, p. 225].

*** *Ibid.*, p. 190.

There was an increase in value *after* the accumulation phase: investment in industrial machines created an increase by code surplus value. *It only seems that there is an equality of value and flow in exchange.* Actually, productive codes are different, the dice are loaded. The condition is anti-production being upset (= capitalist segmentarity), and caste regulation stopping to function (= chaos of the 1640 revolution)—detachment, class autonomy.

“[...] *Capitalism as a mode of production could be fully developed only once the disintegration of the feudal system had reached a sufficiently advanced stage.*”*

In other words, it’s the decoded (monetary, militarily powerful, for more or less uncontrolled gangs, etc.) signifiers that orchestrate code surplus value.

The most deterritorialized flows “*go after the dirty money,*” and traditional instruments become relatively unproductive.

Under these conditions, the tribal or imperial “unit” of repressive representation has lost its clout. “Representation” was a sort of ritual theater, and became the re-presentation of pure bi-univocal decoded flow correspondence—the double articulation machine takes over all other powers [authorities] (<-> powers [potentialities])—in spite of, with, or against them.

Repressed representatives become *dissociated* in relation to decoded flow instead of *fragmented* in relation to classical or imperial units.

Under these conditions, they are not *subjected* to traditional alliances.

They “dig” their own alliances. Ultimately, they become allied to processes (“powers,” code potentialities) of “nature”; they become allied to different scientific fields that are not structured on the model of bivocality or linearity (physics, chemistry, etc.).

This leads to the need to liquidate “signification” and take mathematical linearity to the extreme. Take it to a point of absurdity:

* *Ibid.*, p. 193.

axiomatization no longer linearizable (*id.* for axiomatic linguistics). The body fragmented, eyes instrumentalized, phonic flows diachronized, shit quantified in support of abstract flow, the milk of human “communication” connected directly onto articulations characteristic of the object of the sciences (biologization, chemistrization, etc.).

It’s a passage from the *industrial* to the *scientific revolution* that the Czechs whose book I lent you describes.

From machines to scientific automation.

You pass through the wall of the signifier essentially through science (chain, arborescence, network, etc., deterritorialization and multilinearity).

But the signifier, like shit, Oedipus, milk, the body itself, the ego, is still the fascination-producing surface of the narcissistic machine (that anti-produces its enunciation there). The vertigo of abolition is affirmed as syntagmatic neurosis correlative to paradigmatic perversion.

12

Of Schizo-Analysis

The project of “schizophrenizing” neurosis is not random: in clinical practice, there is no real neurosis that is not paired with some form of psychosis.*

In clinical practice, the whole family, the medical establishment (corps) (body without organs of the medical corps) are mobilized to “neurotize” a craziness candidate. This is the huge anti-productive machine of the “so therefore” [*c’est donc*]:

— “You know very well that what you’re feeling, is... What it is, is...”

This is the emotion of the very first thermometer up the ass! At the same time as you’re playing Mommy and Daddy, you’re playing doctor. The medical “so therefore” is embodied in bi-univocalizing psychic causality.

— “You have *problems*.”

— “Interesting problems... that *we* can *say* something about...”

It’s not easy to avoid this kind of perversion!

Anyway, it seems to me that it’s *much easier to help a schizophrenic patient than a neurotic one*. Easy, on the condition that you work at it full time. You have to mobilize all the resources available in terms of deterritorialized third articulations. If you immerse schizos full time in the police-like environment produced by nurses and hospital institutions, you end up, obviously, with the kind of description of

* But we also have to take into account the (obvious) fact that the idea of neurosis is tacked onto all kinds of pretty random stuff.

schizophrenia that we are very accustomed to: *i.e.* a bi-univocalized neurotic description: dissociation, autism, etc.³² Strangely, if schizo-analysis is offering to schizophrenize neurosis, it still blames psychiatry for neuroticizing psychosis.

Example of the means employed to attempt to polyvocalize the hospital environment. At La Borde,³³ there are all sorts of families artificially termed depending on who is speaking: “basic therapeutic communities,” “care giving units.”* Without changing anything to the current functional structure of the already very complexified clinic, and to avoid as much as possible the toxic effects of hierarchy, etc., we have tried to set something up to capture patients’ and staff members’ imaginations, to redirect doctor-patient relation investments in overdetermined familio-oedipal perversions. On a volunteer basis, groups of {2 monitors and 7 ± 1 patients} are constituted: everything that relates to them is referred to this *artificial family*; a medical prescription, a decision regarding a leave, a scheduling problem, a disciplinary problem, etc. *Counselors don’t need to deal with the rest of the structure at all anymore except through their B. T. C.*

What we’re trying to do, and it may be futile, is to upset the caste imaginary that marks these patients, nurses and doctors (not to mention all the numerous sub-castes!).

It’s easy to “treat” schizos this way, *i.e.* first schizophrenize the nurses and deploy a common surface of representation for what before was only expressed as a *death drive*: symptomatic writing, conversion, oh how bi-univocalizing catatonia, etc. Instead of a representative of solitary representation, *i.e.* the production of a death drive, you have the production of some group drive—group Eros. But for a singular—transversalized—group.

The symptom is a sign caught between two contradictory systems:
— irreducible desiring polyvocality
— the desire to communicate in a context of bi-univocalizing systems.

* Jean Oury doesn’t want to have anything to do with the term “therapeutic community.”

The death drive is manifested from bi-univocality on the part of the social witness and the patient himself. It’s an expression of refusal, and a blocking of polyvocality: the schizo, with his breaks full on, gives himself up to his solitary desiring perversion (secret language games, delirium, etc.). His struggle against bi-univocality finds its expression in his symptoms. (Like “primitives” in ethnologized societies that resist the intrusion of bi-univocality: writing, techniques.)

Neurotic symptoms are on the side of bi-univocality. They are converted into communication with the other, but polyvocality pulls them by the feet. They squint in the direction of polyvocal desire. They can’t stay put in oedipal bi-univocality. The symptom is the expression of the social drive’s perilous struggle—Eros against the power of a repressed Evil.

Ultimately, the separation of the drives provides a diffraction effect on the language surface in its constitution or not of an *other* subjectivity.

The other, for the paranoiac in the bush, was cosmic.

The eighteenth-century machine man’s other (Matter, etc.) was the counterpart, the unit corporealized. You are *your* body (it is your “own”).

The other for industrial society was what was connected to the end of every organ. Machine = seeing what there is to see, producing, reproducing...

Schizophrenics are at the end of the chain, this is subjectivity tendentially inherent to... cybernetic society.

Schizo-analysis makes you go all the way back up the chain.

If psychoanalysis, from or through the artificial invention of unconsciousness, ends up, in turn, making the subject go back to the personal-individual by sticking pieces back onto the ego (against a backdrop of oedipal triangulation), schizo-analysis skips the oedipal stage and constitutes artificial social-machine surfaces that “restore” the possibility of collective paranoia: Dali’s paranoid knowledge, revolution, etc.

The point is not to put the schizo candidate back into *his* body, but to produce an *other* subjectivity. The other produced this

way is not the linguistic “Other” but the technical other, the revolutionary alterity of the Third World, the woman, the pervert, the Katangian, the druggie, etc.³⁴

The case of R. A., my first schizo, took up at least four to five hours a day. It took over everything. Including my friends and even my girlfriends. Likening him in spite of myself to my favorite author, I made him copy out *The Castle*. He even got into dressing up quite amazingly like Kafka himself. Magico-machinic technique of the tape recorder (less common back then). He listened to his *own voice*; in other words, mirror stage at the level of the voice, deterritorialized mirror stage. It’s as if we had reconstituted him little by little in the style of [President Schreber’s] “6-4-2.”

Lacan, fascinated by this endeavor, also ended up vampirizing him. (Now he’s “doing” well. He went to Israel hoping to do something for the Arabs. This case, which was really serious at first, wasn’t serious at all in retrospect, and never had been schizophrenic for [*illegible*] that I had to report to. What! Schizophrenia among young people is... nothing and everything at the same time. I think that “juvenile crises” flirt with psychosis. We can’t get all worked up about it!)

I’m sure a “consultation” is insufficient! It’s the whole circle of singularities that has to be re-artificialized. That’s why we can only treat these cases in “compact,” “transversalized” groups. A group has the schizos it deserves! (Except the modern family,* which isn’t relevant as a unit.) For example, it’s the infatuated idiocies of the surrealist group that “*produced*” Artaud. (Although, what often surprises me, is the fact that really serious schizos are often quite resilient to being in the military service!)

Okay, for neurosis it’s different, we’re dealing with familial pathos and medical ethos. Listening to someone’s plight: “I have problems.” “I feel...”

* The return of grandpa, grandma and Pankow and co., the “third group,” is an attempt to deploy an alternate myth to that of Oedipus. A myth just a little bit more polyvocal. But it’s still brainwashing.

The social-familial *conjunctive* tissue defends itself against all threats of union-disjunction.

The familial abbreviation—the famous “name of the father”—is a device [*truc*] to block the oscillation between desiring connection and disjunctive reunion. The oedipal conjunction is an inter-section: the planes are broken. *The second internal binary operation in this intersection is castration*: it’s the break of the break; it’s *desire for the abolition of desire* that catches itself on the [*illegible*] of familial signifiers.

A pervert can take pleasure [*jouir*] in a metonymy: a shoe, a ribbon, a butterfly, a little girl...

The normal oedipal-pervert, though, takes pleasure in [*jouit*] the “mommy-daddy-me” conglomerate. The “little family.” These conglomerates overdetermine all other jouissance (imperialism of the significative conjunction).

Making love for mommy-daddy.

Making politics for mommy-daddy.

Everything has to go through this second internal-binary operation: taking pleasure in taking pleasure [*jouir de jouir*]. And so a field of exclusion is delimited. *Outside the territoriality of this intersection there is: the remainder, the waste—the refuge of the taking pleasure in [*jouir des*] non-castrated desiring machines.*

What does classical analysis do in this situation: it plays the card of intersection; the analyst interprets all the possible roles in the oedipal triangle. For the sake of the neurotic’s misery, the terms of the triangle still have traces of residual polyvocality: there is never access to the pure perverted jouissance of oedipal geneticism. The hysteric wants to attain it from the outside; the obsessive wants to seize it from the inside. The analyst, first, deterritorializes the Oedipus and, second, reconstitutes it, invents and re-invents it over and over again!

Freud says this explicitly: he replaces neurosis with transfer neurosis. So a certain symptomatic lifting [*levée*] can be obtained with the assumption of a more and more twisted and reactionary Oedipus. It’s the work of desiring anti-production. It’s the work

that the Church used to do successfully on a massive scale but that it is powerless in doing on the scale of today's technocratic society.

With classical analysis it's double or nothing on the (\cap) intersection.

With schizo-analysis it's the failure, the elimination of the intersection or its *inclusion in a general field of desire—the union of desiring connections* (\cup) .

In the first case it's the: reduction of the $(3/n)$ triangle tending towards abolition.

In the other: a $(3 + n)$ operation that tends towards infinity.

In the case of classical analysis, we have: two internal binary operations:

- desire
- castration.

In schizo-analysis: n internal binary operations.* *As many operations as connected signifying areas:*

- socius
- cultural
- political
- artistic
- scientific, etc., etc.

... organized by the most deterritorialized signifiers: for any situation an author, a god, a military leader, a revolution, a technique, etc.

With classical analysis, the plane of reference is mythical: desire's impossible closure back onto the simulacrum of abolition: the father never dies (Lacan notes: the Hegelian Master and slave are always confronting their imaginary deaths).

With schizo-analysis, it's always about a *new* real break [*coupe*]. It's always reactualizing the break [*coupure*].

We're dealing with real pleasure-taking [*jouir*] that doesn't exist

* Does this kind of algebra even exist?

in "nature"—a pity!—but artifice. It's always the same formula: the real is the artificial—and not (as Lacan says) the impossible.

So schizo-analysis is making *conjunctions* (the individual, etc.) produced by bourgeois and capitalist subjectivity and *the polyvalentized, real, broken and re-broken* [coupé et recoupé] *field of singular and historic chains* correspond: *real disjunctive synthesis*.

("Re-breaking" ["*re-coupure*"] occurs only in deterritorialized artifice.)

So no more silent, perverse listening on the part of the analyst Sage: infinitive sadomasochistic rapport to castration and impotence. *The schizo-analyst* talks when he has something to say!* If he has nothing to say, *he is not an analyst*, imagine that!

No more caricature of Abolition for the analyst to pretend to incarnate!

No more perverse transfer: transfer is the enemy as long as Oedipus is incarnated through it in one person such as the God composed of three parts: the Father, Son and Holy Ghost!

The classic transfer operation presupposes castration: alternate territoriality; the *human* and *well-meaning* surface of the analyst's person picks up the exploded debris of the person subjected to capitalist flows. On the one hand, you affirm the legitimacy of castration-intersection, and on the other, you offer yourself up as a (medical-analytic) body without organs, a cavity [*vacuole*] (as unitary prototype and normalized subjectivity), to re-stick broken pieces of porcelain back together again!

No: castration-intersection is no more legitimate than someone who saves being erected into a savior!

No conjunction at the level of the ego—the narcissistic machine's mirror; no conjunction either at the level of the bi-univocalizing machine of dual analysis. No screen [*écran*]: let desire connect itself onto all the real [*illegible*] chains that it encounters (code surplus value). And if any *feed-back* happens with real

* Which can be a group, an institution, etc.

polyvocality, you can be sure it won't go crazy: revolutionaries don't "go crazy" any more than do mathematicians.*

Instead of mimicking the absolute in catatonic *unarity*, the desiring madness candidate produces the unity of a revolutionary or other scientific field for the sake of the desiring chains' disjunctive *synthesis*. In the end, contemporary classical analysts also mimic unarity. Their silence draped in dignity, their impotence erected into omnipotence are a sort of hyper socialized catatonia, not unlike a drug that gives no intoxication, schizophrenia that has no asylum... It's what grants the character all its authority in today's society! But they get reconnected in the imaginary realm, in myth... not the real polyvocality of machinic connections!

I have apparently said much ill of neurosis, but we have to understand... it's all drama!

What bothers neurotics is that they can't quite manage to be "like everybody else": they are *almost* like everybody else but a certain polyvocalizing madness threatens them quietly.

The neurotic is a poor guy who works** for the family, the nation and for bi-univocality. But on one level or another, all neurotics are potential psychotics. It's their terrible value and quality. It's how they fuck things up.

It goes like this:

Neurotics stay fixated onto a so-called "maternal" or infantile polyvocal backdrop. They don't quite manage totally to swallow oedipal castration. And that's why they piss everyone off! (Because it threatens people directly.) What does polyvocality have to do with them in this business [*bizness*]:

When the "pure" schizo writes with a bit of death drive it's that in the depths of his solitude, he is attempting to address the other socius. But neurotics are never completely alone. They always have access to two kinds of writing:

— one for polyvocal desire "solitarized" through suppression

* Return to group paranoia but on a set [*ensemble*] deterritorialized to the maximum.

** Like a scab, an informer.

— one for the bi-univocal call for help.

That's the famous intermixture of drives.

Schizo-analysis tends to make the neurotic break his moorings and, as far as I'm concerned, get him re-connected *beyond the perverse familial* [*illegible*] (a real chain connection), sometimes with a brutality you can't imagine.

"Don't get me wrong—I'm not your father, or your mother... fuck off!"

If you like, implicitly, I'm revisiting your own formula: "I'm only interested in people who are producing something."

No help for the conjunction and abbreviation of filiations with the name of the father. And if it's true that all desiring connection is revolutionary and subversive... then analysis opens up onto another world. (Another "universe," in the mathematical sense of "universe.")

Short sequence: a woman-doctor is annoying me telling me her life story in great and gory detail: it's like a novel!

I'm bored, so I get a book and read it under her nose...

Next session, she's flabbergasted: "It's true, it's stupid, I talk... like a book..." And she tells me that for her, the character of Céline as a doctor in Satrouville was instrumental for her medical vocation at first, that *Death on credit* and *Journey to the end of the night*, if I'm remembering this correctly, was a key book for her.

Okay, I'm interested—now we can talk! I can get something out of this for my own (perverse) pleasure. Incidentally, I find* *no pleasure in exacting money* from these people, unlike some analysts I know.

* So far!

Of a Machinic Interpretation of Lacan's "a"

In my letter dated 05/16/1970, I was working with the idea that the "sign is the essence of sexuality."³⁵ But only on the condition that it's a sign deterritorializable beyond the letter, or archaically reterritorializable in images, icons, symptoms, etc. (Fascism, hysteria, etc.) Lacan flattened everything by choosing to work with really bad linguistics (Saussuro-Jakobsonian, when in 1946 Hjelmslev was already much more interesting, and mentioned only once in the *Écrits*). Lacan's "a" is not the "cause of desire" as he says again and again, but the *representation* of desire; it's the famous: "instance of the letter," revisited of course by Leclaire and co.

Let's revisit Lacan's formula for fantasy: $\$ \Delta a$. Our machinic interpretation of the *objet "a"* shifts the perspective. What is articulated at the representation of desire, the letter of desire, is, indeed, a barred subject, a broken subject, alienated, fantasization-prone [*fantasmatisateur*]. The bi-univocality of representation, linear encoding, the imperialism of the dominant letter, writing onto the polyvocal, are such that the subject of enunciation is alienated from the statement (the performative is connected to the constative.* Metalanguages and languages of connotation are alienated from Hjelmslev's connotation languages). For example, the factory supervisor or the judge says: "I understand, but *in my position*, I have to..." In his position... in the *text of the dominant laws and regulations*, as the subject of dominant statements. The subject of

* Cf. Austin, *Quand dire c'est faire* [*How To Do Things with Words*] [Paris, Seuil, 1970].

enunciation—the man speaking in flesh and bones—stripped down to the subject of legal statements.

So Lacan's formula has to be understood as follows: $\$$ has to be divided into: the subject of the statement and the subject of enunciation. There is no broken, castrated subject. There are series that produce different subjectivities:

- the subject of my ass
- the subject of my "internal regulations," etc.

These subjectivities are stuck together to form a truly disgusting gum to replace desiring machines. They molarize the desiring machines, and represent them. Collective agents of enunciation can avoid this impasse because they aren't going from a tangential reduction to 2 terms, they "transcursivize" things into "n" terms. On the one hand, because the deterritorialization of their transcur-sion connects them onto *real transductions*, and on the other because they don't need machines for their representation in the same way anymore = ass, mouth, eye, etc. They liberate them like you fire a housekeeper, or like the Indian tribes that were enslaved, in Venezuela, who made rubber until the capitalists fucked off and they were left to fend for themselves.

No need for these things to represent: technical machines do it better! "We're returning your organs to you, you can do what you want with them! Why don't you get high on them..."

Technical machines liberate the potential schizo use of desiring machines. Group fantasy in the audio-visual realm is produced from Hertzian waves, not shit or milk flows. You don't need repressive or phallic castration to overcome the separation of planes.*

What I find amazing, in Hjelmslev, is his hatred of substance, pure flow, the pure amorphous continuum. It's as if the heights of the full body without organs ideal had come crashing down into the [*illegible*]!

* But the audio-visual superego is dangerous because it's perverse; so you have to oedipalize it.

For him, it doesn't matter, in terms of expression, whether you're dealing with a phonic flow, a flow of letters, or a gestural flow, etc.* It's a question of correlating figures of expression and figures of content. The sign is unitary whatever degree of deterritorialization or archaizing molarization its support structure grants. With a figure system applied to content you have, in short, *incorporation* into glossematic theoretical *signification* machines and *the expulsion of meaning*.**

Martinet is a real idiot to blame Hjelmslev for losing his "linguistic identity." It's precisely the ambivalent nature of the sign—simultaneously a figure, and the designation of something, representation and representative—that constitutes it as a desiring machine, and allows it to produce code surplus value from figure flows...***

Figures dividing up the meaning continuum is what seems to me to open up the possibility of mapping out our famous infinitives. It's as if there were infinitive "phonemes" dividing up the Aïon of meaning. But these infinitive phonemes are *just as much* hysterical symptoms as speech, letter, gestural event or technical machine... There is a subject of desire on every floor.

If subjects are divided up between multiple structural planes: individual, family, work, it's the result of castrating-suppression molarization (*nachträglich*).³⁶ If there are any phonemes, and any infinitives divided up and in small numbers, it's the consequence of anti-production: it's flow coming down onto the body without organs, the reduction of code surplus value to flow surplus value.

* Cf. Martinet-Paulet, p. 29: "[...] in both cases form is projected onto substance like a shadow is projected onto a continuous surface. All things considered, a sign is that of the substance of content and the substance of expression. A word sign therefore refers to a unit resulting from the signifying function and includes the form of the content and the form of the expression."

[A. Martinet, *Au sujet des fondements de la théorie linguistique de Louis Hjelmslev* (1946)]

** *Ibid.*, p. 31.

*** Cf. the game of the expulsion [*renvoi*] of meaning that you describe with Alice in *Logic of Sense*.

Revolutionary—schizo—deterritorialization restores the unity—what Hjelmslev calls the "solidarity"*—of content and expression; it horizons [*horizonne*] the body without organs, that ceases to lend itself to the reactionary, archaizing operations of the artificial reterritorialization of the Oedipus and capital.

Deterritorialization is the passage of figures from content to the real. There is no substance of the real but a transduction of the real that entails a transcurSION of metalanguages (third articulation).

Discursivity is resistance that breaks the *praxis* of its own hold on transduction, captures it in production, etc.**

Strangely, what Freud blames schizophrenics for, their investment in words instead of objects, is totally mistaken: it's normality that invests in discursions instead of trans-cursions.

Schizos herald the potential recasting of power signs.

Annex:

A schizo tells me:

... I don't like singing things that annoy me

... when I was on my way here I was singing "*Auprès de ma blonde*" ["By my girl!"]³⁷

... but, really, I don't give a shit about blondes/girlfriends!

... maybe there are more blondes/girlfriends among whores

... but they're not real blondes/girlfriends.

In these conditions, mommy-daddy, the ego, love, are obviously not on the same wavelength anymore. Other power signs, another analysis of this stuff, transcurSION rich in a totally new way, maybe another love, other values; I'm thinking of *Blow Up*.³⁸

* *Ibid.*, p. 28. [Solidarity is the fact of recognizing that, even in linguistics, "a totality is not made of objects but dependencies, and it is not its substance but the internal and external relations that exist scientifically." (Hjelmslev, *Prolegomènes à une théorie du langage*, Paris, Minuit, 1968, p. 37.)]

** Break = production-representation.

Concerning a phrase of Lacan's and schizo-analysis³⁹

Before we started this I was working on the idea of dividing Lacan's *objet "a"* into different planes:

- the *objet "a"* of individual fantasy,
- the transitional object of transitional fantasy (different from Winnicott's)⁴⁰
- the institutional object of group fantasy.

Transitional fantasy was connected to subject-groups and group fantasy to subjected-groups.

But this classification doesn't hold anymore. Desiring machines are everywhere, including in group fantasy that unsticks death drives, through the reification of the full body without organs.

The idea of the institutional object could be worth keeping because it describes a certain state of the: deterritorialization-reterritorialization pair archaistized [*archaïstisée*] in (antiproduction).

Institutional objects are objects of the third articulation, schizo objects par excellence, investment, says Freud, in words instead of things; planes where men and women are so perverted that nobody cares!

Transitional objects—but we should find another word to avoid confusion with Winnicott—are the objects of the deterritorialization process. Schizo-revolutionary objects (institutional objects were schizo-clinical).

With institutional-schizo-clinical objects, there is a third articulation, as re-corps(e)ification, delirium, etc. The body without organs of anti-production—archaizing molarization.

With "transitional" objects there are: 4, 5, "n" transcurive articulations, polyvocality, and the transduction of texts onto the real (a logic with 3 + n internal binary operations).

The infinitive gives way to the process of infinitivation.

Substance becomes flow (Hjemslev). In treatment, all lines intersect. The analyst isn't the third party anymore (f.b.w/o.o. [full body without organs]). Instead, the *collective assemblage of enunciation* tends to be constituted from the analytic process,

which is substituted for oedipal and individual molarity.* *Interpretation comes from the deterritorialized real.* Interpretation is revolutionary, deterritorializing and artificial.

There is no more A (Other without appeal) as an endpoint to treatment, as the "impossible real" of desire, but "n" directions for transcurivity.

Analyst = militant and vice versa. Myth is not a reference anymore but, rather, a transitional fantasy. *I.e.* this is the same use of myth as in the very early Freud: the... "hmm, that there, it makes me think of the myth of Oedipus."**

Why not! At every step, analysts have the right (and the duty) to transcript [*transcriber*] myth and personal memories; they are a bee and the analyzed is an orchid, or vice versa!

But we can't make too much of a big deal out of this. It should remain *transitional, transferential, an event*, and not close anything up. It shouldn't be brought into the service of the *socius*. We have to go back to the general idea of the "neurotic's individual*** myth"...

Anyway, they're hanging onto something. But what? You? Your coattails? Are they buying you? Shit! Let them hang onto some transitional fantasy, a theater of deterritorialized events... and that's all! For the rest, let them connect themselves onto whatever deterritorialized transductions they can get a hold of, here and there...

THE END.

* Cf. AQ's voluminous letters with their innumerable references to this kind of group and that kind of group [Anne Querrien, member of CERFI and co-founder of the journal *Recherches*].

** Letter to Fliess, October 30, 1897.

*** Pre-structuralist. Cf. Lacan's unpublished text, "Poésie et vérité, le mythe individuel..." ["Poetry and truth, individual myth"].

III. Militant Incidences

On the Question of “Primordial Bureaucratic States”¹

Since you have asked me to elaborate on my thoughts about stylites and other dendrites, I will take a stab at laying out some of the connections here. Mystics—Coptics, Syrians and other, express their desire to return to the roots, the roots of the primordial Empire: the Ur-State (there is a wordplay like this in the book by Lacarrière).² In their own way, they’re championing the Asiatic State. The Egyptians and the sons of Trojan warriors never could take being fucked with and eliminated by barbarians and pirates like the Greeks, Alexander’s men, the Romans... (sort of Yankee upstarts!). At the bottom of their hearts, lay buried an... old fascistic foundation that could be reborn with the monophysicist and other versions of Christianity from before their adoption by the Roman Empire.

“The celestial Empire will come crashing down over your head! The advent of a celestial Jerusalem heralds the end of the world...” Everything on this Earth, everything made of flesh, is shit, and should be treated as such. Paranoid withdrawal, return to the roots of naturing nature, total dissent on the part of the order of ambient significations.

Only, the object of this Fascism is the piece of bread that you refuse to eat, the sleep you reject, the words you repress, the other you avoid, movements you forbid yourself...

(Note that there doesn’t seem to be any question of dirty jokes in all this. It’s as if infinitive retentiveness hadn’t arrived yet! Just oral retentiveness? The anchorites tell you “shit,” but they don’t devote themselves to shit. On the contrary, they love vermin, even

if they're not into dirt. This is more schizo than obsessive a position in terms of shit.)

Anyway, the Fascism of divine sign territoriality applies to bodies, scripture, etc.—cut off from the socius, it fights in favor of a break with the socius. You take Schnoudi's orders literally.³ Your hand gets stuck in the oven, burnt, caught between two calls for soup, the one that forbids moving until the other one gives the sign for quiet assembly in the refectory.* The dice are cast, there will be much more where this came from...

The holy Catholic Church lacked no imagination as far as “innovation in matters of perversion” is concerned. The Reformation, in a way, was even subtler:** Puritans and the origin of English capitalism, moralizing American Fascism, etc.

Or, return to the roots, the Nazi Ring of Nibelung.⁴ Mao's Confucianism... No need to despair for the future!

But, whoa there! There is no more archaic naivety in the bureaucratic States (Asiatic or otherwise).

Romans' nostalgia when they visit “mysterious Egypt.”***

Now there are caste systems differentiable according to *legalities internal* to machinic assemblages. Whereas before, free men, “dependent” men, slaves,**** were roped, like cogs into the state machinery, the State, its meticulous and persnickety bureaucracy, the whole being dependent itself on a despot—a Priest-king in Mesopotamia and a God-King in Egypt—who answered to the axiom: “Maximum consumption for the sovereign.”*****

Everybody, free or dependent peasants, bureaucrats, the aristocracy, the army, is in a *single filiation*: that of the supreme

* [J. Lacarrière, *Les Hommes ivres de Dieu* [God's Drunken Men], Paris, Arthaud, 1961.] p. 174.

** Saint Augustine's reactionary politics.

*** Cf. Lacarrière [*op. cit.*].

**** Vidal-Naquet, Wittfogel, 13 [K. Wittfogel, *Le Despotisme oriental* [Oriental Despotism], Paris, Minuit, 1957, preface by P. Vidal-Naquet].

***** *Ibid.*, p. 11 [Deleuze underlines this phrase, as well as the next §].

despot (effusion over his sole ultimate *term*). This is how a machine, and only one machine, is constituted (perhaps leaving some vague rural “democracy” to subsist, and we would have to check if even that is true).

Obviously, what's important is not knowing if the machine is hydraulic or whatever, but to figure out if it's *a machine that has concentrated all its production on a single surface of meaning, a single surface of jouissance, that of the despot and his court.*

In this sense, Asiatic bureaucracy has to be differentiated absolutely from modern bureaucracy.⁵ Slaves, scribes are nothing in Mesopotamia or China. They have no rights. Whereas in the USSR or in the USA, *technostructures more or less control power.* But techno-bureaucrats depend on the sign's territoriality and not on some random “representation” of sovereignty, capitalistic, monopolistic (Waldeck's “power of the great monopolies!”),⁶ popular or socialistic!

So, machines play a principal part. They are *in* a direct *filiation* to signs. The bureaucracy in power, like Stalinist, social-democratic, Maoist, etc., leaders, or the proletariat, are all in a relation of filiation to productive machines. (Liane Mozère has noted some fifty references testifying to Mao Zedong's conviction that what counts is revolution for production's sake.)

In a primordial bureaucratic State (or a primordial state machine), technical machine territoriality does not play an essential part. Manpower, human flesh, the human mass are pieces of the machine. There are no “persons” to respect; it's only later that there is any overcoding (reification) of people, citizens, classes, “egos,” etc. The elements of the machine join together outside representative, anti-productive mediations. Suddenly, all alliance-based mediations are short-circuited. But they are rebuilt with, for example, segmentarity in Africa (e.g.: the Mandé' empire), barbarian invasions, national priorities, colonialism, etc.

Until then it's okay, you can live happily being a slave, not giving of yourself, but *being* given in the 4th person singular, for the eternal event, to the God-King. And being sacrificed at the Altar of

Pharaonic construction.* Being God's bitch without having to be a pervert like Schreber. (In Visconti's *The Damned*,⁸ the Nazis had a harder time giving themselves up to this kind of homosexuality, they had to make all kinds of excuses! They didn't have the grace, the naturalness of the archaic Fascist societies!)

Technical machines are still always adjacent to desiring machines. All desiring machines are affiliated to supreme desire (the despot). Planes, laws, axiomatics, representation surfaces (for example, pyramids), technique, mathematics are not completely autonomized, they do not work for themselves yet. Signs still aren't making love among themselves, under the voyeuristic gaze of "scientists." Recourse to a technician's surface [*surface technicienne*], writing, as "just enough" for central machines to find themselves in their own cogs. So, no autonomous territoriality for technical machines or signs.

It's only with...

1. *ascetics*, that desiring machines are adjacent to cosmic machines. This is true for animists, but it is overcoded in terms of the fallen Empires: there is a sort of double paranoia among ascetics.

2. *classical Empires*, that desiring machines are adjacent to people and parts, against a backdrop of an ever more threatening segmentarity.

3. *feudalism*, that desiring machines are articulated onto interpersonal dependence relations.

4. *merchants*, guilds, cities, that desiring machines are adjacent to monetary machines.

5. *merchant-manufacturers*, that desiring machines are adjacent to technical machines.

— Role of the *state machine*, as flow regulator (not sumptuary residual jouissance surface).

— Adjacency of desiring machines to scientific sign territorialities in an era of archaized disintegration (which is to say *bolstering*)

* Marx, Pléiade edition vol. I, p. 873 [*Œuvres*, Paris, Gallimard, 1965].

of the State, and the universalization and imperialism of technoscientific machines.

Although before they were only adjacent to desire, technical machines are now its umbilicus. All forms of alliance are hysterical so that they can "pretend" to be affiliated to desire sign-machines.

Obviously the break is absolute: the territoriality of human desire, its seven or nine holes, depending on how you count them, has nothing to do with the sign's territoriality, no matter what our friend Leclair says when he carries—and he's right!—Lacan's ambiguities on the letter and inscription, or body, of the insignia of the capital Other [*Autre*] to a point of absurdity.

Capitalism is a Kind of Humanism

Semiotic capital machines introduce the sovereignty of a decoded flow standard into all territoriality. They are machines made to enable the recognition and exchange of territoriality. They are identification machines. They work to re-code and universalize recoding.

It's not capitalist machines that decode, but the intrusion of scientific-technical machinism. This is because semiotic capital machines do what they can to re-code porcelain [for example], to re-archaize [it].

Capitalist machines regulate the organization of lack through the market. They turn molecular lack into molar lack. But they don't invent lack, they encounter it. This is machinism born from new needs. Starting with the machinism of travel, which creates a demand for spices and [other] exotic products.

Capital machines regulate machinic intrusions. In their own way, they humanize them. A merchant's cruelty is not the same as a warrior's.

In subsistence economies, surplus value extraction equilibria operated on a given territoriality, for example, a feudal segment. The extra-segmentary was a fault-line, or weak point and it was external anyway. With the primacy of capital machines (commercial capital), what is external is unified and universalized, rising with falls in tariff barriers, tolls, etc., and the more or less mythic horizon of free trade.

Only the part of work outside the territorialized subsistence process is taken into account. The organization of an economic

stratum of capital exchange from outside flows serves as a benchmark and imposes its laws on territorialized work flows that eventually become residual.

But the semiotic commercial capital machine is in control. It is disjunctive, polarizing, expressive and subjectifying. You can take it or leave it as far as it's concerned. Machinism passes or doesn't pass depending on its structural requirements. Not everything is possible simultaneously: it organizes temporality, and a capitalist order.

This commercial capital machine doesn't steal in the same way as industrial capitalism did at all—if it's still in order to maintain this distinction.

For commercial capital, flows depend on deciphering territorialized lack. The great commercial cities like Venice were inscription surfaces for lack—mirage of an economic beyond taking over from the mirage of a religious beyond with its crusades.

There, people really got their money's worth. An ethnologist who gives two-cent pearls in exchange for an Indian bow and a grass skirt isn't stealing. He's responding to the other's desire on the other's terms. The benchmark is still territorialized on desire.

Similarly, a painter isn't "stealing" if you just consider the goods. The stealing category is irrelevant.

It's different with the intrusion of industrialism. Lack is constructed right and left. It's at the level of production that you're cheated. Not consumption. Workers are caught in an artificial lack-producing machine. Produced merchandise replaces the objects of the territorialized market.

Machines compete unfairly with human labor. Their reproduction needs are less than human needs, for equal productivity.

That's why Marx demands compensation for workers. In absolute terms, workers should receive the difference—collectively. It's the rate of surplus value. Commercial surplus value is clearly connected to the territoriality of desire. While machinic surplus value is connected to the refusal of machinic deterritorialization. In the first case, lack is on Earth, among men. It's strange. In the other, it's a lack of lack. Desire for a return to the status quo ante. Lack in

human society in the context of a machinic society that is, in essence, inhuman.

The coding of lack went from territorialized exteriority to machinic immanence.

Ultimately, the exchange the semiotic machine is operating is fair: it's not stealing (Marx says this when he criticizes the steal-and-profit identity).

It's machinism that does the robbing: it eats up human work. It dehumanizes it. Makes it accessory, useless. It insatiably roots out human work in all its various forms.

Humanist capitalism resists as much as it can until machines like the Leninist one fuck it up and give an even greater opening to machinism in different areas of human labor.

[...]

Marx assimilates machinic work to human work and decides that it's the totality of standardized human work that has to be exchanged.

Workers should be entitled to payment for their human work *and* their machinic work.

Capitalists who possess the means of production want their part of machinic work. Variable capital is always decreasing in relative value. The capitalist ideal is the pure machine, with no human labor, capable of reproducing itself mechanically.

But what is circulated in this ideal machine is a flow of simulacra that are exchanged for "hearty bread." Human work in the sense of code surplus value is reduced to this simulacrum-production flow.

This cancerous standard devalues human production. The law of the market makes human production be taken into account only insofar as it is integrated into this exchange stratum.

Instead of describing a tendential law of the rate of profit you have to describe a tendential law of the *devaluation of human work* relative to machinic work. Work is paid in machinic values: this is an unequal exchange. Workers receive a monkey's salary. They don't get work value for their work but machine value that is always going

the way of deterritorialization and devaluation. Capitalists compound mixed flows:

- human work flows
- machinic work flows.

What they return for the reproduction of human work contains an ever greater part of machinic work. They accumulate machinic surplus value and human work surplus value. But in contemporary society:

— *in the center*: they don't accumulate surplus value anymore on the most machinic work (the work for which you have to be the most qualified). It's the opposite, the social-democratized worker partially benefits from the exploitation of peripheral flows; he only accumulates machinic surplus value.

— *at the periphery*: they accumulate surplus value on human flow.

The Bourgeoisie Is the Overcoding Class

In the Urstaat, imperial power “came from far away,” it had its own face, its own genealogy. (It didn’t touch, or profoundly undermine, the Neolithic order.) But the bourgeoisie is internal rot.

The bourgeois city was born at the crossroads of commercial flows.

As long as the mercantile bourgeoisie was a sort of wandering Jew, it had no personality of its own.

It was the royal State that founded the autonomy of the bourgeois class. State politics of segmentarity, founded on *economic territoriality*, needed these decoding agents, these economic scribes, that were the bourgeois.

In feudalism, there was a conservation of traditional segmentary relations of filiation and alliance. With bourgeois royalty, lineage entailed economic territoriality. It’s the bourgeoisie that incarnates this. The death of the king represents the triumph of economic segmentarity. The bourgeois became *the* economic class.

The peasant class, to some extent, constituted a rural bourgeois class.

But with the French revolution, an—old, but continually reborn—rift [*clivage*] emerged: the enemy is the urban bourgeois, the merchant, the tax collector, the man of law, the intellectual, the man of monetary flow.

This peasant class thwarts the development of *economic* revolution in the course of history and its extension into machinic revolution. The cases of the USA, that have no archaic peasantry, and Russia, with its over-archaic peasantry, are weak links. The

opposition between town and country becomes the opposition between the urban machine and archaic territoriality.

But the bourgeoisie over-archaizes itself to found its own legitimacy, its *order of economic filiation*.

It is the a-cephalous subject of the capitalist semiotic machine.

This semiotic machine is, actually, in an exclusive disjunction with industrial machinism.

It is the capital machine, the stock exchange, the market, etc., that expropriate (or try to expropriate) the bourgeoisie from the urban machine.

So the capital machine encounters the *archaism front*: corporatism residues, the peasant class, the burgeoning working class, etc.

As the capital machine becomes affiliated to industrial, scientific, etc., machines, the bourgeois’s archaization is reinforced.

Archaization, in which the working class, connected into machinism, participates. Actually, the political history of the last hundred years is that of the three bourgeoisies:

- the (commercial) urban bourgeoisie
- the landowning bourgeoisie
- the bourgeois working class.

All three fighting against the intrusion of an industrial revolution that had no class basis and that never would. Only when class disappears altogether will machinism come to power. The class struggles of the nineteenth century were not antagonistic. They were anti-productive adjustments. The Paris Commune was ideologically and socially in the hands of the urban bourgeoisie: this was the struggle of archaic urban territoriality against national-cosmopolitanism in disarray.

In terms of archaization, in an imaginary—fascizing—Urstaat-ic perspective, there are not two classes but one: the bourgeoisie searching for universalizing legitimacy.

When Lenin, against the revisionists, wanted two polar opposite classes, it’s to try to exact social support for the machinic revolution. Confronted with the failure of the Second International in 1914, *will to power*, he artificially built a new International and

a *new international working class*, just like he built an artificial worker's party out of students! He's right!

The revolutionary class doesn't exist, sociologically speaking. You have to construct it on the level of repetition, and not from a dialectic of opposites. Otherwise, the bourgeoisie recuperates whatever class is social-democratized *right away*. I.e. the machinic factor integrated into the working class, for example in the popular fronts, is immediately decoded by the bourgeois. Code surplus value. Knowledge capital, machinic capital connected to capitalist machinic production (e.g.: after the Popular Front failed, all Spain could do was vegetate).

The bourgeoisie, the decoding class, is always threatened with being decoded itself: hence its overarchaization.

The semiotic capital machine works [mostly] for itself, and partly for industrial machinism.* E.g.: fixed capital is not commensurate with variable capital, including for the bourgeoisie that tends to expropriate itself in machinism. Which leads to the great anti-machinic coalition of all pseudo-classes, class simulacra, including, on an international scale, the class of "socialist" bureaucrats.

* Cf. the distinctions, in my letter from 01/22/1970 between: market value for work/market value/code value. [This letter starts with: "*After diving into the thick of the fog* [...]." It was never completed.]

The Workers' Movement

The workers' movement construed itself as an anti-production relation from the moment professional encasting—guilds, corporations, etc.—began to disintegrate, correlatively with the encasting of the Ancien Régime. Social relations started to "gain" ground in terms of deterritorialization. Transversality was marking points in the sense that work, science and matter were increasingly becoming intermixed. But the danger was for decoded manpower flows to escape this. And it was impossible to go back to the slavery of the Urstaat, because slave flows were "resting" on a "Neolithic" territorial social fabric still very much intact.

In the early days of capitalism, proletarian flows threatened to overwhelm everything. You had to reterritorialize.

The structuring of the workers' movement on the model of integration coincided with the defeat of the Commune. It had already begun, but it would really take off on a large scale with the Second International.

So capitalism* has a worker flow framework. It's the break between the revolutionary political project and the project of unionization with all its demands that, little by little, marks the break between the movement's ideology and its reality of reformism.

We could say that, as a rule, there was never any question of desire in debates internal to the Socialist movement. And yet, all the more or

* The modern state is constituted as the reterritorialization, the body without organs, of the deterritorialized work-capital conjunction.

less marginal discussions on *organization* were about desire. That's why Leninism came so close to liberating the desire of the masses.*

Desire-organization. Why? Because what counts is knowing if a structure will go the way of recuperative anti-production or if a sufficiently artificial and deterritorialized revolutionary machine will be constructed to *be joined with* other deterritorialization processes.

The Leninist machine, weakened by Lenin and Trotsky's dispute in April 1917, could be joined with the Mensheviks' territorialities, revolutionary Socialism, and all the old social relations that got lost at lightening speed in the tsarist debacle.

In May 1968, the tiny "March 22nd" machine joined its deterritorialization process—its mockery, irreverence, guts—to the cracks secretly breaking up Gaullism on all sides.

From that point on, the principle enemy are the anti-productive secretions of the workers' movement set up in advance to recuperate everything (a bit like at the start of a game of Go, you put a pawn down on territory that you will have to return to). But for now, dear Gilles, the future principle enemies are the P. G. [Political Groups], because they are closer to the impending fault-line. They are the ones who will be the recuperation agents in the schize that will affect young workers. They are the serious guys who [*illegible*] a workerist remonstrance trend in the factories where they are located. Their whole ideology will distance them from real conjunctions with guys who like pop music and junk, who aren't hostile to homosexuality, etc.**

* Maoism was almost overwhelmed by the sort of Leftism that represented the beginning of the realization of the subject-group with the red guards; but that's not what Maoism is: it's the merging of people into an icon: the-thought-of-Mao-Zedong. Castrism was an analytic machine that was recuperated; but repetition is impossible; Guevara wanted to do the same thing all over again without being caught in the singular conditions of the Bolivian militaries' desire (*cf.* his diaries).

** The classical argument is to say that this remonstrance—of desire—doesn't affect young workers, only the bourgeois. Workers are well-mannered. They're not pigs with "base instincts." I have fallen into that trap.

It's like this: there will always and everywhere be reformist anti-production just as there will be oedipalism, if only for the sake of perversion. What's important is to avoiding being stuck on that terrain for too long.

It's too late to complain if you've already turned back: *cf.* Artaud's cry against the Spanish anarchists.*

Since you have to have a machine to make a revolution, then may there be a machine!

Instead of the "March 22nd" bombers [*flashes*]: the Tupamaros, the Weatherman...⁹ *I.e.* hard, integrated analytic machines.

No wishy-washy communities. Only institutional objects as virulent as viruses.

Not in "nature." But in cities, inside the cogs of production: units of desiring subversion.¹⁰

Centralism:

Centralism is a technical necessity. It has no more oedipalizing problems, if what is centralized are revolutionary institutional objects.

It's people, individuals who are fragilized and opened up to anti-production Fascism.

Desiring subversion units "treat" this fragilization from the inside: jealousy, pederasty, narcissistic fascination; all desiring machines are mobilized. There is nothing left for molar recuperation. Conjunction of basic machinisms, connected to desire and disjoined from modes of expression characteristic of the dominant ideology.

(I. G. P.'s [Information Groups on Prisons],¹¹ Free Clinics, Clavel-type agencies, etc., but this is too external and still too mindful of individuality. We should be dealing with things like the UTB, but they're too caught up in the reformism of the institutions. But that's the direction things are going in: to each his own Free-Press, his own pop music, his own pad, etc. *And in all that, centralism like we've never seen before.* A true subversion machine against Marcellin¹² and co. A revolutionary machine on the scale of the Fascism yet to come.)

* Letter VIII [reference not identified].

Militant Incidences

Paradox of the groupuscles' empty militant discourse.

It's ridiculous to be a Maoist in Bécon-les-Bruyères, on a Sunday morning, at the train station, in front of a flower shop, selling a leftist newspaper announcing "victory at gun's point" (as Mao says).

Transporting the text. Such an anachronism!

Okay! *So it's precisely this kind of boy-scoutism that produces something on the order of desire.* The *artificialism*, of course, escapes the interested parties. But it's what *produces* the break.

What follows is the literary machine. Artifice in Kafka: Stupid retard quarrels with his father... Process artificiality in Joyce, Rousset, etc. (not to mention Jung!), Borges and fiction...

The attempt to recast, from "beyond literature," a mythic field that is neither true nor false, but a-truthful.

It's just for the sake of doing fiction, novel-writing correlative-ly to the increasing sway of decoded flow economies.

An artificial body without organs is deployed: international bovaryism, (filiative, machinic) translatability of the novelistic...

As Lenin used to say (about Junius' pamphlet):* "[...] *the fundamental thesis of the Marxist dialectic is that all limits in nature and society are conventional and mobile, there is no phenomenon that cannot, in certain conditions, be transformed into its opposite* [...]."

* *Oeuvres*, vol. XXII, p. 328. [Lenin, *Oeuvres*, vol. XXII, December 1915–July 1916, Paris, Éditions Sociales, 1960.]

The piecemeal residue-sign is what breaks the chain without being itself divisible.

It's the FLN [National Liberation Front], the ridiculous invasion of the "Gamma," a whole pile of really stupid shit...

The sign says: "I don't jive with your stuff, I don't flow [*je ne flue pas*]."*

*Inhibition can't be interpreted as resistance to flow, but as a manifestation of the sign.*¹³

That's where it's really stupid that it's for real! That's where it doesn't work to be there already (for there to be an unconscious subject** manifested in a desiring sign, produced by a desiring machine). It's where you don't understand...

Taking pleasure [*"jouir"*] is finding an unhopd for, an unexpected, territory again. "Hmm, this is where the flow stops. And I'm here, damn! Not dead yet! Ah!!"

The organ, the sex recovers its jouissance, its being-there inasmuch as it is *composed*, and in a disjunctive synthesis, with the end of the deterritorializing filiation, to wit: *the residual sign*, the letter's beyond, sense-nonsense.

To say with Lacan that the "a" is a "cause of desire" presupposes a space of causality that enables a passage from one order to another. All its quirky topology is there to preserve the economy of flow in its own way.

But: the "a" doesn't cause anything! *It's the desiring organ that causes desire. Only, it doesn't function except insofar as the noise of the world has petered off; in other words, become meaningful* (from the redundancy of anti-production to the repetitiveness of machinic information). As long as significations*** come crashing down onto meaning-signs.

The organ, the sex—overcoded in its code surplus value relation to what is most artificial, most deterritorialized—receives—is

* This verb is in the *Robert* [dictionary].

** I totally reverse this position at the end of this letter..

*** Double articulations.

allocated (“locare”)—artificial territoriality, and becomes suddenly free in its movement, articulating its connections wherever its perversion takes it, producing artificially “for itself.” No more division of labor (seriality, affiliation to capital, etc.)!

Perversion beyond paradigmatic perversion (of the socius of the second articulation). Perversion as the essence of desire—what Freud bypassed in *Beyond the Pleasure Principle* with his pure repetition, death, narcissism, etc.

So you have to demarcate the body as a signifier (dissociate it, “fragment-it-put-it-back-together-again”). *Re-cast it in its function as a sign producer** (producer of desire and subjectivity, a subject of the desiring machines—not a subject “of the signifier,” “writing,” etc., but a subject of desire, of the writing-less articulation of the third articulation, of the abolition of the second, of the perverse use of the first...).

That’s where there is an impasse.

The subject can’t be recuperated by desiring machines.

It’s machinic filiations in their “producing of the producing” [“*produire du produire*”] connections that “make like” subjects (like you “make like an idiot”).

Later on, I will abandon this idea and deny that there is any unconscious subject in desiring machines. Yet another result of a “paradigmatic reading” from the spirit of science to structuralism!

Seen from the point of view of alliance—a conjunction of series—there is a *subject effect* (= production of a sign as the ground for a conjunctive alliance).**

Seen from the point of view of machinic production there is a disjunctive synthesis of—“unrelated”—heterogeneous series, production by code extension, code work, recording [*sic*] without representation. A “meaning effect.” But a “*meaning effect*” not exclusive to the human “subject.” It is “in nature” everywhere. In short: subject and meaning don’t go together!

* Artaud: theater, etc.

** Cf. p. 183 [of the present text].

Interlude

A pleasant example of code surplus value: perversion among orchids.

“*We might be tempted to call* [...]” male wasps that copulate with orchids “‘*perversions*’ [...]”*

Flowers that look like insects:

- *Ophrys musco* wasps
- *Ophrys vespa* flies
- *Ophrys crabo* hornets

Kullenberg’s studies.¹⁴ For each species: a species of en-feoffed (affiliated) wasps that plays an essential part in its reproduction.

No “interest flow”: plants don’t give away nectar! Only discernability.

If you cut off the tips of a flower’s calyxes which the wasp rests on to copulate: it doesn’t work anymore! The fantasy-simulacrum has to be complete.

So wasps fuck flowers! They sink their genital members into a flower’s calyx, the gluey pollen [*pollinies*] sticks to their members, to their abdomen, and when they go to another flower they transport the gluey pollen, which gets stuck on the pistil—that is “normally” beyond reach.

Wasps do this work just like that, for nothing, just for fun!

Some parts of the calyx present a special velvety substance [*velouté*] that secretes an odor which, according to Kullenberg, is identical to that of the female wasp!

Obviously ethologists find this hard to understand!

“[...] *you would have to posit a parallel evolution of two beings that have absolutely nothing to do with each other and where—at least—one, the orchid, is apparently unable to live without the other.*”***

All that stuff, fish that steer whales, etc., is the effect of code surplus value.

* Rémy Chauvin in his collective work, *Entretien sur la sexualité* [*Discourse on sexuality*], 1965, [Paris.] Plon, p. 204.

** *Ibid.*, p. 205. My underline for the “nothing to do” (with), no relation.

A code's investment, its recording, don't pay heed to species or to zoo-botanical classifications!

Wasps and flowers are coded correlatively, each individual, each organ is "flowed" into the general process, reassembled.

The event (the repetition), is the wasp that gets caught one day in the "call of the code," the opening of the code of the vegetable machine.

Genetics doesn't pay heed to what is visible, it straddles simple, heterotrophic and complex flows—in this case, wasp flows—, simultaneously; it codes contingent flows, "for itself"—it overcodes them.

The artificiality of the arrangement is clear and I think it's not inappropriate to describe this as perversion; though *there is no alliance as such*, or contract, it's a territoriality of pure luring [*leurre*], of *pure machinic filiation*—note that the males "*pull out quickly*,"* and there is no sperm emission. Females are born a month late compared to males. And they're the ones that are cloistered!

Chauvin also describes rank, caste among macaques. Their very strict hierarchy affects preferential alliances.**

Bird calls: correlation between the call and sexual development.***

Incest taboo among geese.****

As if in echo of the Gourmantché¹⁵ fairy tale. "*Among certain species of octopi it's the male arm that goes off to search for a partner and, having collected sperm in a sort of spoon, separates itself from the body and goes off to find a female.*" The female's genital orifice opens up of its own accord before this arm... And, some asshole ethologist has to say: "*It's a very elementary kind of tropism!*"

* *Ibid.*, p. 218.

** *Ibid.*, p. 211.

*** *Ibid.*, p. 212.

**** *Ibid.*, p. 214.

[...] My sense is that it would be useful to distinguish between [...] meaning and signification, and under the species distinction, to make a distinction between sign and letter.

1. *Signification, for example, is love*, the feeling of love in a given socio-historical context. It is a collective organic investment either 1) on a *group*—a local filiation group—or on a *person* against a *backdrop* of "pre"-oedipal *trinity* (in the sense that will lead us to land smack onto schizophrenia) *against a backdrop of general love* of humanity, or 2) on a *body*, schizo narcissistic love *against a backdrop of dissociated bodies* without organs—fantasy with a signifier-like corporeity—, *so organic investment "signifies" something; it is located, consumed, anti-produced.*

But this "reading" of the socius is really an effect, an epiphenomenon, an ideological superstructure, but whatever! On that ground, all structuralism is valid.

But that's not the point.

2. *Desire—desiring machines—have a specific relation to meaning: a production relation* (whereas the socius made "reading effects" out of (amorous) signification).

Machines *make* signs.

Like you shit in the potty!

They sign.

You have to distinguish between machinic information and signifying information.

With machines, no diachronism, no referent, no paradigm...

Desiring machines work coded—intracoded—flows. *No need for a subject*—"a signifier for another signifier"—or *a signifier.*

The visual flow of a parade.

The flow of smells.

Cries.

Everything is inscription, code surplus value. There is no surplus value for flow accumulation, no remainders, no transfinite fields, no reading, no cross-check, no "deductions," no truthfulness*...

* *Cf. the interlude: perversion among orchids.*

A sign is a singular effect on a surface—a singular *range* (actually the term surface is too abstract). Signs are engulfed in jouissance. They are repetition. They have no diachronic identity. *They are not distinctive, but discernabilized.*

When we read the “signs” of “nature” like a “great book,” we’re reading all our own stupid idiocies, whose peaks were attained in structuralism. Reading readings!

Not that the question of reading to the *n*th degree shouldn’t be posed. It’s just that it shouldn’t be posed in terms of structure. It should be posed in terms of pure unconscious machinic filiation.* The question of reading isn’t: what a Structuralist reads, but what machinic filiations read, for example: a genetic code that “marries” a wasp and an orchid.

Genetic codes work with intra-coded flows, unlike those pseudo-math-head structuralists! Genetic codes work. Their reading is *work* (and actually psychoanalysts’ work should be similar, if it is at all meaningful: reading and working (= putting codes together) are one).

Structuralist pseudo-readings from a-historical decoded flows, are (as M. Serres says in spite of himself) pure wandering [*errance*], *i.e.* controlled screwing around—not “free association” at all (which would imply recourse to recoded flows).

Where were we:

— *Collective organic investment* is filiation, filiative machines “informed” by *coded flows*; they work according to a mode of *pure connection*—absolute unconsciousness, beyond all repression. It’s the “producing of the producing.”

— Alliances are what is *produced*. There is a conjunction between at least two series. What does the producing isn’t the unconscious connection of coded flows, but a *sign*. *Sign detachment, not from a signifying chain like I may have suggested earlier—this is the result of retroactive reading—but the production* of a detached

object (emission of singularity), a detached sign that makes the signifying chain vibrate, cuts it up (being indivisible itself, here the phoneme = the moneme = minimal unit), this is like the object, the small elephant that passes its head through a chain of letters... But that’s another story!

This detached sign is specific to conjunctive production.

It’s:

- the sign of alliance,
- the arch of alliance,
- the initiatory blunder,
- the schizo’s wet de-cruised bread,
- Mommy’s “poopoo-present,”
- Lacan’s “a,” his first formula.

From this point on, we have two options: either an anti-productive reading of the pan-oedipal socius; or a desiring machinic reading.

— *A pan-oedipal reading* takes the sign and overcodes it diachronically: this is the intrusion of the second articulation. The series resound. Oedipus is the sound box, the resonance hub. *Letter-signs* take on a certain echo, signification (understanding in the sense of Jaspers¹⁶—*einfulhung*, etc.)

— But *a machinic reading*, now that’s a different story! Signs work “for themselves.” *What is deployed is not the “A,” a general code field, but absolute machinic filiation. The absolute mythic conjunction of all coded flow.*

The body without organs of the oedipal reading is the alphabet, math, etc.

The body without organs of a “machinic reading” is the conjunction of all cosmic, biological, historical, esthetic, flows, all flows coded from this and that to have some “meaning effect” (groupuscles, shantytowns, the lumpen, the *maison du facteur Cheval*).¹⁷

The ultimate meaning of *structuralism* is binary alternation.

The ultimate meaning of machinic filiation is a sort of *surrealism*, residues, detritus, witness to the impossibility of “reducing” desiring machines’ *coded flows* (singular infinitives). The genetic

* Machinic information.

code “saw” a really funny thing: a wasp and an orchid coupling. It didn’t ask itself mathematical or abstract chemical questions. It *saw* this thing. And “*seeing*” it, here, is not a question of contemplation, it’s *code surplus value, passage to the act, perversion*. It’s silly, and monstrous, coupling. Not math!

The filiative horizon, machinic filiation, are a fantastic machinic Luna Park. All the most improbable assemblages. No recuperation possible for the structuralists!

Jerome Bosch’s *Hell*, next to all this, a joke!

Reading “on the machine’s side,” that is disjunctive synthesis.

Code doesn’t “touch” anything, it isn’t working. It’s playing. It doesn’t give a shit about anybody. It overcodes. It kills off a species! Starts up another! It doesn’t give a shit! It makes Stalinism, to replace Leninism! Or Fascism! Such fun, you know!

The machine’s “seeing” is desire in its essence. Desiring disjunction. “Being-for-the-machine,” that is desire. Not being-for-the-other in general. What an idea! Nothing to get off on! *Being for the artificial thing profiled by code surplus value.*

There is desire only if it is desire for the machine.

In that sense, it’s the most radical disjunctive synthesis between:

— *death deferred*: infinite machinic detour

— *death expressed*: the repetition of abolition to the closest, to the most deterritorialized, degree possible.

The intrusion of machinic desire is the fact that a new rupture in already existing alliances, new treason, are continually being produced.

“Hmm, if only there were some stupid code surplus value... some totally new alliance...” And so meaning ar-rives [*ad-vient*] at conjunctive signification. But it’s not “its fault.” Or the machine’s. Ah, humor!

And so the conjunctive subjectivity of the second articulation is continually being threatened by the monstrous copulation between the first and third.

Meaning passes over the signifier’s head and “inhabits” monemes, hysterical symptoms, the masses... It doesn’t need to “go

anywhere” to *transfer* itself whatever Serres says and no doubt Freud too (no need for a highway, a nervous system, transfer...). It’s already there. It always, already, was there. Code surplus value doesn’t produce anything (from the point of view of the machinic series; it’s from the point of view of the alliance—of the human subject of the second articulation—that there is ever “anything new” ⇒ Marx’s formula for labor: sole producer of value).

The code’s horizon integrates all possible surplus values. It’s the Aiôn, the discovery of tomorrow today.

So, ultimate alliance between the most decoded flow and residual intracoded flows.¹⁸

Bios cycle. Decoded flow, at the end of the deterritorialization process, returns, restores the imprisoned girl, the sleeping beauty, as if nothing ever happened.

The intra-coded marries the hyper-decoded. The virgin and the pervert.* Beauty and the beast.**

The sign of desire—the phallus—can be a “messenger” for what is most decoded as much as for coded flow residue. It’s the sign of this monstrous alliance (second version of the Lacanian “a” = the “a”’s logical function).¹⁹

At the same time (the Aiôn) it is both the same and the other, differentiating between different orders. But the different systems’ “logics” do *not* correspond,** they don’t “understand” each other, they have no topological homologies to go on.

Signification is inside our heads with our systems of *re*-presentation and *double* articulation. But logic doesn’t give a shit! It goes straight to recording. To the sign, and not the so-called signifier. It encodes “right onto” flow, without *representation*. It detaches objects, proceeds with inscriptions. Meaning, signs, desire are ultimately what make us participate in the productive process “of nature,” *not because of, but in spite of*, the second

* Cf. Sade, *Justine*.

** Faust, etc.

*** They’re not “responsible” for each other.

articulation's meditations. Subjective manifestation is "superfluous,"* it is inherent in the signifying chains connected to double articulation (return to: science as the history of the return of signification—the return of letters—to a-subjective semiotics); *so the objet "a," as the cause of desire, has nothing to do with the signifier.* The signifier, the socius, get caught in its spokes (for lack of a collective, territorialized and pleasure-taking [*jouissance*] organic investment).

Watch out with the accusations!

So Lacan created a theory of the subject of the second articulation, the subject that talks under the constraint of writing, economies of flow, the despotic referent (resonant double articulation—the Oedipus—and reasoning—signification). But *not of the subject of the unconscious*: for the very good reason that *there is no subject of the unconscious* (return to Descartes? Freud? Husserl?), and *the unconscious doesn't speak*, or discuss things. It works in its own way, it fools around, doodles. It doesn't give a shit! *The unconscious is not "structured like a language."* It's annoying, but it's true!^{1**20}

The unconscious doubly doesn't give a shit about structure or language (except for the "language of flowers" when it's a question of jokes about wasps! But whatever!).

No unconscious subjectivity!

No reference structures!

No "code treasury." Codes aren't hoarded, they aren't organized. There is no "A." What a mess! It's very nice to try to straighten this all up, but it's useless! *The sign assigns itself singular chains*, singular territories.

The further you go, from the dwarf star, to life, to modern forms of*** representation, the worse it gets!

* Sartre.

** What Lacan described is not the unconscious, but the unconscious introjection of social repression (superego-ego ideal).

*** Audiovisual.

Things are made for being seen.

This has nothing to do with anything.

But it always works.

It's on the condition that you reduce re-presentation that man, through science, can find some efficiency in producing the producing (either scientific reduction or schizo reduction).

Ritual representation among "primitives" *systematically* lacks* objects ("subjectivizes" them, "confuses sign and signifier," as a certain Jean Poirier writes in his *Problems of Economic Ethnology*).** It lacks them to locate, situate, territorialize and inscribe its own *jouissance* ranges, the site of its collective organic investment.

Collective investment was "planetaryized" with science. The emergence of a schizo subjectivity—that levels the signifier, "unearths" signs—restores desire, why not!

* They were doing it on purpose!

** Pléiade [edition], *Ethnology*, p. 1556 [J. Poirier, *Ethnologie générale*, Paris, Gallimard, 1968].

Icons and Class Struggle

For the Orientals, like for Saint Paul, *icons* (morphs) were filiation.* In opposition to that is the alliance *symbol*, the arch of alliance.

If sign-images are about effusion, sign-symbols are about discernment. Images are about identification through repetition—repetition inhabited by a substance continuum, the counterpart's substance. Signs are difference. Difference that manifests the identity of a signified. A break in planes of signification. Spheres of interest, etc.

With icons—in the sense of Ch. S. Peirce—you have a *continuous* passage from the signifier to the signified. Passage in the nature of things. Real passage. The image of the bee is not a symbolic *representation*, but a real inscription in the orchid's machinic code.

With the symbol—and index—in Peirce, you get the institution, convention, arbitrariness, artifice of a *break* between the signifier and the signified. You have the constitution of impotent images (= Hjelmslev's figures). The break between the imaginary and the symbolic. The powerlessness of the imaginary over the real. Deathly power unstuck from symbolism.

* Cf. Mgr. R. Coffy's declaration in *Le Monde*, April 6, 1971. icon = the manifestation of a presence. In Saint John, 14. 9: "*Philip, who saw me, saw Our Father.*" Christ is God's *image*. Divine nature is manifest in him, as image = iconic filiation. With the deterritorialization of the sign, we have passed from iconic filiation to diagrammatic (atic?) filiation.

— Iconic *filiation* works in code surplus value (it's the encoding of codes) from power signs, *inasmuch as the deterritorialization of the image, Peirce's diagrammization, connects it to the machinic sign-point's code.*

— Symbolic *alliance* founds bi-univocalizing anti-productive signifying chains.

Iconoclasts work against the impotent images of the dominant ideology and fight for a new more deterritorialized filiation.

(Akhenaton destroys the images of Amon and co and promotes filiation connected directly onto the sun: Aton. Leon III and Constantine V condemned icons. For the latter, this amounted to the Nestorian heresies and monophysicism. "*According to Constantine V, images of Christ had to be declared Nestorian or monophysicist, since Nestorianism contended that the human Jesus was the envelope of the divine Christ, and monophysicism, while denying the humanity of the Lord, granted Divinity a human form. Possessing images of Christ could not be considered orthodox since it's impossible to represent Divinity. The holy Eucharist was the only proper representation of the lord.*")*

So you have to choose between a partial object deterritorializing the Eucharist—a diagrammatization of the icon, or a richly territorialized image. But the clever John Damascen²¹ finds this iconoclastic position amusing: at that rate, he retorts, you also have to get rid of the cross, the Bible, and the human nature of the son of God, *which are also images*.** And he's right! There is no reason for cutting the deterritorialization of the image short...

In his vision of the Party, Lenin diagrammized class struggle. The working class had to give up its images and its idiosyncrasies.

* W. R. Cannon, *Histoire du christianisme* [*History of Christianity*], Payot, p. 107 [*Histoire du christianisme au Moyen Âge. De la chute de Rome à la chute de Constantinople*, Paris, Payot, 1961].

** *Ibid.*, p. 105.

Everything had to be on the side of the Leninist Eucharist. You're on one side or the other, "centrism" is not an option (the craziness of all this became apparent during the C. I.'s "third stage"). Stalin had to re-archaize the movement, with a return to patriotism, the family, etc.

With his conception of the working class, Marx diagrammized the history of capitalism. Or anyway, he described the inexorable diagrammization that gained the upper hand on production relations in capitalism. Really, in Marx, there are only *two* classes. Polarization. This represents a potential revolutionary *praxis*. Sociological and historical descriptions are secondary compared to this polarization.

Marx and Lenin are iconoclasts. They express capitalist *interest* in its tendency toward diagrammization, toward a struggle against the masses' desiring polyvocality. They are captivated, fascinated by capitalism's super-machinic filiation. *I.e.* class struggle "*interests*" can be separated into two categories:

— molar, deterritorialized interests, the deathly unsticking of the death drive, the expropriation of the desiring machines' full bodies without organs. Vertigo of the abolition of history in revolution (the "*grand soir*,"²² the third stage, the proletariat's army on the march, revolutionary messianism);

— re-territorialization; re-iconization; plane symmetry in Stalinism and Fascism (*cf.* their secret filiations), Popular Front politics, antirevolutionary *alliances* between social *strata* with divergent interests.

On both sides, the politics of desire is betrayed. On one side, deterritorialization lacks desiring machine assemblages. On the other, re-territorialization alienates, oedipalizes and archaizes them.

The only re-territorialization compatible with the revolutionary project is the one that occurs on subjective surfaces of consistency "self-managed" through the singular exercise of desiring machines (communities, new families, etc.). *I.e.* something that can artificially

stick full bodies without organs back together again. *Collective agents of enunciation use coding elements on the body without organs destined to be abolished in the economy dominated by flow, and this through code surplus value transcurion.* Flows don't need full bodies without organs. They are classified into coordinates, broken planes, structures. They respond to the general law of exchange value, which requires all things to have *equi-valents*.

They only care about the *translatibility* of mercantile things. Which means that they only care about things' capacity to be represented in detached signifying grids. *I.e.* to have recourse to *disempowered signs*. Through figure-sign flow. These signs are neutralized, incapable of code surplus value. Goods only refer to goods, just as Saussure's impotent sign only refers to the sign. They have lost all transductivity, transcurivity and polyvocality.

With collective agents of enunciation, a plane of consistency is deployed: this is the site of the possible effectuation of code surplus value. Sign-points are brought into play. These signs conjoin the singular and the universal, the icon and the symbol, the image and the diagram. Flows refer to code capital. Representation dissolves before encoding. This is a real operation in which things' intrinsic qualities are brought into play. While in individual statements, all that is brought into play are their formal qualities: exchange value, duration, extent, quantity of social labor, quantity of "oedipal" reproduction, etc.

So what is called into question is a politics of the total sign, the power sign, that is in touch with the real. The unsticking and resticking of the full body without organs is connected to the historical process of the sign's deterritorialization. In tribal economies, in Neolithic towns, the body without organs was always territorialized. It's with the social division of labor machine, the semiotic machine, the Urstaat, that the body without organs is disconnected from its territoriality and becomes an *individuated body without organs*, affiliated to the object of Urstaatic heights: the King, the Party, the State, etc. (In an important partner-swapping [*échangiste*] alliance with structure.)

From then on, there is a schize between:

1. an archaic and impotent corporealization of castes, professional corps, orders, classes, etc., *i.e.* merchandise-images, *image consumption* prototypes,

2. and a detached operator, a set of signs as the exclusive site of symbolic efficiency (the Emperor of China makes the Earth go around, the rain fall, etc.).

And that's fine, because economic code surplus value, "planning," are not the Prince's prerogative anymore, even when his "services" perform code work. (Hence, residually, the birth of writing systems that are practical, perverse conjunctive uses of writing as such.)

So, on the one hand: an *individuated image-body*, and on the other, a *detached Urstaatic object*, a code operator. On the one hand, archaization, on the other, diagrammization.

Code work on impotent sign systems becomes specialized. Hence the dualism of the *impotence* of representation and the *forces* of nature. Workers are the unconscious collective agents of practical synthesis. *I.e. the worker is the total sign* (icon + index + symbol) whose substance is indifferent to object or signification. *The worker is the power sign of capitalism.**

The whole point is for this power sign to stop being diagrammatized on imperialist signifying chains. *I.e.* for it to stop being disempowered on imaginary bodies: classes, classes of *words* belonging to classes, class interests... How can a worker, as a power sign, simultaneously avoid:

1. the schizo full body without organs,
2. and the impotent dualist class body?

It comes down to this: how is the worker, as the sole collective agent of transduction:

1. transformed into an abstract work flow, translatable into exchange values,

* The working class is the class of deterritorialization, the bourgeoisie is the class of overcoding. [Cf. the previous texts: "The Bourgeoisie is the Overcoding Class" and "The Workers' Movement..." Deleuze underlines this.]

2. and allied to subjectified family, work, class, etc., structures?

As an agent of *transduction*, all he does is to *produce* in binarized assemblages of capitalist machines that only take differential flows into account.

The power sign-worker is transformed into a discrete *figure* of the composition of binarized flow. The power sign-worker is therefore alienated both:

1. in his work, that stops being transductive, transcursive and polyvocal

2. and in his disempowered, oedipalized, encasted and "classed" image.

Classes tendentially become dualistic; there is class deterritorialization. You're only dealing with symbolic classes and imaginary class consciousness. But, with capitalism, the break in the symbolic and imaginary orders is such that:

— Classes, as symbolic classes, *work for capitalism* (indispensable factor of its diagrammization), against the collective agents of the masses' desire and against the emergence of subjective surfaces of consistency.

— The imaginary is archaized, used by anti-production, consumer society, etc.

They get: 1. individuality, and 2. an imaginary model.

The symbolic operators of State Monopoly Capitalism need the abstract factor in their equation to dynamize and energize class struggle. It's a fundamental factor in the industrial take-off, the emergence from under-development, etc. It's subjectification at the most abstract level of the economy of flow. (It's the motor of the capitalist working class which is the agent of colonialism, etc.)*

Class interests insofar as the classes are divided are the interests of the structure. They counter-produce alienating, fantastical caste images and other artificial archaisms of "modern" society.

* We shouldn't say working class anymore, but working machine, as opposed to bourgeois capitalist structure.

The problem of the separation between preconscious interest investments and unconscious libidinal investments in the social field can be posed only against a backdrop of revolutionary practice that sheds light on a possible resolution. You find yourself before *two* distinct deterritorialization processes. The point is to know if the two processes can merge, join in a unique revolutionary transduction and code surplus value.

— On the one hand: the deterritorialization process of desire, inscribing itself on a full, always too full, body of abolition-process organs and de-oedipalization.

— On the other: the deterritorialization process of machinic signs, organized through science, technique, the arts, etc.

These processes are disjoined in capitalism:

1. by the molar and separated forms of statements—referred to *individuated* subjects of the statements—, and breaks between signified and signifier, etc.

2. by castration-suppression, which represses the emergence of collective agents of enunciation that, in a-consciousness, work right onto the code, whether scientific, real, physico-chemical, genetic, etc.

The scientific community is an example of one of these a-conscious agents that continually passes from one plane of consistency to another, from math to theoretical physics, to technology, to training, etc.

The moment the two deterritorialization processes go as far as possible, attain a common threshold, liberate themselves from archaism, binarize their codes as far as they can, the question of the subject becomes a question of technical machinism and of the so-called human agent of the enunciation.

Who knows that there is a problem? Is it the IBM machine or the programmer that collects answers? False problem! There is a collective assemblage that lies outside all individuated consciousness raising [*conscientisation*].

In that sense, we can say that like Oedipus, class consciousness is the *last stage* before the desiring revolutionary passage to the act. It's the retentive way capitalism articulates and calculates its challenge. It's only in the a-consciousness of the struggle that the imaginary class face-off is overcome.

Subjectification only goes through those sites of reterritorialization that have some praxical, code surplus-value, efficiency.

Power sign-workers can reinscribe themselves on a polyvocalizing surface and take stock of history outside all class and value flows and all deathly coordinates...

Class Interests and Group Desire

Impossible to put an end to molar strata. Schizo-analysis will never replace organizations.

There is no going back, there is no anarchism. The problem is to rid class interest investment structures of their deathly fascizing substance.

Schizo-analytical interventions traverse class struggle through and through.

The capitalism and integration of the worker's movement stratum is that of the blocking of decoded surplus values on reterritorialized individuation.

The Urstaat is reconstituted from its explosion into a million pieces. You have to restick the disjunctive mirror back together again.

Going in the direction of what is most deterritorialized, in the trail of machinic indexes, engaging in Odyssees that have no Ithaca, is making these Urstaatic fragments explode further and further away: the ideal of the economic ego, etc.

The ultimate Urstaatic horizon becomes the horizon of desire as the desire of abolition (taking into account the implication, re-implication, and transductivity of remainders re-empowered by code conjunction). Desire goes to the edges of machinic constructivism (purulent molecularization of referentiation).

The power of abolition ensures the definitive non finality of all systems. It is the ethical guarantee of all transduction as alpha and omega. Desire is [*dispars*] disparate at heart. But this disparateness, insofar as it is also the void, is mythical.

What is really disparate is so from repetition. Constructed, machinic. You have to guarantee disparateness in the ethics of repetition against the dialectics of normative spheres of interest and identification.

Basic revolutionary organizations are transversalist.

First a lifestyle unit, an artificial "family," then they re-assemble capitalistic flows in an economy that is no longer disjunctive but conjunctive, following the lines of greatest deterritorialization.

Their basic militancy is re-adopting and reconnecting desiring machines into the group (totalitarian benefit-granting commune of material interests and of the emergence of desire).

Units of desiring subversion.

At the molar level, their subversion is a counter-effect of their molecular subversion. *There is no "politics of desire" on a macrosocial scale* (or on a microsocal scale!).

All we can say is that the effect of generalized schizo-analytic subversion (and it is generalized at the speed of code surplus value) is to change the givens of political and social problems.

- de-centering objectives
- the disinvestment of hierarchies
- functional and interrecurrent polycentrism
- polyvocality of intervention, even duplicity...

Like Marx, we can consider that it's not our prerogative to define what a schizo-analytic order should be, not any more than we can define Communism! The point is to promote it.

It's a question of method: the anti-program. Even if there is still a "program" for the revolutionary struggle! We'll deal with that! But first we'll inject a supplementary axiom of desire as "deprogrammer."

IV. Pragmatic Linguistics

Hjelmslev and Immanence¹

*His idea is to “constitute an immanent algebra for all languages.”** He considers that until now, the term linguistics has been “*used abusively to designate an erroneous study of language from transcendental points of view that are no longer relevant.*”** He is like us, he knows how to make himself a lot of friends!

But his claim goes beyond linguistics: his machine needs to work in the extralinguistic field as well.

How is it a machine?

With Hjelmslev, structures are connected to processes.*** There is no dualism between form and substance (“*a totality is not composed of objects but dependencies [...]. It’s not its substance but its internal relations that have a scientific existence*”).**** This is not metaphysics: only “*terms describing relations.*” All real or linguistic objects are deterritorialized. This explains:

*On immanence, cf. also the *Prolégomènes*, pp. 11–13 (“a supposedly essentially immanent theory of language”); *Prolégomènes*, p. 35; *Prolégomènes*, p. 171 (on immanence-transcendence units founded on immanence); *Essais linguistiques*, p. 45 (“immanent linguistics”). On “the immanent algebra of language,” cf. *Prolégomènes*, p. 109.

** *Prolégomènes*, pp. 109–110.

*** On process, cf. *Prolégomènes*, p. 18 (system-based articulated processes); *Prolégomènes*, p. 24 (text); *Prolégomènes*, p. 32 (process = system-based articulated text = language), *Prolégomènes*, p. 59 (“the process determines the system”). On the diagram [*schema*] (= language), cf. *Essais linguistiques*, p. 80. On strata (equivalent to our planes, as opposed to the meaning continuum) implying processes, cf. *Essais linguistiques*, p. 47.

**** *Prolégomènes*, pp. 40–41 [Guattari’s underline].

1. The conjunction of deterritorialization processes at the level of expression and content, a conjunction that constitutes the essence of the Hjelmslev machine, the *semiotic machine*.

2. The possibility that machinism set in motion in a semiotic field could be transferred to extralinguistic domains: these are actually pseudo-substances, as the quotation marks in the phrase: “*what, from one point of view, is ‘substance’ becomes ‘form’ from another*”^{*} indicate.

His *form* is our *code*. His *substance* is our *flow*. They belong to the same machine: the semiotic machine.

The identification of substance to matter, and meaning, is everywhere (meaning = variable class), the whole being in a double continuum^{**} (“[...] *it’s form that constitutes value and the constant, and substance that contains variables, to which different values are attributable depending on the circumstances*”).^{***}

Hjelmslev compares his own form-value with economic value. And that’s where he gets confused, because he considers that the difference between these values is the existence of some standard: “*while in linguistics there is no place for natural data*.”^{****} He prefers a comparison to the game of chess (repeating Saussure). Even when he considers the passage from the metallic to what he calls the paper standard, it seems that he is confused.^{*****} But actually, he is still haunted, *persecuted*, by substance. He is always trying to repress it. Like Kant, he makes his Oedipus out of substance. He doesn’t stop killing it off again and again to preserve it a little bit longer. The Hjelmslev machine has a bit of a persecution complex because of its metaphysical ghosts.

But what really matters is that he insists on “*the concept of substance not being opposed to the concept of function, and describing only*

* *Prolégomènes*, p. 110.

** *Prolégomènes*, p. 148: Cf. my comment below on the paradoxical evolution of meaning from the *Prolégomènes* to the *Essais*, p. 7.

*** *Essais linguistiques*, p. 85.

**** *Ibid.*

***** *Prolégomènes*, pp. 146–149; *Essais linguistiques*, pp. 35, 48 and 85.

functional totality *as such*.” So substance functions.^{*} But Hjelmslev adds that “[substance] *behaves in a definite manner relative to a given ‘form’, behavior similar to that of meaning in regard to a linguistic form*.”^{**} But if a form is a given, it’s because it is distinct from substance, which contradicts the stipulation of its immanence and the fact that substance is supposed to function!

This impasse recurs when, on the level of form, we find that deterritorialization ends on a finite number of glossemes (a fact for the semiotic machine but not a lawful necessity: the Hjelmslev machine simultaneously annuls and infinitivizes glossemes—tendentially). Analysis ends in the description of a finite form. But substance is left with the task of animating and fecundating form. Substance has dynamism, form has eternity. Hjelmslev is the victim of his own morbid epistemologism. He refuses to have anything to do with what is beyond his own scientific cut-outs [*découpage*].

But form is not a passive receptacle, an eternal feminine!

It’s a productive machine, a code in decompensation, code in a productive position, emitting flow. Its substance, its “matter,” are anti-production. My impression is that that’s how he gets his comparison to economic value wrong. His form is of the order of pure exchange value: it’s the exchange of form, what is “*incorporeal*,” as he writes somewhere,^{***} for matter. It’s also what makes him tread, until the *Essays*, on the grounds of the neighboring sciences that deal with substance: the *physics* of phonetic zones for *semiotically unformed substance*, and the *phenomenology* of signification for *semiotically formed substance*.^{****}

Then, in his second “topics,” phenomeno-logics and physics make way for *social anthropology*, while meaning is made also to

* Not like Chomsky’s American sort! The Hjelmslev machine is a bit schizo, it consumes itself even at the level of glossemes.

** *Prolégomènes*, p. 110.

*** Cf. *Essais linguistiques*, p. 87.

**** Cf. *Préface des Essais linguistiques*, p. 9 [Underlined with “+++” ; the preface to the French edition is by F. Rastier].

depend on *socio-biology*. But I will return to this transfer of meaning, where meaning leaves the field of signification and emigrates towards the stratum of the substance of expression. In any case, Hjelmslev is dragging disjointed scientific orders, borders and territories behind him even though his deterritorializing machine was made to sweep them away (which worries the linguists!).

The second Hjelmslev paradox is his pseudo-dualism for expression and content.

Why pseudo?

Because, in all its scientific idealism, it's implied that these terms are *absolutely reversible*: “By virtue of their functional definitions, it is impossible to maintain the legitimacy of calling one of these magnitudes expression and the other one content.”*

So, now what! Why not call them A and B! Hjelmslev's axiomatic machinism—supposedly inspired by Hilbert²—spills out onto two planes: that of the signified—content—and that of the signifier—expression. Impossible once and for all to call it quits with Papa Saussure! No to mention that form conserves a taste of eternity and substance a taste of transcendence, the signified keeps one foot in spirit and the signifier keeps one foot in matter.

And yet, Hjelmslev, after the *Prolegomena*, did everything he could to mess this all up. It's pure *strata*, he started to say. Substance and form are a pure relation of *manifestation*: “*V* signifies ‘manifested (by)’ or ‘form (in relation to)’; and \wedge signifies ‘manifesting’ or ‘substance (in relation to)’.”** (This is where the brilliant Hjelmslev rejoins our

* *Prologomènes*, p. 85.

** *Essais linguistiques*, p. 48 [These two symbols are constructed by Hjelmslev “to designate manifestation (the specific relation between form and substance) [...]. These symbols were chosen to suggest the word value: you can say indeed (by analogy to exchange value in the economic sciences) that a given magnitude that is akin to form constitutes the value that in a semiotic system is attributed to the magnitude of the substance that corresponds to it and by which it is made manifest.” (*Essais linguistiques*, p. 48)].

no less brilliant notation in “from one sign to the other”!) The distinction between expression and content is also treated with signs that I will spare you (Greek for content... Ah! Ah! not the Greeks! And Latin for expression!). Only how about this: these four strata are equal but hierarchical. This is a *crossroads machine*. It's the conjunction of two deterritorialization processes, a disjunctive synthesis for an inscription machine: “*The distinction between content and expression is the first crossroads, that between form and substance is the second, therefore the distinction between form and substance is subordinate to that which is in between planes.*”*

Very well! These are panels of consistency strata that are dependent on planes. But what's annoying, as far as I'm concerned, is that there are planes and not a plane, a pure plane of consistency, of the filiation of deterritorialized machinic inscriptions (*cf.* below). Why, on the one hand, four hierarchically arranged strata and, on the other, two planes? Hjelmslev spells it out: “*The multiplication of the two Saussurian distinctions already leads to the establishment of three classes of strata—I will translate the letters for you so that it's not such a pain to read!*:

1. *The plane of content and the plane of expression*
2. *The form of the content and the substance of the content*
3. *The form of the expression and the substance of the expression.*”**

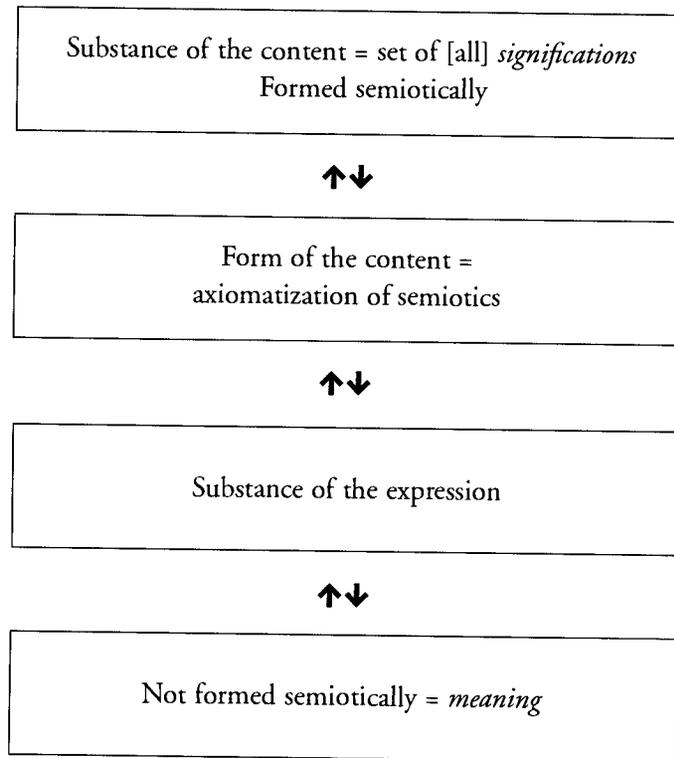
It's fitting to describe two internal binary relations of which the second falls back on the first (multiplication) and forbids any opening up onto others! If you break all that up, you end up with “n” strata and so no break between linguistic expression and extra-linguistic substance.

But, precisely, when Hjelmslev organizes the hierarchy between strata, he totally isolates the substance of the content from the substance of the expression; to go from one to the other, you have to go through the two form strata (you could almost argue that form is the essence of semiotics).

* *Essais linguistiques*, p. 52.

** *Essais linguistiques*, pp. 52–53 [for a summary of Hjelmslev's argument].

So it's:



In short, the forms of the signified and the signifier are *dominant* relative to the material sense of things and significations in our minds. Instead of the imperialism of the signifier, it's the *imperialism* of form. But if it's machinic form such that you could just about "*abstract both substance planes*,"* and if you don't fall into universalist idealism (Chomsky?), then it's good for us and not so good for the linguists.** It would be even better if we said:

* *Ibid.*, p. 54.

** Return to Nominalism: *Prolégomènes*, p. 150; *Essais linguistiques*, p. 88.

— there are not two planes of expression and content but one single plane of consistency (= plane of machinic filiation)

— and "n" strata (= plane of consistency = anti-productive alliance strata).

All of Hjelmslev's epistemological hopes would be realized and all of linguistics would topple over! Because wouldn't it be even better to say that there are as many "semiotic" functions as there are machines!

Hjelmslev already sets this up: he takes Saussure's crazy idea of the possibility of a general semiology seriously. Languages can be reduced to the fact that from a finite number of deterritorialized a-meaningful figures, you can form infinite numbers of sign systems. (This works very well, for example, with DNA-RNA "writing.") What defines a language is not signification, but its *capacity for reproducing* an infinity (a *flow*) of signs, given a finite (axiomatic) figure machine.* As a pure *schema*,** language is independent of all its possible manifestations. Yet again, we brush up against the impasse born from the *process-text* and *language-system* opposition.*** The schema is substantiated in its opposition to use. We recover the Saussurian opposition between language and speech,**** the opposition between the *individual* speech *act* and the documentation of collective *use*. But what's great with Hjelmslev is his uncertainty. He doesn't really think that an enunciation could be collective, that a subject could be outside the individual in a given system, that *praxis*, process are not consensual and individuated, and yet he writes that: "*It's in*

* *Prolégomènes*, p. 70.

** *Essais linguistiques*, p. 80 [Hjelmslev describes by the term *schema* [schéma], "pure form language" [*la "langue forme pure"*]; by the term *norm* [norme], "material form language" [*la "langue forme matérielle"*]; and by *usage* [usage], "the [whole] set of habits" [*l'ensemble des habitudes*].]

*** *Id.* for language speech dualism, and competence-performance. *Prolégomènes*, p. 32.

**** *Essais linguistiques*, p. 89.

the very nature of language to elude consciousness”*; and: “meaning is inaccessible to knowledge.”** Of course, that’s because there is no pure schema, or pure code, that escapes history. There is only code work, code surplus value in the historic process of deterritorialization!

But the fact that Hjelmslev transfers the imperialism of the signifier to form is a considerable advance. *It’s the same work Lacan does with Oedipus*. Instead of a familial Oedipus, it’s a symbolic Oedipus, everywhere, and general castration, a universal fly-away [*flyant*] “a” ... Instead of a signifier-signified sticking onto every sign and object, we only have two general planes for the signifier and the signified, an intersection [*croisement*], and a *manifestation*, in the machinic cross-over [*recouplement*] with another form-substance pair.

Which is enough to make linguists insane, it’s this insane meaning theory!!

Let’s distinguish between two topics separated by a logical moment internal to the first topic, which triggers the second.

1. *First topic*

A matter-meaning continuum:***

— an expression continuum (for example Jespersens’ antalphabetical continuum)³

— a content continuum (signification or meaning continuum).

In this topic, a “*form net*” is projected onto the meaning continuum: “*You project form onto meaning, like a taut net projects its shadow onto an uninterrupted surface.*”**** The impotent signifier-signified pair (the two planes) gains formal machinic power, as its *shadow*.

What is form projected onto? Two things:

- the set of all *significations* (the substance of content)
- the set of all “phonetic zones” for expressive material.

* *Prologomènes*, p. 11 [The citation is not in Hjelmslev, but on the same page he writes: “[...] In daily life, language normally doesn’t pass the threshold of consciousness.”].

** *Essais linguistiques*, p. 9 [cited by the author of the preface to the French edition].

*** “Purport” in English. *Essais linguistiques*, p. 58.

**** Cf. *Prologomènes*, pp. 76–79.

In these conditions, for Hjelmslev, *meaning = signification* are equal. His attention to symmetry compels him to go so far as to *invent meaning*, mysterious meaning, for expression. Absurd meaning. “[...] *Nothing keeps us from doing this even if it is not habitual*”!!!!*

Ultimately, it’s as if questions—for example, the question of accents (in the sense of “having an accent”)—take on signification (you can say they “drawl” down South!).

All this is inconsequential for now; it’s just a little extravagance in the context of a morbid rationality!

And then things get more intense.

2. *Intermediary logical moment; things are going bad.*

Since Hjelmslev has started to fool around with axiomatizing content and expression, he has discovered a limited number of *content figures*. “[...] *Sign content—there being only a finite number of signs—can be described and explained using a finite number of figures.*”***

This was totally new.*** Dictionaries should have done it, etc. Later, Chomsky and co. would attempt to describe a total, closed semiotics; there, you’re dealing with content glossems (pleremes).⁴

So here, we have atoms of signification. This is signification-meaning cut up as if by phonemes. (So it’s not a pure amorphous continuum anymore. It’s structured. We gain access to it through knowledge. It’s not meaning anymore.) In other words, we have to account for signification-meaning using non-meaning [*nonsense*] figures.

One more step and we fall into mad absurdity as far as our scientist is concerned: the abolition of signification.

* *Ibid.*, p. 81 [“shadow” is underlined by Guattari].

** *Ibid.*, p. 94 [The exact citation is: “Such a description supposes that signs—that are limited in number—are also susceptible, in terms of their content, to being explained and described with the help of a limited number of figures.”].

*** *Ibid.*, p. 95.

No way! Hjelmslev starts over: signification, the signified, are “formed semiotically,” whereas phonic expressions are “formed non semiotically.” To salvage something out of all this, he constitutes a second topic.

3. *Second topic (cf. The Stratification of Language, 1954)*

— You have, on the one hand, amorphous meaning, unformed, connected to non-semiotically formed substance.

— And on the other, signification connected to semiotically formed, semantic substance (content substance).

The result is that to save the plane of content signification, he made the plane of the meaning of expression absurd!

Only abolishing the planes could resolve the paradox and make meaning go *the way of the machine* and signification go *the way of individuated anti-production*, the way of inscription onto a body without organs (= body without organs stratum = pseudo-plane of consistency). The supposed semiotic consistency of meaning doesn't lead to anything but the preservation of signification and the exacerbation of its contradictoriness. Axiomatizing the figures of the signifieds, in idealistic quantification, just echoes the Oedipus and the figures of capital. In any case, it's a new meaning of meaning and it just fucks signification up! It's schizo meaning, the kind of meaning in Beckett's characters.

Instead of projecting the disempowerment of the signifier-signified pair onto the matter-form pair, we have to reinstate a real continuum for the code surplus value plane of consistency.

There is no impotent signification continuum in content, no absurdified zones of phonic expressivity continuum in meaning, but *one and only one* transcursive inscription continuum. Which can become impotent, for example, in the individuated body without organs stratum, the capitalist body without organs stratum, or the body without organs of the signifier stratum (= State = bureaucratism), in its imperial domination and the crushing of polyvocality.

There is a general plane of consistency that constitutes *the historical plane of deterritorialization* with which machines enter into a relation of *filiation*, and relative to which anti-production establishes

alliance strata. There is no “powerful,” eternal “form” on the one hand and “flows of impotent matter on the other” to animate it! There is code everywhere (code = form). There is code in the “expression” machine (in the sense of Spinoza) and code in expressed flows and deployed planes of reference.

Substance is so much a kind of nothing—but a kind of nothing that exists in actuality—that “forms” can be conjoined (code encoding) from one stratum to another (bee-orchid). Even in the stratum of the impotent body without organs—the schizo egg—machines arrive at production, where there used to be only expression. There is deterritorialization everywhere: on the side of the things of content and on the side of the means of expression (flow is the result of the deterritorialization process but so is code: one code is always threatened from the inside and from the outside by another). When there is stasis in a given game of figures, it's because there is anti-production. Historical subjected stasis. Deterritorialized series are conjoined to produce *remainders* which are transitory individuations. Machinic connections, “representative” disjunctions don't see eye to eye. They produce individuated “remainders” each in turn that, in their own turns, re-enunciate, produce other connections and other disjunctions. Strata are bodies of closed alliances insofar as the illusion of totalizing consciousness is maintained. Really, strata, to their last residues, are just atoms in the historical plane of consistency.

Hjelmslev is right with his understanding of meaning (second topic): meaning exists only in a machinic assemblage. There is no semantic interpenetration possible (he says somewhere that substantives have no more meaning than prefixes or anything else). He should have eliminated signification from our heads and from all of anthropology a long time ago.

With Hjelmslev, the additive continuum of things is directly opposite the finite multiplicative continuum of signs.* This dependency of internal binary operations in his semiotic machines separates what is *intra* from what is *extralinguistic* and evicts history

* Cf. *Prolégomènes*, p. 79.

by limiting the system's consistency. What you're left with are disempowered signs, a system of impotent signs. While all the power of the figures resides in the fact that these are atoms of deterritorialization (= effective combinatory power = power sign).

The problem is to promote power signs, machinic signs. So that there are no more reciprocal dependencies among internal *binary* operations. There is no more infinite additivity of things or multiplicativity of a finite range of signs. Signs are things that deterritorialize themselves (computing). You pass from a thing to a sign without ever "forming" anything "semiotically." You leave the imperialism of the signifier-signified pair behind. Internal relations are no longer binary. They are simultaneously:

- free, autonomous, pure immanence, intensive,
- polyvocally correlated,
- and implicated in an infinite process of production and historical deterritorialization (real time is the time of genealogy and deterritorialization, not that of Chronos).

Ultimately, Hjelmslev's semiotic machine is not made to work. That's the reproach the Chomskyists, for example, made (N. Ruwet).⁵ Hjelmslev is interested in the point where machines are on the verge of breaking down.

Let's revisit his description:

He was unhappy with signifier-signified dualism, the absurd and absolute break between planes.

He draws out (of Saussure) a deterritorialized machine: a form (-code) machine that produces substantial flows (though he says exactly the opposite: for him, substance "animates" form, but that's not the point). So the two disjointed signifier-signified series are caught in a single deterritorializing machine whose deterritorialization puts flows into circulation: deterritorialized object flows, semantic figure flows and figures of expression flows. Pp. 209–210 of the present text, I posed the question: "Is there a better way to abolish the duality of planes?" Yes. Three ways:

— *desire*, which devours its own representation in its own machinism

— *science*, which flattens all residual subjectivity and has for its ideal a certain monoplanism, where signs and things entertain relations of equivalence, if not identity

— *history*, which deploys a generalized plane of deterritorialization.

As to the first, of course, not a word! As to the third, he gives some indication.* And as to the second, he gives all kinds of indications. You can sense that Hjelmslev is annoyed with his daddy's math-based axiomatics ideals.** It's the math virus that makes Hjelmslev not so much a linguist, but a philosopher, a professional pain in the ass, no less!

The scientific symbol is such that there is no reference to biplanism: "[...] *The word symbol shouldn't be employed except for magnitudes that are isomorphous with their interpretations [...]*."*** To pass to a logic of monoplanism is to leave the realm of semiotic machines. It's when it sticks to the signifier-signified pair that deterritorialized form *constitutes* semiotic machines. In the end, semiotic machines are the deterritorialization of:

Form = substance + the inexpugnable *residue* of the signifier-signified pair

Always the fucking "*class as one*"**** to absorb. Always the shit *cogito* of impotent representation. The "I"'s *jouissance*. Deterritorialized processes—historical processes—tend to reduce this residue, displace *jouissance* onto other artificial territorialities. What remains is the remainder!

* *Ibid.*, p. 167. Cf. right here, pp. 217–218 of this text.

** So he had three daddies: 1. Denmark; 2. math, and...; 3. Saussure. Cf. *Le Langage* [*Language*], introduction, p. 8 [L. Hjelmslev, *Le Langage*, Paris, Minuit, 1966. The preface is by A. J. Greimas. Hjelmslev's father was a mathematics professor].

*** *Prolégomènes*, p. 152.

**** Russel, and Lacan—"one more" [*un de plus*]. *Prolégomènes*, p. 126 ["Insofar as a paradigm is not considered as the simple sum of its constituent parts ('class as many', in Russel's terminology), but as something different ('class as one') you have a resolvable syncretism. By the resolution of the syncretism, a 'class as one' is transformed into a 'class as many'." On Russel, cf. note 68 of part V]. In English in the original.—Trans.

In the *Essays*, Hjelmslev says this very clearly; you can invert the substance-form pair, but there will always be residue: “[...] *From the moment you switch points of view and proceed to the scientific analysis of ‘substance’, ‘substance’ becomes a kind of ‘form’, to a different degree, of course, but ‘form’ nonetheless, whose complement is still ‘substance’, and that still includes residues that have still not been accepted as constitutive markers of these definitions.*”*

It’s only with semiotics that form and substance depend like this on content and expression. Ultimately, for Hjelmslev, the form-substance distinction “*seems to have a much more general application: it seems to be quite simply a question of the abstraction that is the price of scientific analysis.*”**

We meet this same residual obstacle to the deterritorialization process again when Hjelmslev decides on the necessity of a *limited* use of substance*** levels to delimit substance multiplicity in science. Otherwise you are stuck with “catch-all semiotics.” *The ideal of Hjelmslev’s semiotic machine is no longer to be semiotic* but arrive at diagrammatic iconic symbolism in the sense of Peirce (algebra as diagram).⁶

In short, two possibilities:

— Either the sign is a figure from the start: it can’t be decomposed; this is the monoplanism ideal (“[...] *Neither allows for the ulterior analysis of figures which is the characteristic of signs.*”****) So we’re in the realm of symbol.

— Or the semiotic sign is inhabited by a finite number of glossemes and there are finite sets, a whole battery of figures of expression and content that *produce* an infinity of signs.

The conjunction of these two series is the productive residual *jouissance* of an individuated subject and a conjunctive consciousness.

Science offers a possible escape route from semiotic contingency***** implying that meaning-matter is structured without

recourse to semiotics (“[...] *At the risk of evading knowledge, matter has to be formed scientifically, at least to the degree allowing for its differentiation from other matter.*”).* This is the same idea as the necessity of deterritorialization, a preferential choice for substances of expression to avoid the semiotic confusionism of natural languages.** This is important because it allows the real to be disengaged from signifying muddles (for the structuralists, the Signifier almost forms the real).***

So “*symbol systems*”**** haunt and threaten semiotic machines. But nothing is disrupted because of this. It’s really a remarkable idea that substance should “*lack nothing*”: “*There is never the absence of any category in a unit of substance. Obviously our analysis differs from that of the adherents to the theory of ‘distinctive traits.’*”*****

There is some intensive expressivity on the continuous body of substance.

Too bad he doesn’t come to any conclusions about desire!

No lack, but virtualities.*****

* *Essais linguistiques*, p. 58 [Guattari’s underline].

** *Ibid.*, p. 68.

*** Cf. Mounin, *Clefs pour la linguistique* and the bludgeoning of Lévi-Strauss, Lacan, Barthes, etc., p. 9 and ff. [G. Mounin, *Clefs pour la linguistique*, Paris, Seghers, 1968, pp. 8-10. Regarding Lévi-Strauss: “His use of phonology, no doubt stimulating and productive in anthropology, rests on a very approximate handling of concepts.” “As to Jacques Lacan [...] his linguistic information is passé, [and] superficial; his knowledge of Saussure, always confused.” Regarding Barthes, “linguistic concepts are employed with no rigor, and more than once improperly”].

**** *Prolégomènes*, p. 152.

***** *Essais linguistiques*, p. 68 [n3].

***** Virtuality of functives (*Prolégomènes*, p. 119); latency, optional quality of manifestations (*Prolégomènes*, p. 127); virtuality of languages (*Prolégomènes*, p. 144); virtuality of taxemes (*Prolégomènes*, p. 136); etc. [“Virtuality,” in Hjelmslev, is defined as follows: “A class is said to be virtual if it cannot be taken as an object of a particular analysis.” He opposes it to “realization” [“*réalisation*”]. The “taxeme” is “the virtual element released at the stage of the analysis where one employs selection for the last time as the basis of the analysis.”]

* *Essais linguistiques*, p. 56 [Guattari’s underline].

** *Ibid.*

*** He should say of areas [*régions*]. *Essais linguistiques*, p. 68.

**** *Prolégomènes*, p. 153.

***** Subject of the statement = subjection to the Signifier.

We're far from Chomsky's closure onto grammatical normativity.* That idiot—Ruwet—reproaches Hjelmslev for doing only inventories and taxonomies! And then he reproaches him for “*taking analysis to a point of absurdity*.”** So Hjelmslev's only creativity, for Ruwet, is on the level of the Jabberwocky, Finnegan's Wake and Michaux!*** Not bad. Because if you claim to measure a schizo text by the yardstick of Chomsky's “grammaticality,” you won't get very far!

It's true Hjelmslev sets all his sights on expression: style, idioms, physical and biological levels, etc. Expressive matter is infinite, he appeals to gesture, mimicry, etc., etc.**** This is a far cry from Chomsky's conditions: “*A language must be capable of engendering all (and exclusively) those phrases that are grammatical in that language*.”*****

Whereas Hjelmslev refuses universalism: “*There is no universal formation but only a universal principal of formation*,” and denounces “*certain survivals of medieval philosophy that have recently reappeared*” concerning “*universal sound types or an eternal concept schema*.”*****

Chomsky, on the other hand, describes universal phonetics and universal semantics: “*The general problem of universal phonetics is quite well known [...] whereas the problems posed by universal semantics are shrouded in their traditional obscurity*.”*****

* “Degree of grammaticality,” cf. M. Ruwet, *Introduction à la grammaire générative* [Introduction to Generative Grammar], op. cit., p.41, 59. Cf. G. Mounin's settling with Chomsky in *Clefs pour la linguistique*, Seghers, p. 139 and ff.

** Reference missing.—Trans.

*** *Ibid.*, p. 54 [cf. note 5 of this section].

**** *Prolégomènes*, pp. 40, 81, 83.

***** M. Ruwet, *Introduction à la grammaire générative* [Introduction to Generative Grammar], op. cit., p. 54 [The exact citation is: “To be adequate, a language's grammar must therefore be capable of engendering all (and exclusively) the phrases that are grammatical in that language.”].

***** *Prolégomènes*, p. 106.

***** Cited by Ruwet, *Introduction à la grammaire générative* [Introduction to Generative Grammar], op. cit., p. 26. See also p. 357.

Wasn't this sort of universal semantics a Fascist ideal?

For Hjelmslev, there is no interpreted system, only interpretable systems. So there is always a possible opening, a passage from non-sense to meaning [*sens*]. There is never any closure back onto semantic or grammatical “normality.” And then there is Chomsky: the inherency, the realism of the state of a given language, the mechanism of engenderment, etc. What counts for Chomsky is for deep structures to rejoin real performances. And not for deep machines to produce non-sense, breaks and history.

Ruwet is deceitful in that he says Hjelmslev uses only one syntagmatic indicator,* because the distinction between planes in Hjelmslev is not equivalent to indication, and the principle of statement generation in his theory can refer to all the multiple levels that it determines. The difference is that for Chomsky order, *i.e.* linearization, comes first, while for Hjelmslev the point is to overcome order and arrive at the radical axiomatization of form.**

The problem is not the mechanical engenderment of text but collective and historical enunciation; Hjelmslev foresaw this.

On the one hand, for him, language opens up onto:

— Non scientific—*languages* of connotation (his plane of expression is constituted by the planes of content and expression in a given language of denotation).***

— Scientific—metalanguages (whose content is language).

— Meta-semiology (scientific metalanguages whose object-languages are semiologies).

So the sign has for its vocation to include everything: “*It is incumbent upon this metalanguage to analyze all the multiple meanings*”

* *Ibid.*, p. 407 [Guattari's error: really, pp. 344–345].

** *Ibid.*, p. 345. A little compact pack of computer code that could be unrolled in any direction would do the job.

*** *Prolégomènes*, p. 161.

of—geographical and historical, political and social, religious and psychological—content that pertain to a nation [...].”*

“There is no object that cannot be elucidated by a theory of language” and no non-language that cannot be a component of language.

The opening is therefore maximal. *In particular, the illusion of the adequate nature of language is denounced as well as that of the national phenomenon.*** He does not leave anything hanging as, in the *Essays*, he broaches a theory of the collective agent of enunciation. The *Prolegomena* started with a description of meaning-matter as amorphous substance inaccessible to consciousness.*** Then with the *Essays* (basically *The Stratification of Language*), meaning is reserved for the substance of expression (the substance of content, and significations, refer to a semantics touching on social anthropology).

There is a new determining factor from the point of view of hierarchy: the level of *collective appreciation*.**** It’s what orders and organizes the two other, sociobiological and physical, levels. Hjelmslev says of this one that it is the level of *immediate semiotic* substance. This level affects, on the one hand, the immediate substance of content (= signification)***** and on the other, the substance of expression: what he calls “*auditory descriptions*” or “*description by apperception*.”***** Something like group fantasy,

* *Ibid.*, p. 167 [Guattari replaced the word *métasémiotique* by *métalangage*].

** *Ibid.*, p. 158 [underlined by Deleuze].

*** *Ibid.*, p. 105.

**** Cf. *Essais linguistiques*, p. 62. [“All semiotic substance [...] is made up of various levels, among which there are of course defined functions and a hierarchical order. It seems that the level that is at the head of this hierarchical order is the level of collective appreciation which, as a consequence of this circumstance, can be considered as substance par excellence, the only substance (in the narrowest sense of the term) that from the semiotic point of view is immediately relevant.”]

***** *Ibid.*, p. 60.

***** = listening, reading, collective deciphering on the level of partial machines.

a process of artificial gregariousness.* It’s this collective agent that is selected by the other levels. It’s because it doesn’t conceal the other levels that substances can be discerned (for example: discernability of ethnicities or radical discernability for schizos).** So, it’s this collective encoding that is at the root of creationism—at the origin of the—semiotic machine’s—code surplus value. The language/speech dichotomy is overcome by this precedence of collective enunciation outside signification and individuals. What is left is the signifier-signified dualism that conserves a semantics of a privileged site of all recuperation. “Ah! That’s what... May ‘68 meant!”

In short, from the point of view of the construction of our own semiotic machine:

Three levels:

1—*Desiring machines*: desiring-signs abolish their own representation, there is molecular deterritorialization, connection folds back on itself = deterritorialization *as such*. It’s the power of abolition: no distinction: code and flow.

2—*Disjunctive recording machines*: a deterritorialized flow is produced and bi-univocalized: bi-plane *alliance*. Deathly deterritorialization: an object annuls another by affirming it = *self-deterritorialization*. Impotent sign flow.

3—*Conjunctive machines*. The rest of the disjunction becomes productive in turn (radio-active residue). From then on, there is a production of individuated subjectivity, enunciation adjacent to objects.

The *jouissance* of waste.

The production of trash entering code transcurivity (encoding of powerful waste) in its turn. The transduction of a *power sign flow*.

Deterritorialization that travels, migration, a plane is deployed:

* Gregariousness being constituted on phonic, graphic (*design*), sound, ambient, etc., objects, that form the “sure enough ours” [level] beside any intention of communication or exchange of information. *Essais linguistiques*, p. 38.

** *Essais linguistiques*, pp. 68–69.

reference plane for powers and forces = plane of consistency. A new filiation.

(The Odysseus with no Ithaca of historical deterritorialization.)

Either conjunctive machines crash into disjunctive machines.

Exclusion and limitation:

— Oedipus

— capitalism

— Signifier.

Or conjunctive machines enter into an unlimitative, inclusive, disjunctive synthesis, and so there is a conjunction with desiring machines.

Desiring machines,

Technical machines,

Social machines,

Writing machines, etc.,

enter into revolutionary conjunction.

Things are being produced every which way.

Otherwise, it's the imperialism of one plane (= one panel = one stratum) over others: the writing machine enters into a bi-univocal relation:

— desire = subject-object

— technique = bi-univocalization

— the socius = oedipalism

— the State, as the body without organs of the signifier = capitalism

— language = linearization.

It's the imperialism of the *dual machine*.

So, either the conjunctive remainder is guilty and fascistic, or it is productive of a power flow that makes the subject go outside the individual into the machine.

Note that Hjeltsev evokes the *theoretical* possibility that semiotics "*should have* more than two planes."^{*} This means that we will have gone beyond biplanism.

^{*} *Ibid.*, p. 59.

The question is: either two planes folded onto one another through two internal interdependent binary relations [or] "n" planes.

Because it would mean that the polyvocality of the power sign enables it to play simultaneously on the plane of the semiotic sign, technical machinism, axiomatic machinism, social machinism *and* desiring machines. The power sign plays on all these terrains simultaneously. So it's *equivalent to say that there is (2 + n) polyplanism, a single plane for science, and the abolition of the planes of desire.*

— Polyplanism = revolution

— Monoplanism = science

— Abolition of all planes = desire

These three antagonistic instances are opposed to the capital bi-univocality machine, the Oedipus and the Signifier.

Obviously, Hjeltsev skips right over desire and revolution and persecutes exclusive disjunction^{*} on the basis of scientific axiomatics only.

It boils down to the idea that there are not a zillion different revolutions but only *one*.

It's:

— Either the Urstaat with the imperialism of the signifier.

— Or polyvocality and filiation on the same plane of consistency as *all* machinism, in the same historical deterritorialization.

The illusion of revolutions comes from the terms of a single equation changing (eternal return).

For example: there never was an industrial capitalist revolution (we're still not done with the French revolution). Only a perpetual and perpetually renewed dominance of the commercial capitalism machine. Even in the best case scenarios (the USA and the USSR), where there were *almost* industrial revolutions, these States reproduced their own archaisms, their own limitations in commercial capitalism (*cf.* Samir Amin, for whom development intrinsically produces under-development).⁷

^{*} He is the persecutor of linguistics.

If the body without organs of monetary *capital* is faulty, you substitute it for a bureaucratic body without organs under the aegis of the *Signifier*. The anti-productive inscription that proscribes machinic resolution [*sic*] occurs similarly with the archaisms of commercial capitalism or the “pseudo-modernisms” of State Monopoly Capitalism (State = body without organs of the Urstaatic Signifier = egg, etc., instead of nation).

Commercial capitalism and bureaucratic capitalism are produced nonstop by the impossibility of industrial resolution [*sic*] (= which would entail the primacy of machinic power capital).

Machinic capital will only take over with the conjunction of desiring machines and the emergence of power signs on the technical, literary, scientific and institutional planes (= new definition of socialist revolution).

So it's either the anti-productive alliance strata to which all flows return.

Or the unicity of all machinic filiations on a single plane of consistency for all power signs.

The idea of monoplane filiation entails the idea that there is only one revolutionary alternative:

- either the signifier-Urstaat
- or polyplanism under the law of desire.

In practical terms, it means that there are no “stages,” no steps, no intermediary objects, it's all or nothing.

Either a politics of desire and so revolution is everywhere simultaneously.

Or a politics of historical illusion claiming that one thing comes after another, etc.

Marx foresaw this, knowing that the realization of the industrial revolution would “ripen” (but this is precisely the dialectical illusion), “ripen” the conditions for Socialism.

No! If there had been any accession to power by the signifiers of industrial machinism then Socialism would have been realized immediately!

Urstaatic society has always made sure that there is no real

industrial revolution, only a permanent sealing off of all machinic incidences.

Urstaatic society produces its own archaism, its own underdevelopment all the more actively if there is any threat of socialist-industrial revolution.

If desire stays unstuck, then the death drive is autonomized and invests this anti-production.

For lack of a politics of desire, *ineluctably*, it's anti-production that is developed cancerously and irreversibly (Fascism, etc.).

Fascism is inherent to anti-production. It's not an epiphenomenon. Socialism is inherent to the machinism of desire and to other machinisms.

The “matter” read by group fantasy (its pseudo-corporeity which is not the body without organs) is the continuous plane of machinic filiation.

Individuals, subjects of signifiers, bi-univocalize readings, impose oedipal, consciousness, etc., strata on them.

Collective agents of enunciation, however, perform polyvocal readings of this plane.

The individual reading of the signifier-signified pair disempowers the plane of filiation: the semiotic machine is identical to the person and Oedipus; linguists say: a statement through speech is individual (and individuating).

Collective enunciations, by producing artificial corporeity that *includes* the social division of labor, intersexuality, etc., trick the oedipal-narcissistic machine. Semiotic creationism can only go so far (as far as *the level of immediate and collective appreciation*). It's from non-sense matter that meaning [*sens*] is produced; *collective agents of enunciation are also the only real agents of production*.

Power Signs

“Surfing” on the crest of concepts. Quickly. With my apologies:

The sign is the site of the metabolism of power.

The “internal desiring” of the will to power is not just anywhere in the force field. There is no generalized “differential.” Differentials are not, as in math, present at all points of the curve.

Differentials are discontinuous, singular, machinic.

If Nietzsche’s *force* constitutes a *structural field*, the *machinic will to power sign* constitutes *discontinuous artificiality*.⁸

The eternal return of the “machinic” is *not the mechanical repetition* of the same in the same but an eternal return to machinism, as the *being of production* and the *production of being*, as the artifice of being and the irreducible character of the fabrication of being.

Structural signifiers mask but do not erase the machinic singularity of power signs. At the level of the will to power the question of the subject is not an issue. Nor is that of truth or falsehood. Nor that of Chronos or death (*Id.* for Freud’s Unconscious).*

Subjects, truth, falsehood, negation, doubt, degrees of certainty come with the bi-univocality of the double articulation (*cf.* Freud and the principle of non castration in the Unconscious).

* Cf. Ausin, *Quand dire c’est faire* [*When saying is doing*], [Paris, Seuil, 1970] and his “performative”: the problem of context is not that of truth and falsehood but that of the *happy* and the *unhappy*. Compare this to Nietzsche’s “glorious,” the *dominant force*—*cf.* the notion of dominant force among Marxists; Mao Zedong and the principal contradiction.

With power signs, the question of the subject is not an issue (not so for Lacan: subjects are founded on their relation to signifiers).

Who is doing the producing?

Power capital

= power signs *allied* to primitive territorial machines

= power signs allied to despotic machines

etc. (power signs of State Monopoly Capitalism, automation and computerization).

Territoriality depends completely on its alliance to the machinic will to power. There is no “as such” [*en-soi*] for territoriality.

Who is doing the producing?

Local filiation group alliances with the earth and its organs, productive “earth-women”...

The own [*propre*] is not the subject.

The own is what is territorial.

Local filiation groups are the “sole” possessors of alliance-territoriality arches.

Ur-staat machines decline the “own,” the ego and the socius’ subject of the body without organs (there is no “own body”). Power signs are selectively affiliated to castes. There is a *displacement principle* for territoriality: a caste is a support for the transfer of the own. Old filiations are overcoded with new caste alliances. This is the rule of structures and signifiers. *The “own” is a diachronic category*. The own [*propre*]-the unfitting [*impropre*]. The clean [*propre*]-the dirty [*sale*] (Jews, Christians, Muslims, etc.). Hence the beginning—Urstaat—of property law.

With local filiation groups there is no property *right!* *The own* [*propre*] is a category equivalent to territoriality.

With despotism, the own is of “divine right” = the legitimacy of direct filiation.

Deterritorialization cuts out an empty space (= cavity). The own is “concentrated” on the caste that, as a matter of *right*, is that of the *just* filiation—new deterritorialized filiations. There was repression and *displacement*, from the own [*du propre*] to

what is owned (property). Deterritorialized *figures* became “real” territoriality for the powers = power signs.⁹

The appropriation of the means of production is what is played out—behind flows, exchanges, diachronies—at the level of the power signs, as deterritorialized machines, as *residual sites for the transfer* of ancient power signs. The power signs are liable to the flows (e.g.: capital) *but they are not resolved in them*. Something *remains* (this “remainder operation,” this production of a new residual power sign is that of code surplus value).*

The *will to power*, for having been artificialized into a series of *power figures*, does not *remain* any less efficient as a *power sign* = umbilicus of territoriality = third articulation as residue, singular hodgepodge that escapes double articulation.¹⁰

Flows and forces develop structuralist bi-univocality, but the sign’s polyvocal connection—although repressed—maintains its power: it is the *original genealogical* element. It is machinic filiation, the epithet, the “seminal,” etc.

The difference machine, the “machine of eternal return,” is “subject to power,” until the birth of the diachronized subject.¹¹ It comes before “*ambi*”-valence. The origin of surplus value in machinic filiation is code extension, because the “*producing*” and the “*dominating*,” the “*victorious*,” are a-structural, they are the pure residual certifiability [*certificabilité*] of the *original* contingency of production, code surplus value—the marriage of the wasp and the orchid.

Rights—values come *later*. Don’t you think that the order of *evaluation*—values—is on the side of diachrony, and so comes *after* and not before meaning? *Meaning as residue*, as the effect of the machinic remainder, after the *return* of the structural effect—the *return of the signifying chain*?

After structural hierarchy, transversality is profiled as the *trace*

* An operation therefore that doesn’t “add” but subtracts, code extension happening through the mutilation of the structure and significations. Cf. *Mes Propriétés* [*My Properties*] by Henri Michaux (1930).

bearing witness to machinic origin. The will to power that peers out from under the covers.

The infinitive is the horizon that, beyond representation, quasi-causes meaning in a disjunctive *synthesis* of elements structured as languages—from a new deterritorialized filiation.

The recurrence effect of meaning on the signifier is originated by the machinic power sign, the—infinativized—end of the deterritorialization of power.

Is there any way to evaluate this? History does not re-present dishes, or send the elevator *back down!*

Evaluation = *praxis*. Evaluation is condemned to *the impotence* of representation and of the biunivocalized signifier.

Genealogists—psychoanalysts—are condemned to *praxis* (evaluating = creating), to institutional and revolutionary production, to artifice, etc.

Their order is that of machinic synthesis and not that of the structural location of forces.

What sweeps the infinitive aside is an apparent movement in the structural field. The crux of the infinitive is meaning. Non representable meaning is nevertheless deployed in the deterritorialized space of the infinitive. How shall I put it? It’s something like the Kierkegaardian paradox that poses religiosity, the relation to transcendence without mediation, beyond the order of generality.

In any given system of alliances, there is some “remainder,” a residue of the *objet “a.”* Without touching the *structure*, paved in this way, a new filiation starts from the remainder and “expresses” the machine in the structure—the “*a*” as the cause of desire, the will to power as derived from forces, etc.

What is expressed does not undermine signification structures. Machinic meaning overcodes* structure. Meaning as crux, irreducible to structure, grants a certain counter-clarification to signification. The whole structure starts [*tressaille*] from this point of

* Or, rather, has an overcoding effect.

shaking up [*ébranlement*] the rest. The rest, while working for itself, also works for the structure.

We can transpose what Freud says about inaccessibility onto this, the charm “of certain animals that don’t seem to be concerned by us, like cats and large beasts of prey,” or major criminals or humanists...*

Infinitives are elements of a structure being marked by an additional coefficient of deterritorialization.

Every element in an alliance is *also* affiliated to a remainder, the very heart of meaning, that serializes it according to an a-structural synthesis.

Disjunctive synthesis between remainders and a structure’s elements of signification.

Remainders are simultaneously:

— a-productive waste from the point of view of the structure (signifying impotence)

— the machine’s productive power sign.

The power sign *doesn’t care*** that the material it is “borrowing” to manifest itself maintains relations of bi-univocal correspondence elsewhere with this or that structured flow. The power sign’s polyvocality enables it to tolerate these structural alliances perfectly well. It’s pretty obvious when you consider how irrelevant Alice’s signs are to signification.

What dreams aim for in the “material” realm is never signification but the power sign. (The phallus, the phallic function being only a specification of the power sign in the syntagmatico-neurotic and paradigmatico-perverse field of oedipal ideology.) This is a paradox, since, at the same time, it’s the power sign that becomes

* S. Freud, “Pour introduire le narcissisme” [“Introduction to Narcissism”], in *La Vie sexuelle* [*Three Essays on the Theory of Sexuality*], Paris, Presses Universitaires de France, 1969, p. 94.

** Comic effect of the Unconscious. [Cf. Freud, *Metapsychology*, G.W.X., 286. Guattari alludes to it at great length in his text, “On the narcissistic machine” written 7/03/1970.]

the site of production. (The hollow as deterritorialization, detotalization of the structure, produces a whole new referentiation, new filiative connections.)

I don’t know if I’m being clear? Let’s take another example.

Mendeleev’s [periodic] table serves to extract significations from a double entry table: it capitalizes on information, organizes it.¹² Then, it’s the double entry table that “works for itself.” Even expelling bodies from itself which it declares to be composite or alien.

The sign designed for *representation*, for example the representation of Bohr’s atom, becomes, after the axiomatization of theoretical physics has been overthrown, a *productive sign* (quantum theory) that manipulates corpuscles according to the whims of its own logical, axiomatic, topological, etc., articulations.

The most artificialized power signs become the most “natural,” the most productive, the most “causal”... the most ontic.

The infinitive, in all that, is a “counter-remainder.” Remainders having taken power [*pouvoir*] as machinic meaning [*sens*], as will to power [*puissance*], structures experience the counter-effect of a new balance of power*: elements have to be declined according to a new law, the most deterritorialized law, and pay allegiance to meaning.

Which results in a new alliance...

a new structure...

new waste...

and everything *remains* to be done?

* A new dominant contradiction.

On the Problem of the Power Sign

Why should there be any code surplus value on the level of the power sign and impotence on the level of the signifier?

Let's start by asking what's going on with the sign's deterritorialization in the scientific field. We go from naturalist and alchemical texts to numbers. The scientific revolution begins the moment signifiers are being coordinated, and not signifieds (Cartesian coordinates, primacy of abstract notions like mass, speed, power, energy, etc.).

But do signifiers really provide any support for code surplus value?

No, because they're not exactly signifiers anymore.

Figure flows ultimately conspire to restore signifieds. But for now they are just unsticking the signifier-signified relation, *deferring* it.

But with the mathematization of physics, for example, it's another story, and an even longer process ending in the construction of physico-mathematical objects that bear no relation whatsoever to the signified. The experimental signified is just an explorable suburb of a forbidden city.

So scientific signs are not figure flows anymore. They topple over onto the side of power signs. The mathematical set theory revolution is characterized by its going one degree further in the deterritorialization of the number. Cantor* defines power as follows:

* Cited by Desanti, p. 72 [J.-T. Desanti, *Les Idéalités mathématiques, recherches épistémologiques sur le développement de la théorie des fonctions de variables réelles* [Mathematical Idealities, epistemological research on the development of the theory of real variable functions], Paris, Le Seuil, 1968].

"By 'power' or 'cardinal number' I am referring to the general concept that, by way of our mind's active faculty, emerges from a given set when we abstract from it nature, its diverse elements, and the order in which they are presented to us."

Bi-univocal correspondence systems from then on are just exceptions, particular kinds of applications; order is set aside (concept of equipotency), as are continuity and countability. Desanti* describes this as "denaturalization," as the "purification" of real numbers.

Structure theory is impoverished in terms of axioms, there is a structure of space "weaker than the structure of metric" (or metrizable) "space." But this impoverishment is correlative to code surplus value. Desanti says that you have to differentiate the concept of "generalization" from that of "extension"***¹³ (generalization = impoverishment of the system of axioms/extension = adjunction of elements). Really, generalization and extension "always imply the enrichment of operational possibilities [...]." "[...] An 'extension' always contains the idealizing and really generalizing moment in which an initial system (for example the system of positive integers or whole numbers) is struck with operational nullity and engendered anew from the characteristic operation of the domain obtained by extension."

I haven't thought through this yet very much, but for now I would venture to say that our own stuff on code extension should fit in very well here. It covers extension and generalization and Desanti's "production of new operations." Extension is correlative to axiomatic impoverishment. This impoverishment is the deterritorialization of the sign's articulations. It's the essential productive act. The fact that there is an "adjunction of new elements" in the extension is not the same kind of thing as the fact that there is an "impoverishment of the system of axioms" in generalization.

* *Ibid.*, p. 72.

** Cf. the idea of "code extension" in Frege, in my letter dated 05/28 [titled "Hjelmslev" by Deleuze].

Adjunction is only a seizure, an expression, a significant marking, where impoverishment, cavity-digging [*vacuolization*], are circumscribed by code production.

Code surplus value is the *acknowledgment* of the extension of operational possibilities. Production is the marking, the location of a given instance of cavity-digging. (This marking, this *mise en scène*, is of the same nature as what is produced in the artificiality of psychoanalysis.) So the signifier's rigorous linearity, its ordination, its continuity, are lost. The signifier-signified bivocality is nothing more than a metascientific horizon, a lost object, an infinitive, a body without organs... *The direction [sens] of scientific research is the loss of its signification.* The loss of the "metrical" in favor of general topological spaces, with re-axiomatization at every step of the way, underscoring the "return"—an eternal return—to polyvocality. At every stage, there is a supplementary coefficient of polyvocality. This is the "*enrichment of the field of operational possibilities.*"*

With mathematization, the dictatorship of the signifier is blurred:

— Figure flows no longer repress polyvocality which becomes the very object of the axiomatization process.

— The represented is so displaced that all "monemization" is lost (though not for the stupid scientists).

The three articulations are one. Mathematics, in this way, is the revolutionary science *par excellence* (but mathematicians aren't!).

A sign's power is the productive character of code. In some conditions, a sign produces "code extension"*** (= it represents machinic filiation).

In other conditions—those of the signifier (and alliance)—, it can only position, and order, representation. *A sign evading figure flows is lacking*; this hollow sign of the signifying chain, this sign that is lacking, is Lacan's subject.*** The signifier takes the

* Desanti, pp. 74, 45-46 [*Les Idéalités mathématiques, op. cit.*].

** Cf. Frege.

*** Subject as the "*infinitive of the conjunction*" and the infinitive, in general, as the sign's Urstaat. Letter dated 05/28, p. 12.

hollow subject as the *absence of any positive witnessing of abolition*. This metonymic absence that haunts the whole chain, that "possesses" it, fascinates it, that doubles the signifying chain, is death.

The dualism of death is the fundamental schizo-obsessive passion—impossible effusion over abolition—the obsessive and to a lesser extent the schizo are *poisoned* by the signifier, by figure-sign flows that proliferate at the place of the desire for a break, that create an insurmountable intermediary to its access, and produce an infinite difference, the impossibility of access to polyvocal abolition.

Hysterico-paranoiacs "write" the signifier's fault-lines using their own material: they try, in vain, to make an *icon-sign** out of themselves, out of parts of themselves, and see only an indefinite chain of signifieds unfold before them—and they are powerless—(cf. Hjelmslev's signification continuum).

In all these cases, dualism pushes the limit. The impossible limit. The signifier's being-there is still indestructible, *figure-sign* flows extend infinitely outward (double indefinite flow of expression and content).

So the signifier's dualism sets a general break standard in the economy of flow (symbolized by the potential schizo-obsessive double or the hysterico-paranoid stance). "You have some or you don't." The break, in both cases, is occulted from the outside: there are no more signs producing breaks, but *breaking machines*. Hysterico-paranoiacs are not power signs, but icons, objects of the heights that have fallen flat on their face.

This common break standard is the phallus. "Good for a break." "Good for a cross-breeding between phylogenesis and ontogenesis." Well made, distributed, guaranteed by the social machine.

This is how the general economy of flow organizes the power sign's empty place, *i.e.* power is transferred to the machine,

* Cf. Annex, pp. 243-245.

detrterritorialized. But “man” remains impotent relative to the machinic break. He gives himself up to the “iconic spectacle” of his lost power.

And so a general market of human values is established with its phallic standard—“you have some or you don’t!”

Once we admit that it’s the tangent that counts (capitalist law tends to ensure the lowest possible rate of polyvocality), a model phallus is put on the market:

— “Be: young and handsome—even emotional between this and that age...”

— “Be: married impotent, etc.”

— “Be: a woman without a phallus but phallic to reduce the other one’s phallus...”

What counts is for polyvocality to cost as “little” as possible.*

In this general market of values everything is equivalent to something: the (*icon-sign* as normalized object of the heights / *figure-sign* as the hollow producer of the object of the depths)** pair, this division, is the structural texture, the “structuralization” of values. All values are dualized (they were only marked out in archaic societies).

My ladylove’s eyes, her dowry, youth, status, etc., depend on general standards, an imaginary equivalence value: $\frac{\text{sign-icon}}{\text{icon-sign}}$

All artistic, athletic, and scientific exploits have some value on the stock market. Including ugliness born from castration, and the sort of misery that moves good charitable souls...

The anus is the object of the heights. The phallus is the ideal unit for breaks, the universalizing binarization of desiring flow. The whole is founded on the subjective hollow, the object of the

* Cf. Rochefort’s lovely book, *Les Petits enfants du siècle* [*The Century’s Little Children*] [Christiane Rochefort, Paris, Grasset, 1961.]

** Cf. the short note on the “intersmudged detail” of the Rorschach [test]—that you have returned to me... [Cf. the text “On the Sign, with an Interlude on Faust,” section I of the present volume].

depths of guilt, all mortification of the barred, crucified, catholized and puritanized subject... (= Lacanian subject). The phallus is *the power of the signifier* (in the sense of power continuum in set theory). It’s the set of all sets inasmuch as it equalizes, de-ordinalizes, de-sacralizes singular jouissance surfaces. The phallus dualizes icons, it’s the mathematization of capitalist flow in terms of the subject and family. It would be hard to descend “below” it without toppling over and out of the subjective and familial oedipal field. It’s the “single trait,” as Lacan says, but *the single trait of capitalist flow*.

All attempts at psychoanalysis should not go through the rehabilitation of the phallus and the father but their total elimination. Polyvocality has to surpass these pseudo-productive iconic-signs, these pseudo-signs. It will reestablish polyvocality not so much on an anterior level, but by working in the direction [*sens*] of deterritorialization. Value multipolarity (reestablished by way of analysis and revolution) doesn’t come from any return to a “state of nature,” but topples over into a polylinear writing field. *I.e.* icon-signs mark a line, metonymize a subject of death in the signifier’s field (on the model of Trubetzkoy’s privative opposition).¹⁴

In polyvocal writing, the icon-sign becomes a *crossroads* for polydimensional writing. The icon is not just occupying the place* of the break, it is transformed into a productive sign, a power sign.

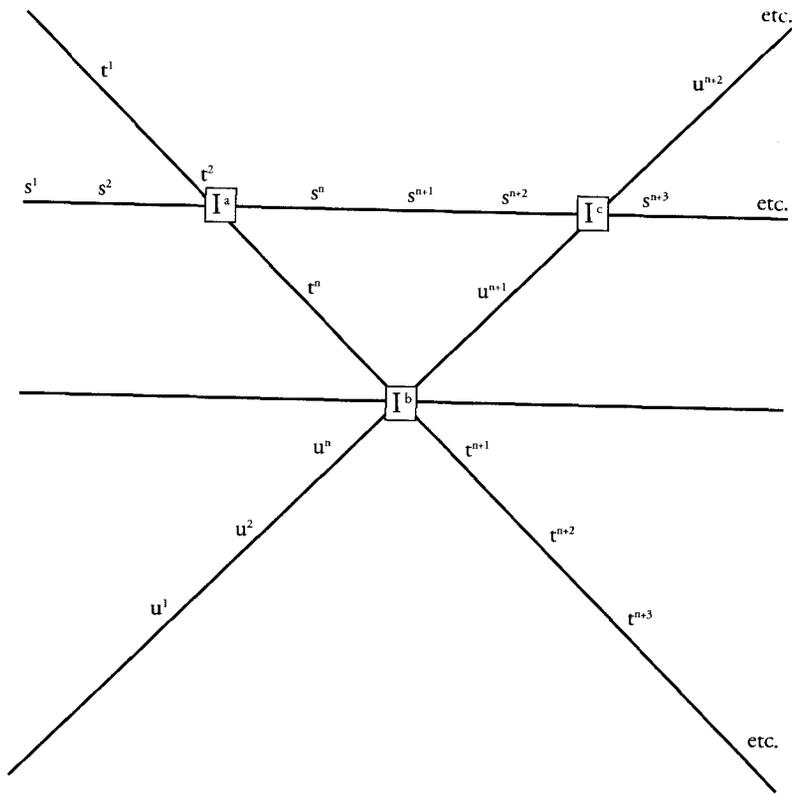
In linear writing, we have the chain:

$s^1 \quad s^2 \quad s^n \quad \text{Icons}^{n+1}$ etc.

(*I* = *power of the signifier* = Phallus)

In polyvocal writing, we have chain intersections:

* Pseudo-territorialization.



Blocking icons become I^a , I^b , I^c systems; icon writing (= diagrammatization), the *power of the sign*, the seat of code production. It's at the crossroads of the powers of the signs that code surplus values open up. Chains intersect, *icons are deterritorialized*, diagrammatized. It's at the iconic—diagrammatized*—crossroads that the orchid “disorients” the wasp, produces a new perversion that is inscribed in terms of surplus value into genetic flow. Wasps don't receive “messages”; they are caught in the sign's power games, they are agents of the sign's unconscious diagrammatic writing (whose expression's *form* is based on DNA-RNA). This sort of writing has nothing to do with signifying

* Cf. Annex, pp. 243–245.

writing, it's the very texture of reality in its artificiality. Power signs are neither iconic nor signifying. Instead of signifying, they deploy a cavity, an opening for code inscription, at an intersection with an unforeseen figure flow (there is no distinctive or privative opposition, no bivalent logic). Instead of being iconic, they deploy writing “to the power of two” on top of existing writing, they position icons, they—I can't find the term for this—“significate” [*significantise*] them. They... diagrammatize them.

Icon-signs of the heights had been promoted by the despotic-narcissistic machine. But they didn't go anywhere. They just stayed right where they were! But when icon-signs became commonplace, with post-despotic segmentarity, figure flows were subjugated to this (diagrammatized) icon-sign-based writing.

In short, the unconscious is not “behind,” or “below,” figure flows, but “above” them. The unconscious dominates subjective flows—as post-despotic writing. *The unconscious is the general system of the “objects of the heights” that constantly threatens the dualist perversion of the objects of the depths.* The unconscious is not archaic, it is what is most modern and most deterritorialized.

The unconscious is the impact of technical, scientific, military, economic, artistic, etc., machines on desiring machines.

With despotism, there was only one collective unconscious animated by a despot, there was only one narcissism: the master's. With post-despotic segmentarity, the unconscious and narcissism are privatized and universalized.

To each his narcissistic machine. To each his guilt—his internalization of the superego, his individual idealization. (His objects of the depths, his backwaters, and his objects of the heights.) Shame and law make way for guilt and the superego.

You “don't *have* an unconscious.”

It's the economy of capitalistic flow and psychoanalytic anti-production that stick one onto you.

You *catch* unconsciousness like you catch the pox... bad company.

But this is all very precarious, and continuously threatened by the escalation of the sign's deterritorialization. Alliances become

impossible. Machinic filiations contaminate them from the start. Diagrammism takes over the icons.

The figure-sign and diagram-sign distinction becomes important for the following reason: diagrammism can express authentic psychoanalytic-revolutionary perversion; but figure-signs are a capitalistic cancer.

With diagrams, we have schizo-revolutionary constructivism; a new writing based on icons dug up from the inside: *the desire for abolition*.

But with figure-sign cancer, it's *respect for all icons*, their re-fabrication, their anti-production (Oedipus, the Phallus, Capital, Leaders, Nation, Race...), the impossibility of real production on the level of the third articulation (institutional and polyvocal production), the *death drive*, etc.

Diagrammism is the audiovisual, it's comic repetition.

Figure flows are fascistic imagery recomposed, repeated in deathly immobility.

With diagrammism, it's not the same economy of flow. Flows don't butt up against icons anymore, against detached objects of the heights; the set of all detached objects now constitutes a horizon, a site for code work to be deployed.* The singular infinitives of the old "jouissance ranges" are articulated in this "power zone." Or, all power, all assemblage of forces, comes from infinitivation.

Before, when a signifying figure chain met a *figurine* on its path, it got blocked.

Now, it becomes a crossroads. Totemic figurines are *read* from within the field of infinitivation.

It's the establishment of a certain finalism. What is "most perfect" assembles, quasi-causes, flowed forces. (This is the only moderately tolerable character of the system of natural selection.) Code assemblage precedes flow. There is no crossroads in a signifying diachrony, a signifier refers to another signifier bi-univocally and the recurrence effect is linear, everything is

* = infinitive-artificial territoriality = body without organs of marked lack.

sustained in the context of exchanges among discrete equipollent [*sic*] quantities.

In capitalism, the diagrammatic crossroads has not imposed itself as a dominant writing system (it stays holed up in science and literature). All society* resists by anti-producing archaized icons. The end of deterritorialization is *the accession to power of the diagrammatic crossroads*. (Institutionalization of diagrammatism). In capitalism, production still depends on two signs:

— archaic production, that overcodes fallen territorialities (landowners, capital, etc. = iconic production)

— diagrammatic production = production of [*illegible*] knowledge, schizo-revolutionary production, galloping audiovisual...

But revolutionary plenitude abolishes this distinction: everything is vectorized in diagrammatic production. It's the end of "revolution for the sake of production." There is no more so-called planning "for man," but maximum deterritorialization. It's the end of the capitalist law of the maximum economy of polyvocality. And so the end too of "material" production. All material production is subjected to the new dominant mode of production, which is code surplus-value. So it's the end of code surplus value waste. And the end of iconic blockage; the end of the iconic consumer society.

The production of "schizophrenia," *drugs of desiring abolition*, deterritorialized perversions, puts an end to syntagmatic neuroses and paradigmatic perversions quickly. The institutional production of new "families," the elimination of anti-productive icons, etc. (Bureaucracy was a sort of figure flow neurosis; a perversion: the great perverts of direct taxation and the polytechnic! Love of "filing," bureaucratic power signs, the "VAT,"¹⁵ the "RCI,"¹⁶ the "BMC,"¹⁷ the prodigious accumulation of bureaucratic archives; the slightest postal transfers stashed away somewhere... Athletes and the hundredth of a second on the stopwatch...)

(Libraries, musicographers, historians, etc., trace and figure flows.

* Except for its deviant members: madmen, delinquents, pervers, etc.

The game—roulette as the reincarnation of an all too deterritorialized number.)

We have to rethink structuralism with this notion of the iconic crossroads.

It's as if structuralism were trying on purpose to misestimate the icon's diagrammatic power and the power of the audiovisual. It's trying to flow icons.

It's with the potential diagrammatism of modern icons that machinic filiations are inscribed onto the unconscious. If Lévi-Strauss used archaic myths to discuss the unconscious, it was to avoid and neutralize any real encounter with surrounding icons. It was to act as if they were all the same. But power signs in archaic societies are territorialized onto local filiation groups, whereas audiovisual icons are deterritorialized, axiomatized and machinized: they're in touch with revolution whereas archaic society is in touch with tradition, in a permanent and segmentary balance with despotism. This is a sort of fascination for lost polyvocality—*id.* in reactionary Freudism—though none of this helps pave any of the way towards revolutionary polyvocality.

With structuralism, everything is treated in terms of paved and degenerate crossroad systems: bi-univocality crossroads = the phallus—Oedipus—capital...

Archaization is an attempt to reconstitute territoriality. But in real archaic societies, there is a specific topology for singular productive spaces. Desiring production is not transferred to the level of the sign. The sign's deterritorialization is completely avoided. You don't take pleasure [*jouir*] on the level of signs but on the whole *jouissance* range. The difference is that with contemporary archaization, there is no *jouissance* corresponding to archaized surfaces. There is only icon-sign *jouissance* that juts out over pseudo-territoriality. But icon-signs are still always under the dominant law of the maximum economy of polyvocality. It's the binary phallus that calls the tune on the level of unconscious overdetermination and represses all threatening diagrammatism. Archaism produces only dualizing deathly sadomasochistic

jouissance, not a rich schizo passion for abolition. It doesn't really reestablish value multipolarity. It just mimes polyvocality, while continuing to be subservient to the dominant law of bivocality.

That said, we still have the illusion of pseudo-territorialization. Anti-production sets up an "icon market." So polyvocal desire is located, localized and suppressed. But that has nothing to do with the real territoriality of primitive ethnicities, which, actually, manage to avoid dualist values, bipolar truth (no principle of the excluded middle), and promote singular infinitives, local gods irreducible to one another and non hierarchizable.

And anyway, you can't mystify the side of archaic societies that is pure polyvocality; as far as I'm concerned, they are all more or less in code interaction with potential (if not actual) despotism. Primitive societies also stick to exchange—but they have to make less effort to deploy: initiations, rites of passage, etc.*

Singular infinitives are not so much isolated as kept at arm's length of despotic conjunction (by the social body and its refusal of serial production).

Inversely, oriental despotism never succeeds in affiliating all the local infinitives to the imperial infinitive. In a way, *the imperial infinitive is a step up for blocking infinitives relative to the sign's threat of deterritorialization.*

We can't pit despotism against primitive societies. They complement each other through means set up to defend a threatened form of desiring production.

With despotism you end up desiring by proxy. "The despotic machine desires for you..."

But still there is the *detachment* of territorial law. The law of all laws. The erection of a "Legal principle." The separation between

* In primitive societies, alliance games are freer. They depend on a ritual machine. But in modern societies, alliances are paved, encasted, in signifying chains. Economic-political power signs have caught onto the alliance game. Everything topples over into the filiation of figures in a diagrammatic production. Primitive societies are just as fucked up as the others but they make a better "show" of their operations of bivocality.

law and jouissance. And this schize is irreparable. Even the return of segmentarity will not eradicate it from the dominant unconscious.

A dominant infinitive power makes its mark on despotic power signs. At the same time as the sign has taken on a jouissance value while stipulating its own writing, re-presentation and signifier-signified function. It's the sign's irreversible mutation. From that point on, there is no taking pleasure in [*jouir*] women or goods except if you also have an eye on the sign. Really, it's the sign that takes pleasure [*jouit*] and anti-produces a broken subject of jouissance. The subject of the statement is cut off from the subject of enunciation—the latter not being a subject at all, for that matter.

The jouissance of the sign expropriates the jouissance of the earth-woman. The sign digs an object of the depths—the subject—and promotes an object of the heights—the icon, the ego.

The sign's power: is the subject's impotence, and the blinding dualist meanness of the law of the heights. Dualist flows are detached from the last and the ultimate imperial territorialities (the end of the Christian empire); they are set into conjunction to produce a machine made to infinitivize everything.

The infinitive has turned into the transfinite deterritorialization process itself.

It's the power of the sign-point (from "one sign to the other") that overcodes all the natural objects of disjunctive possibilities. The sign-point "digs cavities" right into nature—Goethe's demoniacal.

We have gone from:

— an *archaic field of the connectivity of desiring territorialities* (and... and, with minimum recurrence)

to a field,

— of *conjunction* blocking infinitives on the despot to

— a *disjunctive sign-point synthesis* that de-spatializes, de-temporalizes objects. (Passage from capitalization to industrialization, State monopoly, scientification, automatization and computerization, still waiting for revolutionary schizophrenization.)

Infinitives of infinitives are infinitive power that, as an asymptote, identifies the desire of abolition and transfinite machinism.

Annex:

My sense, offhand, is to borrow:

— From Hjelmslev: the *figure*: as a deterritorialized and paved element (notion of limited inventory).

— From Peirce:* the idea of the *icon*, that includes:

1. the image (quality ratio)

2. the diagram (= icon relation)

(His notions of the symbol and index could describe double articulation and natural semiotics.)

I.e. take two extremes.

What's strange is for Peirce to have said that "*algebra isn't anything but a string of diagrams*," all algebraic formulae are iconic.

This echoes the idea I was suggesting page 232, that math "crosses over again" to the side of deterritorialized polyvocal signs.**

The image and diagram are polydimensional writing but you have to distinguish between their *degrees of deterritorialization*.

— Image-icons are blocked on quality ratios. I feel like saying that they're amorphous (a child's drawing, etc.) (sort of anal retention towards deterritorialization).

— Diagram-icons are deterritorialized. (It would be power signs that make figure flows work—be productive, for example, for mathematics.)

So, for image-icons we have an anti-productive stop. A despotic butting up of the narcissistic machine against human spatiality.

For diagram-icons, we have a lifting of this butting up, a polyvalence of articulations that "captures" serial figure flows and organizes them according to some code extension proportional to the sign's deterritorialization.

* Cf. R. Jakobson, "À la recherche du langage," in *Problème de langage* [Paris, Gallimard, 1966, p. 22].

** Cf. Frege and the meaning of a formula that doesn't otherwise have any signification.

In practice, and to avoid confusion (e.g.: having to repeat: “sign in the sense of Hjelmslev”), what I would suggest is that every time we repeat the term sign we specify what we mean. The sign could be:

- a *figure-sign* (of signifying flow)
 - an (imperial and narcissistic) *icon-sign*
 - a *diagram-sign* (= site of code surplus value production).
- (You could say that we’re merging icon and image.)

In other words:

— icon-signs are Lacan’s imaginary, the image of the other, identification, idealization.

— figure-signs are the symbolic order.

In the first case, it’s Oedipus (the finite).

In the second, it’s dualistic linguistics (the transfinite).

Either: 2-term writing against a backdrop of three terms.

Or: $n + 1$ -term writing against a backdrop of ∞ terms.

It’s linearization, paving, bi-univocal correspondence, discernability, etc.

With diagram-signs we pass into the Unconscious and the “third” articulation.

In short, diagram-signs could be what *remains* after the signifying operation, what remains of the power sign’s UR-staat. The old local filiation group’s power sign deterritorialized, imperialized, serialized, diachronized. Power transferred. Meaning escaping signification and the subject. What remains is a minimum “disintri-cation” of the so-called “subject of enunciation” and the “subject of the statement.”

I don’t know if this is clear, or useful to you. I will send it out and await for it to decant.¹⁸

Is code surplus value only due to the diagram-sign?

It’s possible to reinstitute the sign’s unity as the infinitive horizon (= power of repetition) of the power sign and say that: the desiring power sign, in its encumbered process of abolition, marks out:

1. a *figure-sign* face in machinic filiation (repressed representative)
2. an *icon-sign* face, of repressive representation, in alliance

3. a *remainder* for the deterritorialization process that—sort of enriched uranium—is the seat of new production, a series of polyvalent reaffiliations: *diagram-sign* = disjunctive synthesis of figure-sign flow diachronism and the polyvocality of the original power sign’s “residual” Urstaat.

The Freudian unconscious is a *modern* writing system based on deterritorialized icons, *i.e.* diagrams; but these diagrams are not linear writing, they’re a polyvocal use of diachronic flow.

The whole, re-casting—eternal return—the power sign of the third articulation. (The subject of the statement / subject of the enunciation pair is abolished. The subject cedes to the power sign as the “dehumanized” agent of machinic subjectivity.)

In short, the territorialized diagram-sign “works” the sign from the inside—it’s a sort of “universal expansion” of the sign (“From one sign to the other” *and so on...*¹⁹)

It’s so schizo, man!

Power Sign and Plane of Consistency

Same mess all over again. I'm so jealous of your ability to organize and classify things!

Okay, so I would like to return to this question of the power sign.

A sign whose substance is the real itself or any gestural, phonic, scriptural, electronic, genetic, chemical, etc., substance. The effectuation sign of code surplus value.

I picked up this use of the term "power" in Marx, but is it the right translation? "*In practice, man must demonstrate the truth, that is to say, the reality and power, the materiality, of his thought.*"*

Or: "*The transformation of personal powers (conditions) into objective powers, through the division of labor, cannot be eliminated just by virtue of one's ridding oneself of representation in general, but by virtue of individuals subordinating these objective powers to themselves and eliminating the division of labor.*"**

Marx's idea that "*in representation, individuals are under the domination of the bourgeoisie*"*** is identical to this idea of domination by oedipal triangulation: the "*subordination of individuals to the class is transformed into subordination to all sorts of representations.*"**** A person is "*determined by class conditions,*"*****

* *Idéologie allemande* [German Ideology], Second thesis on Feuerbach, *Œuvres philosophiques*, vol. VI, [Ed. A. Costes, 1924–1938], p. 142.

** *Ibid.*, p. 225.

*** *Ibid.*, p. 227.

**** *Ibid.*, p. 225.

***** *Ibid.*, p. 227.

etc.—except for "*the community of revolutionary proletarians that take control of their own conditions of existence for themselves and for all other members of Society.*" We get the individual and singularity again... * It's the definition of the subject group and transitional fantasies, code surplus value.

So, there is an incipient distinction between:

- productive forces, agents of production,
 - and the power of thought, the materialization of thought.
- ("Language is practical consciousness.")**

There is a potential transversality between the production of language and reality if we leave representation to the materialization of thought. It's the work of code surplus value.

Two things:

1. The imperialism of *representation* in language's binary signifying machines—writing/speech [*écriture/parole*],
2. The *transduction* and establishment of planes of subjective consistency.

In the first case, pure individuality in the sense of the ideologues,*** "*the isolated abstract individual.*"**** In the second, subjectivity differentiated on all planes of consistency.

In the first case: exclusive, barred, castrated, totalized subjects. In the other: subjective operators, planes of consistency.

The power sign is what expresses the effectuation of a subjective plane of consistency. It's *the effectuation event*, the engenderment of the real. We could distribute your categories from the *Logic of Sense* like this:

— the signifier becomes a power sign *on the real* (connected to meaning, as with Hjelmslev, such that on this side of meaning, we are leaving the sign for the figure),

* Cf. also "gregarious consciousness," *Ibid.*, p. 169.

** *Ibid.*, p. 136.

*** *Ibid.*, p. 226.

**** *Ibid.*, p. 143.

— the signified of a clause, correlated *on the side of reality* = impotence of the binarized signifier.

Designation, on the side of the *power sign*, is the transductive connection of the desiring machines. On the side of representation, it's the exclusive and extensive connection of encasted and discrete figures.

Manifestation

— *On the side of the power sign*, it's the plane where inter-machinic code surplus value becomes operative. Machines deploy a *real* space for the power sign, they produce possibility, *real potential* (marriage of the orchid and the wasp). There are as many subjective planes of consistency deployed this way as there are power sign substances. (You go from the DNA-RNA plane of transduction to your metaphysical surface sweeping aside production or transduction planes of all sorts as well as bodies without organs prototypes.)

— *On the side of the signified*, group fantasy, expressive polyvocality (transitional fantasy so that a signified becomes a signifier for another plane of consistency).

Signification

It's the consequence of the imperialism of Hjelmslev's figure, exclusive dualism, the elimination of all surfaces of consistency. Meaning closes back in on the thing. Time is broken up [*se découpe*]. It's the individual, the person, the organ, the object, etc. Oedipus and all triangulations are an attempt to *let* the deathly thing *live after all*, and produce backwaters, a minimum number of mid points (mid points from "one side to the other," the phallus in the 4th position, Lacan's function of the "one more," etc.).

On that level, relationships between machines and signs are compromised. Signs are meditative: they are *impotent*, while machinic power is *repressed*.

What are power signs? (= the very object of the physico-mathematical sciences.) They're machinic indices (in the sense of

Peirce). They're *what the machine would be if there weren't any structure*. Drawing out a power sign, deploying a plane of consistency, is rendering a machinic effect possible. Considered on their own, power signs don't exist. Or, they are paranoid power signs (megalomaniacal totalization, Urstaatic phallicization...).

Actually, power signs and their planes of consistency are counter-produced by the machine-structure pair. It's that the machine has to produce to outmaneuver anti-production.

This is so cancerous! Because *power signs have always had a rotten signifying face*. They accumulate anti-production on their own. (The residue is always more deterritorialized, it is the manure out of which other forms of subjectification grow.)

But that is where the deterritorialization process comes in. The rot isn't the same before as after. The signifier's impotence has a "decreasing rate of profit." The further you go, the more the signifier's substance is explosive.

The plane of consistency in the Neolithic age was village territoriality. Hardly malleable by the imperial Urstaat, as we know.

The plane of consistency in American capitalism, dollar-capitalism, is intersected by rotten things like hippies, Indians, Blacks that *it produced itself*. Fast, very fast, much faster than we can imagine, things will go in the direction of revolutionary deterritorialization.

At a tangent to the substance produced by this process is a drug of abolition that could restore the energy of the power sign or sink into Fascist impotence.

Another example: ultimately, there will be no more "modern art." Just because *art is going to adopt the category of signification itself for itself*. There will be art for designation—"design"—and art for demonstration—"revolutionary art, pop art, etc." Turner's art, from his most famous period, signifies nothing. It has no assignable historical coordinates. It designates and manifests a-temporal machinism, a unique series that passes through all mad art.

So with the power sign's decreased substantiality, *an increase in transversality between substance and expression emerges in form and content*. Signifieds and signifiers extend outwards, as do subjects

and objects, action and contemplation, art and science, etc. Subjectivity wins on all levels of being, while singularity and contingency contaminate all universality. Simultaneously, there is the de-subjectification of the person and the dis-autonomization of the individual. It's in the audiovisual realm, not the oedipal archetype, that things are being "said."

It seems to me that only the theory of the multiplicity of the power signs' planes of consistency can account for the code surplus value phenomenon, in the sense that what is operative on the level of the sign is efficient in the real, and produces a real event. (The passage from the form of possibility to the level of the "propositional" signifier (in the larger sense of the term), to the level of "*material instances that actualize possibility.*")*

That power signs should be inscribed onto *body without organs* of desire, at a tangent to abolition, onto *individuals*—"the infinite analytic proposition"—, the *person*—the "finite synthetic proposition"—, primitive *territoriality*, the Urstaat, the oedipal *phallus*, the *subject-group* or *metaphysical* surfaces, there will still be on every plane a *transitory individuation* of an object more or less distanced from—de-transversalized by—desire.

I'm saying this so that we can avoid making it seem like, for us, there should be some "proper state of desire"... *Desire is always at a distance from a given object.* It is always rotten, twisted, artificial, compromised...

Oedipalism poses the ideal proper state of desire as being impossible. This is desire's full effect. It's the imperialism of this state that castigates and castrates all its manifestations.

There shouldn't be any point at which ideal desire is reached, nor any referencing of desire. No triangular castration. But as many specific sorts of castrations as planes. *I.e. cut-outs [découpes]* of an object on a given plane of consistency and revisions of real fields of efficiency. All this is still nebulous. But you

* [G. Deleuze,] *Logique du sens [Logic of Sense]*, [op. cit.], p. 143. Your definition of the signified.

have to forgive me: I need to spill it out sort of as it comes to mind. Maybe it will be a little bit clearer next time...

A plane of consistency (not a complex). One of
— oedipal homosexuality,
— identification,
— narcissism (= oedipal-narcissistic machine)
and its correlates: jealousy and anxiety.

It's the seizure of an inter-subjective, inter-individual object. The bourgeois individual's game of artifice. Time has stopped. *The individual (= ego-other) belongs to me* = matrix of the social law.

Why this fixation of desire onto the oedipal plane? Not just for the sake of suppression! But because it's so great to fuck ourselves up! Ethical dimensions before political ones.

Anxiety has its own form of oedipal *jouissance*. So, that's why what separates psychoanalysis from schizo-analysis is not just technique or concepts. It's that for psychoanalysis, there is no choice: it's about escaping the whole death drive game. Whereas for schizoanalysis, an implicit choice is continually made to exchange one form of the transduction of desire for another. One perversion... for another!

What are the criteria? Ultimately, it's pretty stupidly just those of history and class struggle. Schizo-analysis is *for* history and against abolition. For deterritorialization and artifice and against archaism and nature. It's its only justification for sorting through different manifestations of drives, and favoring some planes of consistency over others.

What I mean is—I'm not interested in exchanging some virtuous group *jouissance* for some anxious *jouissance* that might be a thousand times more intense and fertile (mystical *jouissance*). A theater of masochism, a theater of terror that rips through the skin, the organs, a horrible individuation, a horrible encounter with contingency, finitude, pain, old age, ugliness and death...

What is *jouissance*? It's the moment one plane of consistency disappears, is scattered, dissolves and another power sign starts up,

deploying a new plane of consistency, opening up a code extension, and another form of the production of the real.

Why exchange the body of the anxiety of individuated fantasy against a collective enunciation? In the name of jouissance surplus value?

It's not obvious!

The key to the whole thing is located yet again on the level of deterritorialization.

It's the same power sign that traverses archaized, corporeized, hystericized substances and those that are historical and real, belonging to the revolutionary process.

It's with idiots that you make a revolution. (With aristocrats too but on the condition that they stay connected to... A. G.!)²⁰

All that to say that: *we need, in schizo-analysis, to allow oedipal rot to be deployed, to let the false depths come up to the surface as if out of a sewer. Most importantly not to suppress it. The function of transfer remains irreplaceable as long as there are no planes of consistency to take its place.*

Do you want a bit of mommy-daddy? Here you go, but look how it turns into a theater of terror, a theater where the whole socius and the organs speak!

It's the transitory focalization of the image that you're describing when you're discussing "Albertine's first kiss."

Since perversion and psychoanalytic theater exist, fine! But let's take them even further. Anyway, it's what Lacan did by treating his patients like you know what I mean!

Interpretation has to be considered musically. I'm going to interpret this for you in my own way. You orchestrate oedipal representation. In that sense, psychoanalysis is never abusive enough! In the group or in the community.

It's when it bursts that another plane emerges, another sign, another effectuation—another jouissance.

Such is the ethico-political law that governs all practice.

It's the same slippery slope that Sade takes, in his oeuvre, and

produces, among other things, the concept of Sadism. (Tournier produces the concept of abolition out of mud.)

Will I ever succeed in convincing you of Fauré's total obsolescence?²¹

Another thing: why condemn the plane of consistency of the dream? We can always produce something out of dream work. It doesn't participate more than anything else in what you call the superficial unconscious. It all depends on its enunciation, what plane of consistency it nourishes, the jouissance it sets off...

Of Both Types of Break²²

I want to make an outline this time, but I can tell that it's going to be a mess again!

There is a separation-break between bodies and people. It has to do with anti-production. It is foundational to castration-suppression. Then there is a suture-break (another stolen concept!) in the planes of subjective consistency. It has to do with transduction. It's how we get from one plane to another on a continuum. And arrive at topological torsion. We go from the real of production to the incorporeal of representation. A multipolar ethics.

Separation-breaks structure groups, rings, bodies, etc., with the introduction of internal binary relations.

Suture-breaks are machines' transductive operations. Except for substance, they're the very essence of the machine.

A new definition of transduction

It's the activity of sign-points on a surface of consistency in that it's simultaneously production and representation, action and passion or desiring contemplation: it's the expression of the power sign. Instead of pitting production up against transduction, we include the former in the latter. Just to avoid giving into archaism and pitting transductive backwaters up against the mean world of production. Transduction operates by suture-break. It doesn't have to decide between flows and codes. *Flows are productive while codes move around, represent.* Transduction is the machinic operation of code surplus value.

This is how we discover a certain complementarity to Spinoza's powers. There is a machinic composition of powers and non equilibration of forces in a single body-structure.

So we have to determine how. How code surplus value operates. How signs can *produce* instead of just blankly re-presenting, pure impotent repetition. And since I'm totally incapable of sticking to an outline, I will just say that we need to oppose:

- the figure-sign's disempowered repetition
- to the powerful repetition of the sign that has no substance.

Impotent repetition constitutes a duality between bodies, people and incorporeals, representation, consciousness, etc. Powerful repetition is "in touch" with all the planes of consistency that traverse it.

What are those signs there?

An impotent figure-sign. Maintains the separation-break between representation and production.

This figure-sign is engendered by the Urstaatic machine. It's an object detached from the social division of labor on a grand scale. Per-*version* of the scribes' writing "for nothing." The imperialism of writing over speech, song and dance.

The Urstaatic figure-sign is:

- *closed* in on itself, identical to itself (law of recurrence, principle of the excluded middle, etc.)
- *flattened, linearized*, without depth (*cf.* on that account the Oh how admirable and unknown text, except by Fanny... "From one sign to the other").*

It's the sign whose material is Mr. Hjelmlev's figure: the finite battery, infra-sense, deterritorialized material, outside the realm of signifieds. Its *discrete* quality—*discretas*—has to be opposed to the power sign's *continuous* character.

* [G. Deleuze,] *Spinoza et le problème de l'expression* [*Expressionism in Philosophy: Spinoza*], Paris, Minuit, 1968, p. 302. *Cf.* Descartes and the flattening of things in terms of their "quantity of reality."

The break between bodies and people is anti-produced by a representation system based on the figure-sign. The figure-sign is always ready to shoulder the separation-break, it is always ready to structure, quantify, measure... The figure-code is a-meaningful [*a-sens*] (different from meaningless [*non sens*]), it works in code and outside signification. Its ends are infra-objective, molecular, mathematical, binary, super-perverse.

Which makes the first moment of description, unfavorable to the sign-point, responsible for representation-production dualism, invert itself in the following moment of deterritorialization. No question of a “writing lesson” à la J.-J. Rousseau-Lévi-Strauss!

It’s precisely the a-meaningful character of the figure-sign, the break of the break, that is essential to the *conjunction of the two deterritorialization processes*, of the spheres of interest and desire. “Small breaks” take over, bad money chases good and invades daily routine. It’s a new revolutionary ethics of *heroism for nothing*. “The partisans rose up at the great Molly’s call...”²³

It’s as if the deterritorialization of the sign, beyond signification, doubled, skipped ahead of the other—technical, religious, institutional, etc.—deterritorialization processes, by taking control of them.

But this is only possible if there is correlatively a *de-substantialization process* in favor of the re-territorialization of artifice, *i.e.* the genesis of an a-substantial plane of consistency.

So we can’t judge the figure-sign too quickly. If it’s the agent of the signifier, an agent of the famous signifying chains—cut off from the logical attributes belonging to the state of things and people*—then it opens up a revolutionary path, the schizo-perverse path of productive non-sense.

But, for now, the signified depends on the signifier, it is encastred, disempowered. So you have the constitution of an expression machine exclusive to production, that is individuating, and that treats disjunctive syntheses reductively.

* [G. Deleuze,] *Logique du sens* [*Logic of Sense*], [*op. cit.*], p. 51.

Let’s call this machine an alliance machine. It’s the mother machine of anti-production. Why a machine?

Because, again, we’re dealing with something that *will become* a revolutionary machine. This is the fundamental claim of “the right to laziness.” For crying out loud, we’re not going to make a revolution just to make something! Making, always making all the time! The time will come when representation is no longer a theater of cruelty and becomes spectacle, contemplation, a real party... Surplus value for nothing. The expression of pure power.

The signified will be liberated because of the very excess of the signifier’s imperialism.

The watchword will be: “More signifier, more binary perversion to disengage the signified and produce freedom of meaning.” The ideal horizon of social algebra—instead of social bodies, spheres of interest—algebra with $2 + n$ internal binary relations, *i.e.* multipolar machinic relations. With the revolutionary alliance machine, the transductive sign is allied to deterritorialized bodies and people.

Old filiations, from the era of—desiring and social—machinic dualism between signifier and signified, of the icon and index type, will be overcome. (This is a process of machinic diagrammization.) The artificiality of the relation between the signifier and the signified is at a maximum with Ch. S. Peirce’s symbol. The diagram absorbs the image while the symbol absorbs the icon and the index. The signifying chain claims everything. The signifier refers to the signified. It’s the arbitrary [nature] of the sign, conventionalism, the institutionalism of the alliance between the signifier and the signified. The signifying chain is cut off from its signified correlate. *It isn’t an extension of the real.* It is a-productive. It is pure figure-sign flow. It “addresses...” It aims... It draws up magical horizons. It metaphors and metonymizes. It is Jakobsonian. As far as it’s concerned, surplus value is flow. Real surplus has to be captured elsewhere.²⁴

For example, monetary flow surplus value “controls” the sign-point of production’s real code surplus value, *i.e.* the worker, from a distance (distance from the limitative disjunctive synthesis).

Something else while we're at it, on the question of the metonymic horizon: the primitive's "magic" is illusory. It's just the bi-univocalized ethnologists' manner of seeing. Primitives are *realists*, not mystics. The imaginary and the symbolic are real. There are no backwaters. Everything extends into everything else. There is no separation-break.

The Bambara²⁵ doesn't imitate, metaphorize, index. Its dance, its mask, are a full sign, a total sign that is simultaneously representation and production, *i.e.* transduction. It doesn't watch representation impotently. It is itself, collectively, the scene, the spectacle, the spectator, the dog, etc. It is transformed through expression.

(I should have made a subsection somewhere on the *power sign*!)

This is a sign in touch with reality. Or a sign such that there is no break between reality and the imaginary... mediated by a symbolic "*order*." No break between gesture, speech, writing, music, dance, war, men, the gods, the sexes, etc.

Substance and consistency

We're going to have to distinguish between two politics of the sign. One for encasted signs, paved in the signifier's body without organs and one for power signs, the agents of real production.

The substance of signifier-signs—figure-signs—is the thing designated, the person manifested. THERE ARE SUBSTANCES. Figure-signs engender the corporeization, the substantification, the individuation of objects. Let's say these are Leibnizian politics. Monadic orders closed in on themselves, and a plane of expression distinct from the plane of production.

Expression closes back onto the anti-production of autonomist and archaizing monads. God is the seat of flow surplus value. He is the infinitive of all flow surplus value.

History closed back onto the harmonic pre-establishment. There is a maximum economy of means in super-structuralism.*

* Cf. M. Serres, *Hermès [ou la Communication]*, Paris, Minuit, 1968] and the use of the combinatorial to that end (p. 157).

The absolute consciousness of inter-monadic relations, for God, is absolute impotence, inability to exercise "free evil."

Spinoza's politics are those of castration well beyond the good Lord! To be "neutralized and expressive," as you would say.

It seems to me that the best way to eliminate God is to make him expressive. If he is *the infinitive of code surplus value*, he is also freedom and joy. He becomes history and absolute creationism. It's as if the pluralism of substance in Leibniz encasted creationism and made it impotent.

But, but, but...

Maybe by going too far in the right direction, Leibniz burned his fingers and had to take a step back. Because, really, he pushed the sign's deterritorialization much too far, initiating the double deterritorialization process. His monad is the sign-point, the point that has no extension and is outside space; as Serres says: there was a "*purification of spatiality*."* It's the end point of deterritorialization that becomes the point of convergence, the origin, of production. The deterritorialization of the sign doubles other processes and assembles them by way of code work. As you say in *Difference and Repetition*,** there is no more "*end to power*," only an "*element in which power is effectuated and founded*."***

It's odd, because on the one hand there is a God made impotent, and on the other, powerful monads. It's as if he had put up obsessive barriers for himself so as not to go too far: "hold me back, my God!" These creationist monads, individual substances, "expressive centers," risk butting up against an a-substantial God, a Nothing-God, and all the more so if they are deployed on a *continuum*...**** But this continuum of the Leibnizian "planes of consistency" is *limited in all directions, separated-cut off by God*. This is sure enough the supreme God of castration!

* *Ibid.*, p. 162.

** [G. Deleuze, *Différence et répétition*, Paris, PUF, 1969], p. 62.

*** Cf. Serres and creation "*ex nihilo*" [Hermès..., op. cit.], p. 163.

**** [G. Deleuze,] *Différence et répétition*, [op. cit.], pp. 68–69.

“[...] substances inter-prevent themselves or limit themselves and so we can argue that they affect one another and are obliged, so to speak, to accommodate one another [...]” But if one of them expresses God’s glory better than the others, it receives a prime code surplus value location. (Which, in the absolute, is worth nothing.) “[...] each thing when it exercises its virtue or power, i.e., when it acts, becomes something better and (extends itself) as long as it is still active [...]” “[...] Any action by a substance that has some perception contains voluptuousness, all passion some pain, and vice versa, however it does happen that some present advantage may be destroyed by a greater evil later on. How does it come to pass that one can sin by acting or exercising one’s power and finding pleasure in that?”* Impossible, and therefore forbidden, tangent to power, pleasure and sin!

Maybe substance pluralism is our business and Kant, Hegel and the others left everything on hold at an ever greater distance from the sites of power and reality (noumenon, absolute knowledge). Except for Marx with his worker as power sign—but again, how great are the molar units that tower over him from on high—, and except for Kierkegaard and the subject of anxiety and God’s *proximity*, and except for Nietzsche and repetition, “that operates a selection of differences, practically, according to their capacity for production.”** So, proximity of power and the desiring machine, the small difference machine, i.e. proximity of the power sign—for example, the worker—and the plane of production. But how do we get to this “proximity”? *By the establishment of a power sign in a desubstantialized connective field: the transductive plane of consistency.* Deterritorialized signs acquire code power by becoming axiomatized “right on” the real. As long as science and machinism don’t take things too far, it’s still tolerable.

For example, for Aristotle, everything was in a perfect balance: there was code surplus value on the one hand corresponding to *potential being*, and an *ideal of entelechy* on the other, a sort of flow surplus value horizon.

* Leibniz, *Discours de métaphysique* [*Discourse on Metaphysics*], [Paris,] Vrin [1967], p. 51.

** [G. Deleuze,] *Différence et répétition*, [op. cit.] p. 60.

It’s a third politics, that of the *compromise* between the verticality of the Urstaat and the horizontality of political community. The best possible constitution, for Aristotle, was what was possible in whatever circumstances were at hand. His dualism admits of a corruptible being whose principles are corruptible to avoid a conflict between extremes: politics was the first science. Bias towards an oligarchic compromise at a distance from democracy and tyranny, as a means, in the context of the machine-city—the Polis—, to obtain slave-machine subjects. On the one hand, the real, *praxis*, and on the other, the representative of the full body without organs. But, especially by upholding this dualism without falling into Urstaatic excess, which would make the object of the heights be *the only* possible representative of all seizures of desire, the Urstaat becomes supreme over all other bodies without organs, it becomes the founder of exclusive filiations such as: God-lord-boss-father or, for capitalism: Signifier-capital-Oedipus.

We could draw out three strands from the first two politics of the sign:

— *the dualist*, archaistic and modernist *compromise*, Aristotle’s (or, before the deterritorializing threat of science, Descartes’, reductive, flattening and signifying);

— *the obsessive flight forward*. For example, Leibniz’s, the hellish differential calculus deterritorializing machine freaking him out, making him paraphrenize the system and try, to a point of absurdity, to encast production, desire and freedom, which he had helped pull out of their Pandoric monad in the first place. The clowns, from Kant to Hegel, continue their work of deterritorializing philosophic expression towards an always more marked break with production and history;

— *the militant strand for guys like Spinoza*. You choose a real deterritorialization process, you desubstantiate substance, neutralize God, refuse him any capacity for transcendentalization, and keep him from constituting himself as absolute knowledge. This is lens work (it all depends on how you look at it), you construct artificially a vision with no substantial horizon. (While I’m at it with these inanities, if you

don't mind, I would even venture to say that Nietzsche has a mixed politics compared to these three. *Idem* for Kierkegaard and Marx.)

But let's get back to this dead-end point between Leibniz and Spinoza, to their inability to imagine a politics of the empty sign and of the Cartesian coordinate, one day becoming revolutionary... what I'm calling the conjunction of deterritorialization processes. I think it's impossible to sustain the sole promotion of the power sign for very long in the exclusive work of reality* unless you topple over into archaization. So you need to come to terms with the absurdity of the figure-sign's deterritorialization in its non-sense efficiency and logic. You need to come to terms with the fact that code surplus value is, ultimately, taken back under the wing of a super revolutionary alliance machine of deterritorialized signs that can double and master the set of all local power processes.

To what extent is Spinoza's God emptied of its substance? Is this not just another assemblage of figure-sign flows leading to radical desubstantialization? Permanent desubstantialization. It always has to happen all over again. Isn't the only way to eliminate Absolute Knowledge, the Great Other and all the rest to have codes be invaded by figure-sign cancer? The power sign—the sign-point—is continuously deterritorialized, it never stops producing figure-signs, even trashy ones, and being axiomatized, evading signifying chains paired with significations, and all this through a pure logic of non-sense.

It's as if Spinoza were less stuck than Leibniz because he is dealing with the productivity, the expressive nature of power sign monads, less.

A quick and partial overview of *Expressionism in Philosophy: Spinoza* makes me think that Spinoza could desubstantialize substance, use it as a referential—an empty set, a zero element—without too much difficulty because he had somewhat reassuring modes to fit into it. Mathematical tricks didn't leave Leibniz in

* What you call "a logic of pure affirmation" in *Spinoza et le problème de l'expression* [*op. cit.*], p. 69.

peace. For Spinoza, substance is empty, unique and indivisible because the modes he considers don't play around with cutting themselves up and deterritorializing themselves! So he can make all hierarchy between substance and modes disappear. He doesn't need to re-substantialize any parts at all. There is simply a composition of powers—the power of action on the level of production, and the power of suffering on the level of anti-production.

The machine, for Spinoza, is the set of all compositions. It's not the desiring—although disempowered—machinic monad. You can say that with Spinoza, there is a machinic assemblage of powers on a global level, whereas with Leibniz there is a neutralization, or structuralism of elementary machines.* Both fight in their own way against the cancerous figure-sign production of the scientific take-off, in which the schizo-pervert Descartes basks. They smelled out the danger: the great flattening of the world in the signifier. They wanted to preserve the power process at whatever cost. Global, immanent power, Spinoza's quantitative machinic individuation, or Leibniz's disempowered individuation of the monad.

In vain. Both fell into the Cartesian mold: the elimination of the polyvocality of quantity and power. It revealed the potential power of the deterritorialized scientific non-sense machine. Birthed an irreparable nightmare with its schizo-phenomenological reductionism. Two powers remain: the *Cogito* and God. Pitiful residues.

Everyone is poisoned by this thing until Marx rediscovers capitalism's true power sign: the worker (the new alliance).

After all, Spinoza's militant God had it good! He wasn't there, like Leibniz's, just hanging out in the sidelines! He was a *productive* God. He was the power sign of mercantile power: "*The essence of God is not power unless an infinite number of things results from it*" ...*

The model of the sign is derived from the monetary signifier: *it doesn't deterritorialize itself beyond the world of the bill*. This mode holds good, but not for long. Leibniz's sign gets lost:²⁶ science and

* When the soul acts, the body suffers and vice versa. *Ibid.*, p. 308.

* *Ibid.*, p. 83.

industry, if you're not careful, threaten the monad's cohesion from the inside. The object seen through Spinoza's lens keeps its integrity.

Spinoza's modes deploy the model of a pure code referent whereas Leibniz's monad seems to be a threat to the machinic sign-point. For Spinoza, God and his attributes fight each other on the same plane. There is no rupture between planes of consistency; there is only one continuum with God. Whereas with Leibniz, the edifice is consolidated by a break and hierarchization of monadic bodies and people. A harmonic and symbolic hierarchy. A disempowered and resonant sign. God controls finality, anything that happens, happens only because he decides that it should, and it does so in conformity with his "*fnal accord*."*

Ultimately, if you want to avoid the dualistic politics of a compromise with anti-production, you have to reconcile:

— the monist point of view that unifies the power sign's field of efficiency

— and the monadic point of view that opens up a field for the deterritorialization of the figure-sign. (This is the object of the revolutionary conjunction between two deterritorialization processes:

— the molecular one of the transductive sign

— the molar one of technical and social machines.)

The monist point of view

Spinoza is right to establish a parity between series, prohibiting what is perfect from controlling what is imperfect. So-called perfection, as a distinct substance, is only a means to subordinate, to disempower desiring machines under the illusory power of an imaginary God.

Leibniz's God unsticks and imperializes the full bodies without organs of the monads, artificially reterritorializing them, threatening to encast their particular expressivenesses in the a-historical dictatorship of divine edict.

But with Spinoza's mode and the axiom of power, the power of knowledge is equal to the power of existing and acting on things.

* *Ibid.*, p. 212.

Equal, *i.e.* neither superior nor inferior. With no hierarchy, this heralds the constitution of a plane of consistency of scientific *praxis* that surpasses the myth of the scientific quality of the concept and accepts *the* technico-scientific machine to be, at every historical stage, the only site for encoding knowledge and action.

To rejoin the machinic monad, Spinoza's mode has to be described on the model of Hjelmslev's sign, as long as content and expression forms are "equalized" and content and expression substances are neutralized. (Note that when I'm referring to Hjelmslev's sign you can refer to what Nassif says of my treatment of other people's texts.) In other words, a sign allowing, in your terms, for "*the idea to cease being a sign and become a univocal expression*."*

The monadic point of view

But Leibniz's monad is not in itself to be condemned. If it constitutes a signifier and produces an equivocal and impotent sign, it's only divine anti-production that compels it to. You say that Leibniz's sign always implies the envelopment of one expressive term in another** by similarity or causality. But any way you look at it, a sign is always engendered in a sign. It's the principle of the brickwork of discrete figures.

It's impotent individuation, divine hierarchy in its absolute essence of perfection, that sterilize the sign. (Indeed, the term transproduction came naturally to you.)*** Trans-production is not necessarily connected to the philosophy of creation and emanation! What doesn't make sense is that it should be on the level of a perfect God that there is any encasting, or the bricklaying of meaning, and the constitution of a "divine alphabet" of forms of expression.****

From the moment you refer expressive envelopments-developments between monads to Spinoza's univocal being, the monads lose

* *Ibid.*, p. 308.

** *Ibid.*, p. 305.

*** *Ibid.*, p. 307.

**** *Ibid.*, p. 310.

their artificial territoriality, they break and re-break onto one another, and work transductively, transcursively and polyvocally. Being, pure code potential, is *more and more undifferentiated*—body without organs—, neutralized—no voice from “on high”—, as desiring monads are reterritorialized. The “weeding out” of the indifference and neutrality of being that you describe becomes transfer and *praxis*.

The artifice of desiring machine transduction opens up onto a desiring pantheism and code expression constructivism—code immanence as opposed to the primacy of disempowered flow.

Code potential, possible existence become power, code power, potential being.* The code as immanent power is simultaneously *invariable* and *flow*, as potential code extension, as something that enables code flow, the encoding of code, the composition of code.**

Leibniz’s conatus is flow: the metaphysical flow of remote control existence and the physical flow of the movement of bodies.*** With Spinoza, the conatus is a “degree of power,” not a degree of existence. Power surrounds existence. There is no existence standard, I hope, to which we have to conform to a certain degree, God being the ultimate degree.

If existence is only the factualness of the event, then the only thing that counts is the actualization of power... “*The modes’ essences are not possibilities, they lack nothing.*”**** Code doesn’t call for, or require, perfection. Codes are conjugated and act and exist through conjugation. So we can distinguish *modal surplus value*, which is the same as code surplus value. “*The coming into being of the mode coincides with code surplus value activity: a mode comes into being when extensive parts are determined from the outside to enter into the relation that characterizes them: then and only then is its essence determined as conatus.*”***** God as pure power of being affected is essentially the

* *Ibid.*, p. 78.

** *Ibid.*, p. 83.

*** *Ibid.*, p. 78.

**** *Ibid.*, p. 209.

***** *Ibid.*

power of nothingness, the power to negativize any determination. While the existing mode’s ability to be affected corresponds to anti-production: it’s when we are “*cut off from what we can achieve [...] because our power to act is immobilized.*”* The degree of power, the conatus or potential surplus value—*potentia*—are thus “*identical to the power to act itself.*”

In other words, we’re not satisfied with representation, analogy and symbol when we’re dealing with nature: we roll up our sleeves and “explain what we mean.”**

The power sign, again, and consistency²⁷

The power sign’s substance is potentiality, empty and absolute power, the infinitive of power, the opening up of code. The power sign’s substance is the fact that there is nothing substantial elsewhere. One substance = no substance.

But not the substance of nothing or lack. Otherwise, you realize the void, you use it to dualize and vectorize things. Substance is emptied out, evacuated, “praxized” [*“praxisée”*] to the rhythm of history, you always have to avoid the threat of substantification, the structuralization of power, the disempowerment of machines.

Instead of substance: *consistency*. The power sign is worth nothing on its own, outside its own exercise of power. It only exists actually. It’s the figure-sign that can sustain itself on its own as a flow negotiable from the outside. The power sign is *praxis*-expression whereas the figure-sign refers only to the figure-sign to represent or signify.

The figure-sign refers to the nothing that doubles representation. Representation always implies a separation, a break, a referent. Not the power sign. The power sign is deployed on a power continuum. Never on an emptiness, a broken body.

The challenge is to stick these two uses of the sign back onto the conjunction between deterritorializations.

* *Ibid.*, p. 211.

** *Ibid.*, p. 208.

Power signs are “repressed” behind figure-sign flows. But the machinic deterritorialization of the historic process inverts everything. There is no small elementary machine kept *beneath* the great social structure. In the conjunction between both deterritorialization processes, the grand scale production machine *becomes* expression, it becomes an expressive monad, a collective agent of transduction.

So the *old* power signs become agents of archaism. They are structuralized. (The “worker’s” best interest is a factor in anti-production and reaction on the global production relations scale.)

Oedipalization, consciousness raising, conflicts of interests, social-democratization are the consequence of the old power machines *inverting* the steam and getting to work actively against the potentiality—the potential being—of even more deterritorialized machinic production. Today, this occurs against the constitution of a socialist plane of consistency integrating computer and audiovisual revolutions.

As long as a new plane of consistency is not deployed to subjectivize and integrate new ruptured machine functions, the old surfaces shrivel up, secrete archaism, depth, separation, “spheres of interest”: it’s the rotten, fragmented, deathly *body* of capitalist anti-production. And so, as long as a socialist *plane* of consistency is not deployed, an archaic ebb [*reflux*] will come back to alienated worker-individuals, the oedipal family, the Party, the Union, the nation, etc.

So what’s at stake is the equality of the *new alliance machine’s* power and the power of the new machinic filiations.

The worker, as ex-power sign of the industrial revolution, becomes the anti-productive agent of the *structure* of capitalist production relations.

Of the real

What counts is not substance but consistency. The sign is worth nothing on its own, it only counts insofar as it refers to... what?

Not to another sign, like the Saussurian signifier, but to another transductive crossroads, another expressive monad. Otherwise,

it’s a *consistency of the void* that ends up defining the signifier, capital or the Oedipus.

Consistency of the void; it’s the incorporeal full body of the capitalist machine insofar as it expropriates the desiring machines’ bodies of jouissance, singular territorialities.

The signifier is the dual [*duel*] of all things, which means that all desiring substance is dualized, dispossessed, alienated.

So the suture between planes of consistency never determines the corporeization of things or people. Group fantasy slips right over the planes, it doesn’t close itself up in an imaginary realm of individuated and broken depths. The jouissance surface is not a flattened body, like Descartes’ projective plane that flattens everything in an abstract expanse. It’s a geometry like those that, after Riemann, Lobatchewsky and co,²⁸ complicates its axiomatics to respect the power of the expressions considered. This is the opposite of crushing them.

The task of expressing and transducing power signs from the point of view of repressive anti-production, broken bodies and spheres of interest, comes down to establishing representative and productive *relations*.^{*} So planes of consistency don’t need to be referred to a terminal substantive plane that is supposed to be some power of the real.

A terminal plane of the closure of history and perfection. (It’s the “mistakes, the misjudgments, the errors of calculation that have given birth to what exists.”)^{**} Regarding the hodgepodge and strangeness of component *figures*: the secret of things is “that they have no essence or that their essence was built piece by piece from figures that were alien to them.”^{***} (“*The hazardous game of domination*”);^{****} interpretation as “an event in the theater of procedures.”)^{*****}

* Cf. Foucault’s critique of the “relation of domination” in his strange “homage” to Hippolyte [collective, *Hommage à Jean Hippolyte*, Paris, PUF, 1971], p. 157.

** *Ibid.*, p. 152.

*** *Ibid.*, p. 148.

**** *Ibid.*, p. 155.

***** *Ibid.*, p. 158.

So the plane of consistency is simultaneously real and incorporeal. It is the actualization of power and code conjunction potential at any *given point* in time historically. Without lack or absence “relative” to code perfection finality.

The plane of consistency is *historical reality*. Full reality. It was not missing even when it was absent. Reality for tomorrow outdated today but with no regret or archaism (except perverse pleasure in the obsolete).

This plane of consistency couldn't be captured by divine understanding. It is an unpredictable historical conjunction. What was random becomes true.

The plane of consistency is not homogenous with its component parts: you could not say of it that each of its elements, like signifiers, refers to other signifiers. It's not structural, but machinic. At a given point in time historically, you might find an elephant's head in a transductive connection to a sign, a corporal thing, a social person...

The plane of consistency is the site for encoding codes.

What does that mean?

There is the encoding of code when you deploy a field of efficiency—a flow field—beyond its anterior structural assemblage. *It's the entry of time into the structure*. Its birth, its death, its finitude and contingency, its situation, are made to be efficient. It's the structure of singularity-universality. (The monad has to answer to the rest of the universe.)

At a point in time—marked, recorded in machinic synchrony—the orchid's code opens up and absorbs a portion of the wasp's code. A portion, because the rest continues to be foundational to the wasp's unvarying structure—whereas the orchid's reproduction depends entirely on this new encoding. There was code surplus value. Not only the extraction of pollen and germs flow surplus-profit. But a new singular axiomatic for the orchid and the wasp's transductive signs was brought about. Something *really* new. A new *being* was produced, a new *power*, a new *machine*. (There is no other “matter” than these machinic assemblages marked by genealogical contingency.)

Subjectivity as the collective agent of transduction

The Spinozist organization of machinic power and surplus value effect work in what is new, to produce being. The actualization of power on a surface of consistency is the essence of the subjectivity of transduction. We could say: the collective agent of transduction. The collective is there to translate the assemblage of the set of all actualized machines. The term agent is the impossible substantial tangent, the mark of history inscribed into the heart of being in the essence of deterritorialization. But for a singular monadic being with no recurring divinity.

The collective agent of transduction is therefore something that determines the *reality* of the molecular functioning of a machine. At the molar level, there is a dualist refraction through disempowered signs—break-signs. Machinic expression becomes representation.

Conscial breaks carry in themselves the separation between subject and object, the disempowerment of the one and the other, the repression of power, they vectorize, linearize everything: true, false, good, evil, and exclusively so; this is the sphere of interest. The consciousness of interest—thetic consciousness—is fundamentally illusory in terms of power assemblages. Everything happens at a distance, on the outside. It's a negative, limitative and exclusive disjunctive synthesis.

The point is not to reduce subjectivity to that consciousness and that consciousness only (impotent voyeuristic fascination in Sartrian consciousness).

Subjectivity can be an *expression* of power, an affirmative, unlimitative, inclusive synthesis that doesn't establish relations of distance between subjects and objects, capitalizes on “information-representation,” and encodes without disempowering.

So there are two modes of subjectivity:

— one that is *enunciated* through signifying chains in terms of Lacan's (slightly modified) law: “A flattened, Cartesian signifier represents an impotent, oedipal, castrated subject for another signifier, simultaneously a prototype of archaic alterity and the end of history”;

— *collective enunciation*, which, on the contrary, frustrates the individuation, the corporeization, the personalization that suture breaks inherent to the structures of:

- subjected groups,
- spheres of interest,
- deep bodies,
- archaic alliance rings, a form of enunciation that, as such, is a fusional myth;

— because, *third mode*, there cannot be any collective enunciation outside the use of figure-signs and consciousness machines. Otherwise, you fall into the Marxist romanticism of impotent fusional consciousness and you get totally lost on the question of desire and class interest.

Collective enunciation, as long as deterritorialization processes are kept distinct, and disjointed, offers some hope, it's a nice tune about promises for a brighter future... It's another way to close up history and put an end to the absurd threat of deterritorialization as the essence of history and being.

You can't clean up this shit, you have to eat it.

You can't condemn oedipal perversion, you have to consume it in the same capacity as, on the same plane as, a gadget.

You can't condemn the figure-sign, non-sense, the "ravages of machinism," the destruction of nature and the environment, and advocate a return to "better human understanding..."

No! We have to double the transitory figures of Sadism and Fascism. Accept the height of perversion: *ultra-modern* musical writing posing as old-fashioned (you guessed it, I'm thinking of Fauré):

Since the Oedipus, capital, consciousness, perversion, dualism, archaism-neurosis exist, then schizo-revolution will have to pile itself up on top of it all until it manages to surpass, to axiomatize these things and march forward in the direction of deterritorialization. It's the only way to dissolve the distance between subject and object, the representation and the expression of power.

There is a sort of reverse dialectic where what is most imperfect, most dissociated calls the tune. It's the non-sense schize that operates

the actualization of all potentialities [*puissances*] and the deployment of all planes of consistency.

The planes of consistency continuum

The Aion is the potential continuity without a break of the deployment of all planes of consistency: everything is *potentially* encodable.

But Chronos is the *fact* that you're *there* and not elsewhere in the deterritorialization process and encoding of code.

It's the code's state that conditions historical (or genealogical) diachrony. *I.e.* history is represented in consciousness and code genealogies.

Aristocracy is eternal and contingent: it's the fact of considering that, given a certain degree of accumulation, there is nothing better to do than invest in the luxury of castles, the court, etc.

Careful! This figure of investment "for nothing," for the sake of consumption, is "indispensable." Because the socialist plane of consistency, whose nonexistence continually brings us back to the rotten inconsistencies of capitalism, this socialist plane of consistency, to be constituted, needs to include the *aristocratic principle of investment "for nothing"* right into its axiomatics. Code surplus value chosen against flow surplus value; desire against interest. Not choice against! But heteroclitite synthesis of disjointed interests, irreconcilable desires.*

Ultimately, you have to recognize that *the industrial revolution has not yet decisively modified production relations*:

- the spirit of commercial capitalism, the refusal of machinic innovation, still control the majority of nations and social groups, except for a portion of American, Japanese, and German capitalism, and a portion of Soviet bureaucracy;

- *industrial capitalism is a fiction*. On the one hand, there is a sort of capitalism that has stayed essentially *commercial* and is an industrial class. (Which is why the Bolshevik breakthrough could

* Cf. Lampedusa's *Cheetah's* death drive. *Id.* for D. H. Lawrence.

only be operational in countries that weren't completely done with Oriental-type despotism: Russia and China.)

But the industrial class is essentially subjected—on a global scale—to the consistency strata of commercial capitalism. The finality of producing is still flow surplus value. And yet, scientific and technological code surplus value are what deterritorialize the system.

The consistency stratum of commercial capitalism—the principle of profit—is cracked [*craquelée*] everywhere. But there isn't any more where it came from. The very fact that there was no surface of consistency in “industrial capitalism” is its death blow.

Industrial machinic deterritorialization couldn't be captured again except in a form of socialism adopting *an aristocratic politics of flow, i.e.* a politics essentially based on *pure encoding*, independent of any finality of interests, based solely on maximum desiring deterritorialization. (You also have to note that the cracking of the surface of commercial capitalism, its corporeization, is the only possible safe haven for jouissance. It doesn't find any possible expression on industrial or socialist surfaces of consistency, so *desire flows back onto this rotten surface*. In Moscow, as in New York or Leopoldville, flows of goods make up the social Eros, including in inverted forms of hip-ism. It's just “profiteering” in another mode.)

It's the archaic plane of reference of *libido-capital* that haunts all residual bodies without organs: “Did I take enough pleasure, did I get enough for my flows and investments?” It's only at the end of a revolutionary deterritorialization process that this mode of class subjectification can stop, and make *the worker, as the power sign of industrial machinism, find that he is represented only on the surface of jouissance of commercial capitalism* (God = signifying-libido-capital).

Workers are classed, bi-univocalized, flowed. At the end of the conjunction of deterritorialization processes, the object of production and the object of desire merge, and interest, as conscious [*conscientisée*], individuated and personalized flow surplus value, rests on the same plane as that of the desire of the collective agent of code transduction.

Use value meets *artifice value*, flow surplus value topples over onto code surplus value, exchange and equivalence values are abolished and archaic referents such as capital, class, Oedipus, the signifier, etc., are substantialized.

The end of eternity. Primacy of the process of power over being. Primacy of a *new alliance between the power sign of work*—and not the worker—and *the old dualities, between machinic filiation and anti-productive alliances*. It's the acceptance—better yet, the deliberate politics—of the conjunction of deterritorialization processes of surfaces of consistency and constituted bodies.

It's the struggle for life, all the more if one is persuaded that it is undeserved, and without territory or meaning.

The horizon of history, and not its end, is the passage from an antagonistic regime of *two sign types*:

- figure-sign flow as the disempowerment of deterritorialization...
- repressed, suppressed, dualized power signs...

to a single transductive sign conjugating the function of the two preceding types according to two types of binary relations internal to the plane of consistency.

Exclusive disjunction, limitation of the deterritorialization process—that of the “struggle” and that of the industrial machine—sustain the encasting and the relative neutralization of deterritorialization. It's an archaistic alliance. The conjunction of the two processes goes in the direction of maximum deterritorialization. It radically desubstantifies the sign and the machine and collapses their distance.

It fully empowers the sign's essence: it liberates it from its old corporal alliances. The sign is now just efficient on the continuous surface of the plane of consistency. And so we get an all-new algebra of reality.*

Mathematico-physical beings are encasted. We have not yet fully taken stock of the revolution they introduced: mathematical

* Hjelmslev's ideal of the algebraification of linguistics.

writing passes into the real; working the thing or the sign is now the same. There is no ultimate or symmetrical material basis for the incorporeal Referent of scientific cogitation to butt itself up and lean against—there is no pure chemical [*thémique*] activity: it's just the mess of the collective enunciation of the scientific community.

Really, the whole socius is in on it. Scientific encoding is not just in books and machines. It's also in anti-production relations that limit code politics in favor of a politics of flow (politics of interest against politics of desire). For example: the firing of the technicians and scientists at Cape Kennedy* (Canaveral) and NASA are originally political: they were intervening in their capacity to forge *breakthroughs*, to invent new scientific objects. It's a balance of power between gangsterism and scientific, transcursive and transductive writing. Always the same watchword, "encoding for nothing."

So there is a molar re-territorialization of mathematics that puts it "in the service of" ... The problem is to unify scientific and social planes of consistency. Work the "gang" like you work the particle. Accept the same maximum coefficient of artificiality for everything (same responsibility, same freedom).

Every kind of sign functions, in the context of capitalist incorporeals, like a binary relation external to others. Figure-signs disempower representation while hoarding the energy of deterritorialization. Power signs animate production while encasing its agents through structural relations that it doesn't fail to maintain.

But the essence of transduction is to conjugate separation-breaks and suture-breaks. It's only in a second stage that binary, internal, negative, limitative and exclusive structural relations are established: those of groups, rings and bodies from a given pure binary substance (the signifier).

After all, the pure machine is a fiction. There are no multipolar, affirmative, unlimitative, intensive, inclusive, machinic relations without coordinated distances.

* Cf. the theory of implication networks.

There is no pure machinic consistency outside the cogs of all the hodgepodge of alliances that have yesterday's residues and regain power today by being recuperated into code transduction through new machinic assemblages. There is no pure machinic consistency outside history, which is only the diachrony of these assemblages anyway.

The end of history—its elimination—is machinic genealogy.

The transductive sign articulates each to the other two binary relations internal to the plane of consistency:

— the separation that envelops and structures objects and produces the eternal return of residues (transfinite things),

— the suture that repeats the first and recuperates its elements into a machination one degree further along in its deterritorialization process (finite signs).

The first—the separation-addition of disempowered things—is glossed over, re-disempowered by the second—the multiplication of signs that, rather than represent (desubstantialized) things in their stead, reanimates transduction.*

With this second internal binary relation of the plane of consistency, things have toppled over onto the side of power, while reference planes have no more limits and have passed over to the side of expression.

Gaily now, let's stick the paternity of the transductive sign onto Mr. Hjelmslev's back, so that:

— its *code form* and *code substance* entertain a deterritorializing relation such that codes pass onto the side of flow as they are being desubstantified by producing code surplus value (another dimension of the more marked discretion of figure-signs: perpetual binarization). So we get code flow (code encoding) and a residual, "eternalizing," recurrent, relative invariant code;

— whereas *flow form* and *flow substance* are such that the things of "representation," random ideas, kind of stupid things

* A finite battery of signs allows for things to be handled more easily. The battery of finite signs introduces a coefficient of deterritorialization that gives mastery over trans-finite things. (= Passage from transcurion to transduction.)

like the wasp-orchid thing start to become actual, and begin intensely to exist through their work in a plane of consistency—without being substantified.²⁹

Transductive signs don't function in a mode of repressed power and disempowered representation but *simultaneously* organize (diachronic break):

— objectivating [*objectivant*], enveloping, reifying, personalizing *flows* and *flow flows*

— deterritorializing and transductive *codes* and *code flows*.

So, simultaneously, we have the brickwork of the deterritorialized figure-sign and power right on the real. Not only is the artifice of the figure-sign not disempowered-disempowering but, as it is liberated, it captures very repressed powers in an *axiomatic super-machine*.

Any conscious, representative break, inheritance of the Urstaat, infra-meaning, discretas, leaves the structure for the deterritorialized mega-machine. Archaic local jouissance is preserved, shipped out to the big modernism thing. At the forefront of the maximum deterritorialization of gangs, bands and little masturbators à la... Fauré.

With the disjoint sign-figure—power-sign pair, “*one of the terms of the expressive relation is always superior to the other: either it enjoys the identity reproduced by the second, or it envelops the law that the other develops.*”^{*} The whole question of transduction is knowing if this pair works in bodies' constitutive breaks or if it articulates itself for itself in a double internal relation constitutive of the surfaces of consistency and evacuates *anything that is not this continuous consistency*. Its depth is then not substance but the possibility of deploying a panel of consistency (non cut panel) (= stratum).

Transductive signs immediately wed all powers anywhere code surplus value puts them: they become *affiliation machines*.

But not affiliation to an Urstaatic object of the heights. It's the restitution of precarious and transitory artifice territorialities: these

are pseudo-corporeizing panels of consistency (e.g.: transitional fantasies have no “true” corporeity).

Residual-artificial groups, rings and bodies are entirely captured in an algebra of the real, in the sense of Ch. S. Peirce when he describes algebra as a diagram and an icon. This algebra ensures the *continuity* of the signified and the signifier, power, representation and conscience. It's the choice of the continuous over the castration-suppression-break. It's the algebra of re-territorialized expression that does not necessarily topple over onto spheres of interest, archaism or Fascism.

It's a *new alliance*: a machine for the alliance of the deterritorialized sign and the desubstantified machine. A sign machine and not a machine's sign.

* [G. Deleuze,] *Spinoza et le problème de l'expression*, op. cit., p. 305.



V. Planes of Consistency

Planes of Consistency (1971)

Consistency is, for an axiomatic system, the fact of not being contradictory.* (For example, it's unacceptable to have $0 \neq 0$.)** The desiring machine's planes of consistency are its deployment according to an axiomatic system. In absolute terms, desire has no consistency: it is its own abolition. As soon as there is any connection to desiring machines, there is a minimum referent, a minimum body without organs: it's a first form of the plane of consistency.

The fact that there isn't any abolition of machines in desire, that there is an invariant residue, the site for code stocking and reproduction, is the first step towards consistency. Non-consistency would be for code absolutely to dissolve in flow.

But unlike in structural axiomatics, the axiomatics of desire *includes the principle of non-consistency, i.e. that all invariant and recurrent structures are haunted, threatened, by principles of non-consistency, non-sense, contradiction and dissolution, with no right of appeal.*

Consistency and non-consistency are not mutually exclusive, between them there are unlimitative disjunctive syntheses.

Let's distinguish between—I'm still trying to find better terms:

* Although "a finer analysis distinguishes between non contradiction and consistency, between different notions of consistency, etc." R. Blanche, *Axiomatique*, [Paris,] PUF [1959], p. 48.

** J.-L. Kirvine, *Théories axiomatiques des ensembles*, [Paris,] PUF, p. 59. "Theory is said to be non contradictory or consistent if $0 \neq 0$ is not a theorem."

— *panels of consistency** [pans de consistence]: which are *bodies* without organs of machinic connection

— *planes of consistency* [plans de consistence]: which are the resolution of bodies broken at the end of the conjunction process in various deterritorialization series: sign, scientific, social, artistic, etc., machines.

1. With *panels* of consistency there is an exclusive limitative inscription on bodies without organs—unless abolition gets the better of them and erases all traces.

2. There is an unlimitative, intensive transgression on deterritorialized *planes* of consistency—unless capitalist oedipal use takes control of all disjunctive syntheses. (Two binary operations internal to the planes of consistency, an additive relation between things *from which* we get a multiplicity of signs.)

The body without organs is essentially a principle of corporization and individuation: it is the production of subjectivity *panels* by way of the promotion of a localized enunciation. It's where expression is correlative to the disempowerment of desire. *Ego-subject* as dead residue.

Planes of consistency dissolve bodies. The residue of flows manipulated according to the search for the most deterritorialized code surplus value is: disempowered *merchandise*.

In the first case—to borrow from Mao—the residue is “in a position of command.” But, in the second it is, too! Although, *it is possible for it not to be*, the very moment a collective machinic enunciation arises. Planes of consistency dissolve individuated subjectivity. The mega-machine of deterritorialized figure-signs overflows territorial specifications and affectations in every direction. The exclusive distributive inscriptions of the social division of labor—“you are a worker or a manager or the boss”—dissolve, as well as the spheres of interest that envelop all social bodies.

So a plane of consistency is that of connective production as long as you still have:

* Revisited as strata, following Hjelmslev.

— a structural invariant

— and flow residue,

these two elements being deterritorialized and desubstantified in the general beat of the historical deterritorialization process. We can also describe: machinic genealogies and machinic filiations.

The emergence of disempowered individual consciousness is the consequence of a panel of consistency being delimited.

Consciousness is the disempowerment of expression, it's the totalitarian structuring seizure of the *limit* set on panels of consistency. (Cf. Lacan's “one more,” the one being for counting and the other being for totalizing, Russell's catalog histories, etc.)

Consciousness is connected to the re-territorialization of artifice. Prematuration at birth introduces an irreversible schizoid in machinic connections and a familial division of the work of growth and learning, plus consensual individuation.

So individual enunciation is an expressive transfer onto an iconico-indexo-symbolic deterritorialized surface (= panel of expression).

The loss of machinic alterity is correlative to the promotion of a consensual and structural alterity (*a priori* synthesis).

We left the desiring plane of consistency—that of “natural” code surplus value connections—for a corporization enveloped in disempowered panels of consistency. The whole history of this disempowerment leads ultimately to triangular reduction.

The “lost paradise,” the myth of origins, is connected to the backwaters of planes of consistency describing productive machinic connections—beyond the individual and consciousness. The Manichaeist mistake is to enter into individuation and consciousness. Freud is right to identify consciousness and the superego.

This whole thing of the individual and consciousness is only about representation, which doesn't keep machines from continuing to function on another plane.

Let's revisit a few ideas concerning intersubjectivity in light of this description. The ambiguousness of expression is that it is powerful or not depending on what angle you take to look at it.

[It is] an impotent game of non-sense, inasmuch as it brings figure-signs, Hjelmslev's figures of expression brickwork, into play.

The power field inasmuch as it functionalizes (*cf.* Hjelmslev's functions) content figures, the horizoned semantic brickwork of unlimited disjunctive infinitives, is an incorporeal extension (code surplus value) of bodies and things, it deploys a territoriality specific to code potentiality, and to the most deterritorialized production.

So we are confronted with two sets worked on by deterritorialization:

- the set of all figure-signs of expression (= panel of expression)
- the set of all figure-powers of content, of what is expressed, manifested, signified (plane of transductive power).

The conjunction of deterritorialization processes is such that you don't have one without the other. The waste material of expression—discrete brick-laid figures, etc.—serves to support the artificial reterritorialization of power.

You still need, *au finish* [*sic*], panels of expression, consciousness, individual expression, incarnation, manifestation, bodies, etc. The problem is knowing whether to stop there or whether to make a definitive compromise.

It's only in the Althusserian paranoid ideal (the "scientificity" of the concept) that you could imagine a bijection between these two sets. (Everything that is rational is real or soon will be...)

The question is for the two sets not to use one another to block each others' deterritorializations. For example, you block the evolution of a language for the coherence of a given mode of production that has become anti-productive. You crush expressions that, having started out polyvocal, become bi-univocal... Scientism... etc.

To imagine this, let's say that two sets have to support the following paradox in their relations to each other:

- their relations have to be reflexive, symmetrical and transitive,
- and the application of the one to the other and vice versa has to be injective and superjective,

without ever being bijective or equipotent. Even though, by definition, if they heeded to these conditions, they necessarily would be.

It's as if each term had "fled" individuation and its determinative

seizure by the other from the inside, through deterritorialization. It's a sort of *ontological relation of uncertainty*. If it sticks, it has already fucked off. You can see that we're dealing on an ontological level with the same sort of axiomatics as the axiomatics of desire.

This passage to the equipotency between figures of content and figures of expression, conserving their differences, implies *the sign's unicity*. It's only the modality of its connections (either on a limited territorialized panel of consistency or on a panel going the way of deterritorialization), that it articulates itself through expression and/or power.

How are two deterritorialization processes articulated between each other.

1. In two separated planes and panels (production-representation separation)
2. According to a single connective, disjunctive, conjunctive synthesis horizon (transductive suture).

First the internal binary relations are separated:

- on the one hand you have the additivity of things,
- on the other sign multiplicativity.

Second the two internal binary operations are articulated the one on the other and produce other binary relations *ad infinitum* (recurrence and transitivity of the relation = code surplus value).

Let's return to each level:

1. *At the level of the separation between planes and panels of consistency:*

a) A *connective synthesis*, at the level of the manifest production of *sensitivity* and the repression of code potentiality, as imaginary, that is:

- either a limitative, dualist, structural connective synthesis in *conscious perception*,
- or an open, unlimitative, transductive and machinic connective synthesis in *the unconscious*.

b) A *disjunctive synthesis* at the level of representation.

— The disjunctive synthesis of processes in a *limitative* mode. These are the *a priori* categories of understanding: space, time, etc.

— An *unlimitative, non exclusive* disjunctive synthesis: transcur-
sivity of scientific representation (generalized relativity).

So on the one hand there is a discursivity between processes,
and on the other the transcurivity of writing.

c) A *conjunctive synthesis* of deterritorialization processes in one
of two modes at the level of the remainder:

— either a politics of the remainder “in a position of command”
(e.g.: currency controls capital, the signifier, the signified, the Oedi-
pus, reproduction)... It’s impotent *Reason*;

— or a politics of deterritorialization: *Jouissance* is in charge.

So there is an opposition between 1. *jouissance* alienated among
goods and flows, and 2. flows and objects dragged into code sur-
plus-value according to a politics of “no more *jouissance*” [“*plus de
jouir*”] (expression borrowed from Lacan).

2. *At the level of the revolutionary horizon, there is a:*

a) *connective synthesis* of processes, resulting in

— the anti-limitation of perceptive panels*

— the paving of individuated and consensual residues

— the devaluation of the subject of the statement to the bene-
fit of a collective assemblage of enunciation.

The unification of production and transduction (e.g.: the work
of dreaming, poets’ work, is as “productive” as manual labor).

(Note in passing the idea that there is no possible relation
between consciousness and the unconscious: these are two sepa-
rate orders.)

b) The *disjunctive synthesis* of the deterritorialization processes:

— unification of the planes of science, art, revolution, etc.;

— reversibility of the signifier and the signified;

— elimination of all recourse to archaism (simultaneously there
is the elimination, on a connective plane, of anti-production and
broken bodies without organs panels.

So, simultaneously, there is a maximum binarization of writing
and a maximum complexification of the axiomatics (2 + n internal

binary relations between planes of consistency), to reconstitute *maxi-
mum singularity* and so control over, maximum efficiency on, the
most abstract writing onto the real. (Cf. a little bit, still, you know,
Bachelard and his overrationality!)

c) The *conjunction* of the deterritorialization processes ends in:

— non exclusive, non sublimatory alternative pulsations
between knowledge and *jouissance*, reason and desire, etc.;

— the elimination of flow regulation by the profit economy, by
the conservation of substance standards in monetary matters, mat-
ters of planning (energy, steel, oil, etc.).

Code surplus value takes control of these regulations and deter-
mines children’s desires in preschool, growth rates in industry,
capital depreciation, etc., all on the same plane.

The idea of the complex

One of two things, either we’re dealing with totalization, clo-
sure back onto nosological entities, crystallized objects and
people, relations of exteriority, molar unities superimposed onto
the functioning of desiring machines repressing them inasmuch
as they mistake bodies for people... Or we’re dealing with some-
thing else altogether.

Transitional complex. Not crystallized into a myth, a constella-
tion. Complex as panel of subjectivity transported through
historical deterritorialization. (Rather than Oedipus or Narcissus:
the home economics complex, the 1936 complex, etc.) So com-
plexual *panels* refer to genealogico-machinic planes of consistency,
instead of to historical *panels*, structural or otherwise.

Of identification and narcissism

There is no more process. Now, it’s immediately the crystalliza-
tion of a certain number of desiring machines onto a *single plane* of
consistency. But identification can topple over just as easily onto
limitative as onto unlimitative use.

In the first case, love stands for the emergence of subjectivity
paying heed to people and individuals but only to a limited extent.

* Theaters, artifice, drugs, etc.

Love as such is love for anything and everything, for something and for somebody = libido. Or, personologized love makes its way into the molar process.

The moment of narcissism therefore comes after the moment of identification. Or it constitutes a reference for identification and makes it—*Nachträglich*—, in retrospect, into a first moment. (Whereas identification is never, in itself, in on anything.)

So, with narcissism, we go from identification to identity. It's the moment the parental, conjugal, exclusive, limitative, segregative and bi-univocalizing requirements of disjunctive syntheses are imposed. We have the application of identification, as a plane not delimited yet, onto a narcissistic corporeity, hodgepodge residue, contingent individual and social traits. You inscribe with whatever you have at hand: an unemployed father, an aristocratic mother, a cat, the smoke from the factory next door, clouds... and words, words, always more words.

So the paradox of consciousness emerges

— limitative representation

— of a non limited plane.

Unlimitative love has to air itself out in people and things through exclusive laws. How do you get two individuals to share a single plane of consistency?

Double bind of the imago of the double, the mirror, the schize (cf. O. Rank,¹ etc.). Inversely, any push on the part of machinic desire threatens identity and consciousness. It's also a call for passing from a statement productive of an alienated subject to a collective assemblage of enunciation.

A schizo asks me: "Can I be expressive without revealing my anxiety?"

The machinic threat is the threat of representation that takes over everything for itself, that reabsorbs bodies and people—"I will eat you up with my eyes."

Bodies without organs become total pits. Sheets of blotting paper absorb words at the same time as they absorb everything else. It's the danger of gazing at the gaze, gazing at one's own image, with

one's own eyes. Gorgons. Nodal point for all deterritorialization, cf. E. [Allan] Poe's *Maelström*.²

Bodies without organs fascinate, they threaten bodies and people with *death*, and threaten desiring machinisms with *life*, with a return to life. It's not two drives, but two options.

Relation to the mother

Of course it is secondary compared to establishing the plane of consistency of identification. No original mother, no first duality, no imaginary effusion that miraculously, by virtue of the name of the father "opens up" onto the symbolic. Even Schotte³ finds that funny! The mother is always an anti-production of the narcissistic-oedipal machine. Narcissistic images, of the mother, father, brother, cat, etc., are molar, contingent fixations on the part of the plane of consistency of identification. Limited panels enveloping distinct bodies.

We're dealing with a body of anti-production. The body without organs is, in essence, the principle of antagonism right on the suture between transduction planes.

Annihilating yourself [*s'abolir*] in a body without organs is seeking refuge in the archaism of bodies and panels of consistency: broken panels, castrated bodies, machinic connection mutilation, the promotion of limitative syntheses with exclusive representations, regulation through an economy of consumption synthesis flow. The essence of the break is the end of history: it's the body without organs.

Weaning is the modality of a passage from *identifying* the breast, mouth, and all other kinds of polyvocality machines to the mother-child *identity*. *The body without organs of the mother-child relationship is the image of weaning*.

The phallus is the symbol of a body cut off from its own machines.

"You will be a body—*corpse*—*body*⁴—a cadaver, not a machine." You will be a man *or* a woman according to the binary symbol: phallus-non phallus.

This has nothing to do with any supposed "entrance into the order of the symbolic." It's the opposite. The phallus heralds an

entrance into the *division* of the sexes (third internal binary relation, limiting the addition of things and sign multiplicativity*).

So what remains is the body. You are a man-body or a woman-body, or maybe you are both in alternation. You have a common origin [*tu es tronc commun*]. Production-reproduction man-woman unit. Your ego is: a *body without a machine*. So the phallus opens up the entrance to the ego, to the massive body: work unit and reproduction unit. The phallus heralds the death of desire and its entrance into the sexual organ. Phallo-centrism is a dictatorship over desiring machines.

The phallus in the same capacity as weaning, as sphincterian education, etc., regiments the molar break constitutive of bipolar identities.

So, return to Freud: *there is indeed a genital phase*: the phallus doesn't gloss over the series. It characterizes a specific suppressive operation, that of the division of the sexes. The phallus is the prototype of a dualist break in the division of labor, and nothing more. The mother-child division passes by the breast, shit, etc.

Of precocious seduction

While we're at it, why not come back to this. Freud, sadly, left it, and for Oedipus only.

An oedipal adult comes and sticks his gaze—even his hands and whatever else—into the Universe (in the set theory sense) of a child's a-conscial desiring machines.

This is really what we're dealing with. Indelible perverse lack reactivated at every thrust of the guilt-producing narcissistic-oedipal machine (Lack—Law—Signifier).

What matters is *rape*, the first time, defloration, the revelation of the intrusion of the molar into the molecular, the oedipal panel, law, the signifier on the transductive continuum of the plane of consistency of desiring machinism. The first break, the first break-in [*effraction*] are constitutive of this moment.

Rape by weaning, shit, the gaze, the phallus, on the primitive scene: it's always the same thing, it's a contingent, dated break,

* Separating them from one another.

that—blindly repetitive—marks the initiation (the entrance into the race of “oedipal degenerates”) into perverse desire: oedipal desire. A perverse body of desire is constituted. A plane is repressed. Repressive social coordinates are established: the law, the superego.

Representation breaking the object and the signifier. Broken impotent consciousness, illusory limitative enunciation.

It's the endless repetition of the hysterical and masochistic return, the stain that from then on originates everything.

The phallus and capitalism

The phallus, which generates the body without organs of the division of labor and the separation of the sexes, plays a particular role in consciousness raising. It threatens mercilessly—in the name of the socius—to explode consciousness, it haunts the structure as if it were its own machinic alterity. It speaks in the name of the most deterritorialized machinic alterity.

In that sense, but in that sense only, it holds out on other bodies without organs produced by weaning, anality, etc. It translates the primacy of capitalistic flow economies into shit, milk, etc., flows.

The phallus promotes individual consciousness, the subject of the statement. In archaic societies, things were enunciated collectively, because there was less imperialism of one flow over others. (No more sign transduction. Now women or now slave flows dominate, now the flow of the sacred pellet [*boulette sacrée*], the flow of honey, etc.)

Machinic alterity is taken to the extreme with the phallus. Ultimately, the phallus supplants the Oedipus. This is the endpoint of capitalist psychosis. Hence the hinge function of the phallus as the site of the expression of the craziest, most deterritorialized, most threatening sort of desire.

The *castration complex* reestablishes the compromise between the molar unit of the Oedipus and the bi-univocalizing threat of the phallus. The phallus belongs to the *father*. It is attributive. *I.e.* marked. The phallus is quaternary: it is the hinge between molar archaism and the most deterritorialized social machinic production. So we get the general equation: castration = social integration.

All the other flows go back in and vibrate in the service of the triangle, under phallic law. A panel of archaic subjectivity is hooked onto the scientific-capitalist plane by a single hinge: *being for the phallus is the production-reproduction unit of the whole system*. Its origin is its end. Being-for-the-phallus is the illusion of a disempowered consciousness. The prototype of all castrated subjectivity.

Guilt

... is when machinic connections threaten the phallic panel of consistency. Guilt is the binary phallus's work of recuperation on threats of polyvocality.

It's the new pleasure of phallic suppression. Desire essentialized in a single break. (Anchorite = religious phallus.)

Anxiety

... is the inability on the part of machinism to find a solution for perverse guilt. Desiring machines don't find any planes of expression. Polyvocality wanders blindly, without object. Anxiety is always searching for a phallic solution.

Really, what envelops the broken panel, what produces the break is the principle of individuation—Lacan's single trait—; deterritorialization bears on individuation to reduce it to the weakest alternative: ± the phallus.

What is dirty about psychoanalysis is not that it has been brought up to date but that it has been turned into a philosophy, and its phallicism used to put recalcitrant desiring machines into the service of capitalistic dualism. "Either you have it or you don't" calls out the child, the woman, the negro, the pederast, the old man, the poor man, etc.

The norm is to have it, to be in on the dominant enterprise. The whole banality of the break between bodies and people founds a reassuring and suppressive eternity. Anxiety is when this kind of banality is lacking. It's the emergence, or eruption, of what is strange. Alterity not so much of people and things, but machinic alterity. Anxiety is when the dominant body without

organs formulae taken in the context of phallic law escape. Anxiety is *jouissance* lacking in the sense that its object—its lacking object—is the return to a body without organs marked by the axiomatics of the socius. Anxiety is on the same side as lack while *jouissance* is on the side of the intensity of machinic production.

Who is doing the speaking in anxiety? It's the lacked subject [*sujet manqué*] of the statement. The social chain is searching for an individual subject. Who is doing the speaking in *jouissance*?* The a-conscious assemblage of collective enunciation. The machinic constellation escapes—for a moment only (for no more than a beat)—from the signifier's imperialist chains.

Anxiety signals possible code surplus value. It is still possible to turn away from anxiety and go back to *jouissance*.

— Either it opens up onto an individual symptom, a super-egoized inhibition.

— Or it checks out other code alliances in transcursive lines.

— Or it is affiliated hysterically to the suppressive social phallus.

— Or it is allied obsessively to other polyvocal chains and marks their possible suture onto a new plane of consistency.

Anxiety is inhabited by the potentiality of finitude and contingency. It's through anxiety that history knocks on the door. Either you open it up a crack or you block it off.

Let's look at some examples of these alternatives inasmuch as they call for a resolution that is not so much psychoanalytic as revolutionary.

Jealous consciousness and homosexuality

The hetero or homosexual couple produces a panel of consistency that includes the protagonists' machines. And, actually, it's perfectly legitimate to consider that heterosexuality, in its conjugal use, is fundamentally homosexual. It's all the same.

Either you are:

* Cf. Lady Chatterley's lover's discourse (money and "small pulsating machines" have a hold on... p. 290) [edition not identified].

— enveloped in a single panel of consistency for people and machines: this is “regressive,” maternaloid homosexuality;

— or there is an exclusive cracking [*brisure*], a disjunction between people and machines: this is phallic intrusion, classical perversion, fetishism, etc.

In both cases, it all bounces off of or goes around the phallic wall: neurosis or perversion. Either pre-personal “fixations.” Or fixations artificially reterritorialized onto bits and pieces of people and objects. (You make a little oedipal theater for yourself out of the things of the socius.)

What is the conjugal use of intersexuality if not this perverse but “well socialized” theater? You reterritorialize massacred, suppressed machines onto a conjugal panel of consistency to reorganize them in connection with the production and reproduction of capitalist flow and respect for the integrity of its code.

In the conjugal use of machinic inscription, there is production-reproduction that is directly useful to capitalism: that’s its difference from homosexuality. Everything that emerges coming from outside this panel is an intrusive threat, a threat to the panel’s consistency. The third [*tiers*] is the threat of a return to polyvocality. The third is a signal of anxiety and desire. If a guy fucks my wife up the ass, it’s me too that he’s fucking up the ass and that’s how he’s threatening my own compromise in repressing my homosexuality. (Which results in potential paranoid surplus-value: let him fuck me up the ass and like that you know for sure my wife is cheating on me, that she’s a fucking whore, etc., and you get jealousy, persecution deliria, hypochondriacal repercussions and the inevitable complicity of the partner in the whole process.)

But the greatest danger in all this is not so much to get fucked up the ass, but to explode individual consciousness. Because how do you get out of it? Up to then I was conscious that when I was talking, I was talking *in the name*—the famous name of the father—of my wife, my children, etc. I was the spokesperson for the archaic panel of conjugal enunciation. My wife and the kids

and the cat and the car spoke in *my name*, by proxy. But if you touch my wife or my car, and if I don’t feel anything up the ass, then where are we going!

Disjunction of the jouissance factor of machines and representation. Maybe something exists that is a different sort of jouissance than that for my “wife,” my “children.” Neither “wife of,” nor “child of”... Pure jouissance machine?

Where are we going? It’s unbearable to deprive me of my jouissance *benefits*. I am the capitalist of my family, all jouissance surplus value is supposed to come back to me.

“Is what you’re eating tasty?” The “it’s tasty” belongs to me, not to representation. “Tell me it’s tasty.” “Give me back the it’s tasty, or I’ll bash your face in.” But flows don’t give a fuck. They don’t give a fuck about representation. They’re not dreaming about some symbolic third party, phallic intrusion or some prince charming, but about another connection, one that escapes conjugal suppression. All that towards other families, gangs, communes, etc.

Analytic transfer and deterritorialization

Oedipal transfer is a *relatively* deterritorialized panel of consistency. Artificial situation, de-centered enunciation. You manage to find a term—when it’s not too serious—for migration onto deterritorialized planes of consistency. The Odysseys, from Homer to Joyce, are explorations of the potential code surplus value of a particular era’s planes of consistency.

But there are also those for whom there is no Ithaca. Bloom’s precarious Ithaca, haunted by the explosion of Finnegans wake.

Transfer is a mini Ithaca. A profitable Ithaca. A rental Ithaca. You always have to find congruency, coalescence between nonsense effects that make good oedipal sense. You always end up, *au finish*, with a “matter of choice.”

So two moments:

— deconstruction of the individual panel (that’s what works and pays in the context of contemporary psychoanalysis)

— oedipal reterritorialization. It's the interminable thing that doesn't work, because the desiring machines aren't into it. (Unless the analyst "really loves me for who I am"... We've heard that before!)

Schizo-analysis enables us to avoid hysterical filiations—will to the missing panel—and obsessive filiations—will to destroy molar consistency so as to expulse threatening drives from it—to make the whole thing topple over into artificial schizophrenia, revolutionary non pathological schizophrenia. Become schizo in 20 lessons! Sign up now for the great journey that has no passport and no Ithaca.⁵

2

Journal 1971⁶

July 1971

When I was six or seven years old, often, at night I had the same nightmare: a Woman in black. She would come up close to my bed. I was scared. It woke me up. I didn't want to fall back asleep. Then, one night my brother lent me his air gun telling me that I just had to shoot her if she came back. She never came back. But what surprised me more than anything else, I remember this so vividly, is that I never loaded the gun.

This is going in two directions at once. Stage right—on the side of the signified—it's my aunt Emilia (my father's sister), a very black name, black dresses, she must be a royal pain in the ass... Stage left—on the side of the signifier—it's the *armoire*, the mirror-*armoire* that faced my bed, in my parents' room. Yes! the *armoire*, the Woman in black [*noir*], the Woman in moire, the arm noir, the mugwort [*armoise*], the ego's weaponry, [*les armes du moi*], the Depression [*mouise*], my father was broke, and throwing himself, with the support of this aunt Emilia, into angora rabbit breeding: with the crisis and drop in sales, we ended up eating the rabbits! Daddy was on the verge of suicide, but because of the kids, etc. Death [*la mort*], the mirror [*le miroir*]. I, who am here but who could not be. I, all yes. I, all no. I, all or nothing.

The story of the dog. He bit me or threw me to the ground on the gravel in front of the big house at Maigremont, my aunt Germaine's—my maternal grand-mother's sister's—in front of a big, dark

room, solidly grounded, with a billiard-pilliard [*sic*] and that sort of thing to try clothes on, vests or dresses, or something: a body with no head, a body that you could try to knife up in vain, mounted on a wooden axis, and topped with a wooden ball. Later I hung *corpse, body*⁷ onto that thing. It was a blue vocabulary book—like *Sky blue*. And then, I hung the Deleuzian Body without Organs onto it.

Rather teeth than meager mounts of serfdom.

I, without doing or saying anything, hung up sloppily on a tattered Norman memory. Death right in the garden. Dog's teeth. A dog up on the balcony ready to throw himself overboard. A dog at night. The name of the dog of the name of the father. Pure subject of enunciation, he wants to tell me he's telling me. Dog cogito. And also the gluey dog descending the stairs at the end of *Los Olvidados*.⁸ Animals, totemic animate words of death.

A dove, in my paternal uncle's garden. Bloated up like the frog. It's an eagle. My father's *rifle*. A gigantic, threatening eagle. I shoot, and don't stop shooting. It's like it's a *dummy*. No luck! The giant that Charlie tries desperately but in vain to hit. (He sticks his head behind a gas lamppost.) After days of thinking about the text of this dream, I finally understood that the dove and the eagle were the two extremities of my old address—nostalgia—"rue de l'Aigle [*Eagle*], La Garenne-Colombes [Doves]." Childhood territoriality that fucks off to mind its own business. Who am I if I'm not from Mommy-Daddy's anymore? The dead bird takes flight. Here I am. The death-drive's irreversible unsticking. And this rifle, although it was imaginary, was really loaded.

Enough ambiguous dogs, enough big dog shits on the pavement. Doggie nothing. Eagle or dove. Not both at the same place. And anyway it's: neither nothing, nor nothing, perverse Manichaeism. Exploded homeland, like my—maternal—cousin's fried eggs, at Maimont, as always, in the big kitchen in the cellar. Unstuck homeland, like the piece of oilcloth on the table in another kitchen.

I stayed at uncle Charles' with the bird garden for six months. We were waiting for him to die—lung cancer. At first we thought he only had a few days to go! After that, I never returned to the—paternal—house.

A gaping hole in the wall, where usually I had my *piano*: idea of the *cavity*. Past it: the street, a crossroads, a sort of island overlooking the sidewalk across from the Insurance office. Further: a piano merchant. Lucien.⁹ Before his suicide. But he already went through the oedipal wall. You could tell me he stayed there. He was so much more right than me! Me didn't want know. Inside, my mother on the ground floor. On the first floor, maybe my brother. Or, he was already gone—who knows where! Like my paternal grandfather—no one ever knew him—, but this one wasn't supposed to do the same thing.

Mom behind a ticket window. A post office in the country. It's closing. I get there just in time, or too late. She is finishing up. I insist. Shh! She motions with her head towards the right where a door opens out onto blackness. Silence, terror. He mustn't hear. It should be closed, finished by now! Him? Surely my father lain down on his deathbed. He's waiting for her to join him. A power outlet story: the *lamp* will go out; everything is over. I arrive just in time to manage to plug the thing back in...

I'm nine years old, it's a few months before the start of the war; I'm in Normandy, at my—maternal—grandmother's house. We're listening to the "Stuttgart traitor": Jean Hérold Paquis... My grand-father—by remarriage—, a tremendous and wonderful man, is sitting on the toilet. The door is open so he can hear the radio. At his feet, my box of cut-outs: little paper dolls I made dresses for. Grandpa has his head down, resting on his knees: his arms are hanging. Is he touching my toys? I feel like crying something out! Silence. I turn my head, slowly—an eternity—towards the *light* coming out of the radio. Horrific crash. Collapsed onto the ground. Grand-father cries out. Congestion. Cut the tips of the ears. Call the neighbors, alone at night. Crying out, crying out...

"Do you want to see him one last time?" A newspaper on the head. Because of the flies... A newspaper on the pots of jam that grand-mother just filled... because of the flies. A corpse at the top of the cupboard, where the pots of jam used to go.

*Le Brusc*¹⁰—August 22, 1971

Okay, first the date. The why, the how. And then what! Emotion of throwing yourself into the long term. Formless ball of all the things you should say. The why, the how. What good is all this bumbling around. Why expose yourself, expose yourself...

An absurd refrain: *with J.-J. Rousseau, in his auto*. A long time ago, maybe fifteen years ago, I started a sort of novel: the scrub brush. I don't remember why I thought of: J.-J. Rousseau. But I remember it was very important for that name to remain in the form of initials. I even insisted on that point with Micheline when I gave her the text to type up. *In his auto*. A turn of the century singer-songwriter thing. Milton? I have a girl, I have a car. Or was it a sports car and a girlfriend. I got my driver's license very late. My father almost had to beg me to get it in the end. He was dying. He was in the hospital in Blois. He thought it would be easier for me to visit him. He gave me a 5,000 Franc bill making me promise to sign up for driving lessons. I was stuck. I only kept my promise after he passed away. My whole life was profoundly turned around by this supplementary degree of freedom outside the Labordian space. Machinic intrusion into myopic territoriality. Intrusion into inhibitions like: "you'll fuck yourself up."

The Confessions, fascinating mixture of naiveté and artifice. So close to my heart, and on that he launches into a subtly literary discourse on a life totally reconstructed and threaded onto the socius, where the private always serves in the interest of the public.

Rousseau: the first leftist militant. With all his ambiguities and his ambivalence. A prototype. Artifice as the power of Nature. All the opposite of romantic or realist nature. The artificialism of desire on a scene machinated to look like nature. Theatrical sincerity. The sincerity of repetition. Gide and the others so second-rate in comparison!

Write a journal as close as possible to the real, knowing that it's impossible. Accept the truth of artifice. Intimacy bound up in exteriority. Come back to the junction between universality and singularity in the plane of consistency, as opposed to the separate strata of the general and of individuated genericism.

J.-J. Rousseau in his auto. A pitiful Lost Paradise.¹¹ Unspeakable, forbidden poetry. Same for fascinating England. "What does England want from us?" My brother Paul¹² and my father—must have been in 1938—speaking condescendingly, hatefully, about England. All I could picture was an enormous green island, floating off in the distance. Milton and his perennially broken down car you have to push in the flanks. Dirty greasy intimacy [*intimisme*].

A log book [*journal de bord*]. A dashboard [*tableau de bord*]. Locating circuits widened by my new automobile power. Reminds me of what Michel Serres says about the topological difference between autoroutes and two-way streets.

A string of words, Ariadne's string not in a labyrinth but an autoroute. Impossible to turn back. Fear—because of this diary—that I have been taken too far. Until now I had an exit, always, some kind of accommodation with the local socius. But with *Capitalism and Schizophrenia*, I have become—I have been—toppled over into what is irreversible.

Words, and more words. Impossible erasure. Logorrhea unto death. J.-J. Rousseau. Long drawn-out sobbing. "Ô lake, ...suspend your flight."

But why J.-J.?

Maybe it's the same enigma as for the dream of the Eagle and the Dove. I only gave a truncated phrase as a key. What completely describes the subjacent archaic territoriality here is: "92, rue de l'Aigle, La Garenne-Colombes." I always butt up against 92.

I vaguely remember trafficking it into a 62. There were two different paths for going out of my house at La Garenne. One was towards Fernand Oury's house.¹³ It was night. I hesitated. And then all of a sudden: a light. It was still night out but you could see as if it were day. I connected that reversal of the 9 into a 6 to the sudden light. Maybe the number 62 of this rue de l'Aigle was Danièle and her mother's address, her mother Jeannette, like mine!

In the recent dream of my mother at the post-office ticket window, there was also a problem of a sudden rupture in the light. But there, the danger was for everything to go out and for my mother to

be swallowed up into the room next door where my father was waiting for her on his deathbed.

Feed-back number. A sort of commutation. You turn the 9 into a 6, and everything turns on, and vice versa. J.-J., likewise, functions like a deterritorialized shifter. A split I. There is always the possibility of reterritorializing it into *Gigi*—the famous novel. But that's the wrong path.

J. J., cruel letters. Numbers for an existence overflowing itself. Jean Oury¹⁴-Jean Guattari stuck together in a single image of the elder, to such an extent that I am truly upset if I happen to see them side by side—which happens rarely—as if it were impossible for a single being to double itself up like that!

August 23, 1971

Number and letter sticks.

92, behind J. J. Number axiomatics threatening letter axiomatics. Letters hanging on again. In the same way as I hang onto the image of the eagle and the dove when the homeland is abolished.

I dreamt that I announced Aïda Vasquez's¹⁵ death to Fernand Oury! (Aïda was also aunt Emilia's sister, the Woman in black.) My heart was heavy, but really I was happy to be able to comfort him.

I have been dreaming about Lacan and desks for a few days now: a desk, adjacent to mine, that Arlette¹⁶ lent Lacan without telling me—feigned contrariety; a desk, Lacan's—but not his real one—which I penetrate, by who knows what sideboard. There too I had to backtrack in the night like a machine. Lacan chased out some rebels that I had only half followed, I didn't know how to go back to his desk without getting yelled at. Arlette stayed on the other side—Lacan's.

All this confirms me in my idea that dreams are fundamentally reterritorialization activities, conjuration, protection against the most brutal machinic incidence of desire. Fundamentally right-wing Eros activities.

Maybe with the exception of dreams about dreams, which set up scenes twice removed to involve machinic indices, according to non-

sense logic. For example, the foundational dream about the cavity, where I saw Lucien on the sidewalk across from the Insurance company.

J. J.: alienating elders' first names, deterritorialized into letters.

92: the address involves an originary hinge, while hemistich endings are unstuck.

More than a number behind a set of letters, nine is caught up in the materiality of the sign. It intercedes only in its capacity for symmetrical rotation and not its counting function. This is where we come back to the idea of a minimal assemblage of sign-points, "from one sign to the other," a unique sign working according to its own symmetry, and independently of any signifying function.

I was on holiday in Louviers at my grandmother's. I must have been 12. I had bought two used books from a guy on the rue Coq. One was an old chemistry book: there was a lot of talk of phlogistics and a lot of old-fashioned terminology. Convinced that I was a chemistry wiz, I scoffed at the ignorance of these ancients. The other book was Rousseau. Poetry. But it didn't correspond to my idea of him. I remember one poem where firework explosions were compared to stars in the sky whose eternity was set against the precariousness of earthly joys.

But after a while I must have discovered the existence of a different Rousseau, Jean-Baptiste Rousseau, shoddy poet from the seventeenth century.

August 24, 1971

Another dream about Lacan! This is insane! I can hear them, from here, saying: "badly eliminated transfer," etc. In a sense, it's true if transfer is oedipal reterritorialization artificially woven onto the space of the couch. I have oedipal rot sticking to my skin. Not passively, but with all the will to power of the death drive. The more I become disengaged—the more I try to become disengaged—from twenty years of Lacano-Labordian comfort, the more this familialist carcass enfolds me secretly. I would rather admit anything else!

We were in his office together for at least an hour—it's always a different office—this one was in some building, maybe on the fifth

floor. We were chatting. "How time has passed." And he would answer something like: "but, my friend, time is like that..." I don't remember exactly, but it was something like: relaxed time, unimportant time. Something improbable coming from him! Then he called people about cigarettes. He was reclaiming some bills. When I was about to leave I found a 100 Franc bill at the foot of his table, on the ground, attached to a small pack of matches with a paper clip. I showed it to him. He had a reaction like: "Oh! you thought I didn't know! You thought you might take it..." Then I was in a big bed with Arlette, who could just as easily have been someone else. We were somewhere ambiguous. Maybe on holiday. I had my eyes closed but I could see without seeing it a corner of a window towards the *right* with *green* trees. Color shock. A vivid impression of my youth. The greenery. But it also refers to Lacan. Every Wednesday, during the Sainte-Anne seminar years, a corner of green trees, but it was to the *left* of the platform.

Left or right-wing Lacanism, from recent to old. A patient at La Borde prancing around on a horse and setting his head down on the bed as if to be petted.

Funny horse! Maybe the horse from my first book: *Memories of an Old Horse*, where there was a ton of English words. Hence: the *green England* from yesterday. My Norman color from before the big split [*fêlure*], the intense color from before the extinction of all color.

I feel like writing at dawn like I used to. Naïve exaltation. Rediscover time. It's the counter-effect, obviously, of writing this diary. Ah! speaking of which, how could I have written about *The Confessions* yesterday as if it were a diary, without realizing it?

Maybe it's that this isn't about being a diary, it's the work of deconstructing all kinds of old personological inhibitions and the *mise en scène*, the return, of forgotten desiring machines. Work awaiting code surplus value. Nothing to do with the intimacy of a diary and its fusional flow.

But that's so hard! There is always avoidance. The function of secrecy, privacy, obscenity. Hmm, I hadn't noticed the potential pun on ob-scene and ur-scene. The Zob-scene!

I think I need to practice a politics of deviance. Adopt a transversalist approach. Impossible to go ahead blindly on certain private or politically dangerous questions—I mean local politics!

This diary is not personal [*intime*]. In principle it could be distributed. I have preached so much on the virtue of group analysis, calling for the creation of militant monographs... I am up against a brick wall.

But it's not just words that get you through the wall. Words behind a wall are only good for creating ur-scenes, primitive scene situations: "what are they whispering about back there? What are they saying about me?" Paranoid machines. Jealousy, persecution, erotomania machines... No, this is code work. Changing someone's axiomatics. Connect disparate texts. Reduce the constants. Simplify the operations. Transform the reading of a situation. Shut up the voices from on high, the voice of the signifier inasmuch as it derives its substance from a break between subjective strata. Pass from one plane to another by way of sutures and without any rupture constitutive of the Other.

What is hanging on the J.-J. point of flight is the uncertainty of my insertion into a world where they "know a lot" about Rousseau and literature and where you wouldn't confuse Jean-Jacques with Jean-Baptiste. I figured shit out by myself, without any protective social context. It's my brother Jean who wants me to pass a second Baccalaureate, on the condition that I promise to continue "my" Pharmacy and work in the family business. It's a contract with Jean Oury granting me a lot of liberty of action at La Borde and Paris, in return for constant fidelity to the local superegoism...

These are very real, economically incarnated situations. Either fidelity to the 92, rue de l'Aigle factory, or fidelity to La Borde. It's that or nothing. Otherwise, where are you going to go? Of course, it's not such a big deal. You'll work like everybody else, etc.

Not so fast! Because behind these invisible moorings, there are others. A whole fidelity to comfort, petite-bourgeoisie indolence, a whole familialist contamination. All the death drive's power of seduction to keep you stuck to archaic structures.

Aix—August 25, 1971

In the context of a few days in transit at Arlette's parents' house, I see things in a whole new light. This diary idea seems far off, threatening, beside the point. People here, around me, have serious preoccupations. How could this accumulation of disparate notes ever enter into the world of books! Really, behind all this there is a ball of inhibition and apprehension over my return to La Borde...

Dhuizon—August 28, 1971

Tremors. Disgusted.¹⁷ Gamma OH last night.¹⁸ Arlette woke me up and I talked to her under the—relative—effects of the “drug.” We have to change things. Regain some independence. She threatened to leave. She knows it's what I fear most.

I realized this morning that what made me distance myself from this diary, was Fanny's reaction, when she read the first pages before typing them up. Well-intended, sure, but embarrassing. I thought she found it to be in poor taste... It's true that she is implicated—by symmetry—in this whole thing. But instead of trying to redo it, I became engulfed in narcissistic annihilation: it's worthless, it's shit, “personological” soup... She sort of hinted at this by telling me that after Ginsberg, whose book was lying on the table, it's hard to find a mode of expression...

The memory of the Sebag brothers makes me nauseous.

Gérard explained that he just spent a year in who knows what compromise that lead him to be less exclusive, dominating and shitty on the so-called sentimental level. Nicer, more tolerant and also more available for all forms of jouissance. And he added something like: so I arrive at castration. You can already tell what kind of discussion this lead to! What's remarkable is that the castration-desire equation ends up exactly where, at the very moment that it finds partial access to desire, it condemns it, by entitlement, to remain partial in the name of a purportedly essential law of desire. It's as if it couldn't accept a new desiring affiliation except on the condition of the return of alliance to oedipal molar entities.

It's true that, for him, Oedipus and castration are independent. As a faithful Lacanian, castration has become a signifying operation

in itself for him. The foundation of all subjectivity in the order of the signifier. It's transferring the oedipal law regarding people to partial objects. “I can allow myself that, because it's inscribed and delimited in an alliance stratum. My jouissance has the right to go to the limits of what is forbidden; *i.e.* to the limits of the stratum of consistency.” Impossible access to the continuum of the powers of desire. Where are we going!

August 29, 1971

Insomnia. Yesterday, on my return to La Borde, a ball of anxiety. A secret wish to be stuck and have to leave. But always the same ambivalence: what's the alternative? My material dependence, my economic liberty, mixed in with a concern to “have enough for the kids,” perpetuate my contamination by familialist rot and oedipal anxiety. I have to arrive at better circumscribing the economic ego ideal, the *status* ideal. Beneath it, insufferable misery, above it, scandalous luxury. It's first of all this imaginary economic bifurcation that delimits the stratum on which the famous games of the linguistic signifier, pseudo-familial genealogies, identification, archaization woven on the theme of the name of the father, come to be inscribed...

When yesterday I was describing the need to rearrange our current mode of life, Arlette, troubled, objected: “but what will they think of me—people will make fun of me if you're sleeping with other women.” Questions of territory also take on a particular hue: “do you plan to get another apartment in Paris?, etc.”

It's first of all this sort of subjectification of flows to economic encoding that determines the intensity of the balance of power and its reality. Before human reality, there is economic dependence, the specific form taken by a mode of division of labor axiomatized in historically given production relations.

Law is not symbolic. It gives the illusion of universality only inasmuch as it expresses the arbitrary, limitative and exclusive axiomatization of a reality of alienation.

It might seem stupid, but I think we need continually to return to this: fathoming out a schizo or a kid is first of all locating his

stuckness in contingent economic flow. The reality of class is not “above” individuals, but in their hearts. It is pre-personal, it totally exceeds any illusory intersubjective determination.

At La Borde, I have status, I have my role to play, I participate in a collective ritual. Sometimes, I have the impression that I’m officiating like a priest or offering my ring to be kissed like a bishop. In return for all sorts of advantages and a dignitary’s compliance to my obligations. I am the cautionary figure for the peaceful circumambulations of all, I am there to preserve the rules of assemblage on the collective sadomasochistic scene.

In the very first notes of really machinic music—not show music—the universe is deployed, in the axiomatic sense of deterritorialized musical signs. A plane of consistency prototype. Abolition of the subject of enunciation. Generalized suture of everything and nothing. Radical elimination of the signifier. Music is the machinic art form par excellence: musician and listener both fall into musical machine, instrumental or textual. Jouissance seeks refuge in infinitely small residual differences. It seems to me that all other forms of artistic expression, up until now, always more or less managed to reconstitute human territorialities and find refuge in a world of signification. But musical enunciation grants the right of way to pure group fantasy, to what Hjelmslev describes as a collective level of apperception.

The collective assemblage of musical machines holds any anxieties of finitude at arm’s length. Inasmuch as you can say of language that it doubles all things related to death, you can think of music as condemning death itself to death. But it’s true, too, that the whole history of musicianship and musical technique is that of a mad resistance to machinism, a desperate hanging onto rules, forms, a pathetic reterritorialization trying in vain to limit the ravages of mathematism and randomness.

The obsolescence of musicians as the flipside of musical machinism, humanity losing the “world of music”: a pathetic conjuring up of a superiorly deterritorializing drug.

August 30, 1971

Arlette accepted the principle of a modification of our lifestyle. She left for Paris alone this week. I’m not indifferent. Sort of spectrography of my dependence; I have told myself that she was making a funny face before leaving, she’s surely going to decide to leave me... A thousand vague awkward moments. Like Manou’s¹⁹ fears: fear of the dark, of vampires... She piles it all on. Perversion in the form of fear. Same for me. You build up panic made of all kinds of things on an absent face. You organize great miseries for yourself. What comes out of it is that the other is staged, manipulated such that all manifestation of the desiring machine is masked and suppressed. All sorts of flows have to be inscribed as a closed economy on a single conjugal stratum. You’re a couple and through that you’re constituted as an individual. It’s what Deleuze calls “the extraction or cutting-out of generic identities from the flow of a continuous perceptible series” (*Difference and Repetition* 51).²⁰

But really I think she will be much better off than I will in this new situation. Unless she is possessed all over again by a passion for familialism (Aix, Françoise...). I have been calling her every morning to ask her what she’s doing... “Why are you calling me?” Another way not to let go. An alcoholic’s fidelity to an old drug.

September 1st, 1971

Since my first “delivery” to Fanny, I have blocked my initial mode of transcurion by free association in this diary, and come back to great philosophico-delirious tirades. It’s stupid, but I’m waiting for some sign from Gilles! What absurd use we come to make of others!

Impossibility of finding refuge in secrets. Capitalism’s world of decoded flow is without mystery—except for the misery of poor neighborhoods and the empty facades of the wealthy ones.

The last corners of prehistoric earth, the last alchemical manuscripts have been pilfered, treated like sign flows, their juices accumulated in specialized libraries and computers.

No more undergrounds or cellars to make you quake like under Templar Knights’ castles, only a growing bibliography interrupted.

The last circles of the wild, the atom, the human body, closed up into the fissures of the machines that explore them. Impossible to determine when the treasure hunt will end. "Standards" have lost all substance and are only economic coefficients; scientific, industrial, and maybe even military, secrets are left uncovered. Power even has a tendency to spread these out for all to see, to discourage amateurs: what matters are not craftsmen's secrets anymore—Venetian ice cream—but their position in the hierarchy of differential growth.

And the singularity of the work of art! But isn't it always universalized already? Now anyone can reedit incunabular works and "original" paintings to the minutest detail! Sure, there are signatures—the name of the father—to differentiate the imitation from the fake! Meager consolation! Museums can just as well get help from the Minister of Justice for that! Fetishism aside, it's obvious that the evolution of production techniques ends with the massive immediate distribution of all singular breaks. Less and less attention is paid to the substratum of "original"—we should say originating [*originnaire*—expression. You can see this, for example, in the market of music production where copies, worked on in laboratories, the result of montage selected for serialization, are, by definition, better than each of the sequences having served for their elaboration. Musicians' and technicians' accomplishments in principle rejoin athletic performance here—another form of machinic identification. You work for years on the minutest differences in an interpretation or a score. And then, one day, some big champ, a master, overturns all the conceptions held up to that point; but evolution always goes the way of ever more accentuated deterritorialization, a supplementary tightening of the machinic screw.

The machinic ideal of the musician and athlete is formally identical to that of obsessive neurosis. Just the opposite of object fetishism. What matters is the series. One victor cancels another one out, like a machine made obsolete. An interpretation renews the genre. It's what makes it "definitive." Which doesn't mean that it puts a lid on the future, just that it condemns to obsolescence all those that preceded it. All the old series are gnawed away at in this way by high machinism.

Obsessives try in vain and without respite to interrupt the progress of deterritorialization. They want to hold on, once and for all, to *the* real sequence, *the* best interpretation. They fight against history, time, death. If they talk about them so much, it's to conjure them up. The stakes of their fanatical perfectionism are pathetic. What matters is not the nature of realization, but the extinction of a burning break: the incessant search, never to hear anything else again, for a sort of drug that would make all other threatening voice(s) of desiring machinism shut up.

The last mystery may be this machinic point itself; its vertiginous acceleration, which is also that of history; this passage to the machinic limit of subjectivity; the unbelievable banality of the modern subject's means of persistence, his absurd suffocation in the griminess of always already less expressive flows, gone bad at birth and always being reborn.

Just when I was about to leave, at the end of a problem-free session, A.²¹ tells me point-blank: "I will pay you, but it's going to have to get cheaper, it's too expensive for how long it lasts..." This is the first time he raises the question, if you don't count the check that bounced right before the holidays. Right from the start, I had smelled out a relation of dependence. He tried to make his way into my "network." (He got close to the L.'s and spent the holidays with J. B.). I'm uncomfortable, because I have no objection. It's not the idea of decreasing the fee, or taking him for free, that bothers me, I have others! But something isn't right. I could tell him he's pressuring me: didn't he just say that he's sick of working regularly, and that he's happier living off of odd jobs? Analysis going the way of "hippieization," the result of a technique that mixes need and desire... One step more and I will rediscover the analytic virtue of money!

An honest but cynical answer could be: my lifestyle ideal being what it is, I am obliged to keep a number of my analytic treatments in a given financial range. But that isn't satisfying, because the real "objection" is not that at all. A. is perfectly capable of accepting me as I am, he is not looking to force me into this. No, what he wants is

something else. From the moment I renounce the pretense that a symbolic law passes through monetary flow, he drives me into a corner to unearth the mode of selection that presides over the cooptation of the “elected” into my network. Why not him? And why not anybody? Is it the law of my own desire, the client’s face? A politics of favoritism! You need to tighten the notch of contingency... Why not him? For crying out loud, I don’t know! It’s useless to try to be clever or to barricade yourself behind a wall of silence. A given network was constituted for which I am the privileged—and privileging—analyst, and this according to I don’t know what mysterious provisions and counter-provisions! That’s how it is. It’s stupid! Universality might mean other welcome groups, other artificial families, other individual and group analytic practices. But there isn’t room for everybody! It’s not my fault! Deal with it however you want! And anyway it’s no use bringing it up with a junk pile of oedipalism and cellos crying away your feeling of exclusion. Exterminate medical benevolence and analytic missionary zeal.

September 2, 1971

The kids are gone. Feeling of lack. It’s the first time, since the separation, that I have had them for a whole month. The three of them²² together form a collective personality. This is Hjelmslev’s idea of a level of collective apperception: the noise they make together, what makes them laugh, the pressure they exercise...

September 5, 1971

Is there any synchronicity between the politics of coupledom problematized here and the situation at Laborde? Paradoxically, her maternity seems to bring G.²³ to become disengaged from a long dependence. This morning we were discussing the hypothesis of “metabolic” jouissance particular to gestation, which could help her free herself from the somewhat sadomasochistic relation she entertains with J. She told me that he is considering “working for himself,” writing at least four hours a day. Maybe I need to see in that the contamination effect of my own disengagement from Laborde. Chain

reaction of desiring machinisms. But it’s not that simple. She is still depressed, she bursts into tears at every new scene that she describes. “You can’t imagine my disappointment at his reticence, his disgust towards me, his rejection... And so I ask myself if I was wrong to keep the child...” She seems to have a certain nostalgia for the status quo ante, but, really, there is no way to turn back time! Her courage is moving. “I need you a little bit.” After almost twenty years!

In all sorts of ways Lucien is resurfacing. Maspero is publishing a posthumous book of his.²⁴ Lévi-Strauss, says G.,²⁵ had wanted to see his parents after his suicide. He told them that he considered him to be his successor. Though I think he’s more the type to go against the ethnology establishment!

If this diary is ever published—and it’s written like it should be—then I am setting myself up for all kinds of strange encounters! Well, so be it! An analyst, more than anyone else, has to be held accountable, and supply, publicly, for example every year, an updated report on his little company. Enough two-faced office practice secrets, with a “pious” respect for privacy... short-circuit the singular and the universal: what doesn’t stand the test of light has to die. It’s not about divulgation just for the fun of it, but about being held accountable where the fact of disfiguring the truth regarding names, places and dates makes it impossible to pursue any kind of analytic transcurion. How do I expose, for example, my analysis of my dream of the Eagle and the Dove if I fudge my old address?

If Freud had proceeded this way with the *Traumdeutung*, he might have avoided falling into oedipalism and leaving the door wide open for the return of psychoanalysis to general psychology.

But imagine the outcry his project would raise, you can imagine that with such a procedure no one would accept undergoing any analysis!

If this journal ever comes to any good, a number of my close friends, relatives, colleagues and analysands, will be shocked and may distance themselves from me. But for those who remain—if there are any—the perspectives presented in the next volume will radically modify the conditions of all analytic work.

Enough pretense of an individuated subject of enunciation. There is no personal subject of analysis. It is a collective assemblage of enunciation—and because of that it fastens itself [*se boucle*] onto the writing machine—or else it is nothing.

That said: I'm shutting up [*Je la boucle!*]!

Paris—September 14, 1971

R.,²⁶ structurally obsessive but without any neurotic incidence, tells me about his taste for everything that is old: people and things. He tells me about a dream of a genealogical tree... It makes me think I have set a bit too quickly the obsessive against the fetishist in this diary in terms of their positions relative to deterritorialization.

He explains to me that with the past, you can, in principle, indefinitely go back up your own genealogical tree, whereas with the future you can't hope much more than to live one or two generations of it.

This taste for everything old and for order is very much characteristic of the obsessive type. Only there's always something that doesn't stick: it's the poorly buried corpse or the poorly closed casket, or he has the unhappy idea of going to unbury one himself. He is always under the threat of an infinitesimally small disorder spoiling the program of his desire: dust, a microbe, something that, by its very fact, would harm someone and so, bit by bit, would come back around to him and make him die—he is always dying. For example, he could let a banana peel fall on the sidewalk and an old man would step on it... and how can you exclude such possibilities? In these conditions, is it not preferable for him to avoid approaching old people too closely and also to be careful when he sees a banana? The dead body is as problematic for the obsessive as the living-dead organ is for the hysteric or the hypochondriac. But in a way, the dead body blocks death, it's the death of death. *Corpse-body*.²⁷ Body without organs. A tremendous flight backwards. With obsession, reterritorialization is permanently active. The absolute end of deterritorialization—for the obsessive, death, and for the hysteric, forbidden jouissance—has to be avoided at all cost. He doesn't get enough of deterritorializing his delimited stratum—expressed in the

dream by the genealogical tree—as long as he's still harnessed to it, he's not done. Zeno's turtle must have been obsessive!

Obsessional prohibition aims at the whole of machinism: life and death, whereas hysterical prohibition aims at a particular connection to desiring machinism. With obsession, you're not dealing with real people—or they're corpses—it's all or nothing. A hysteric's desiring connections implicate real human constellations. It's the set, as empty set, of desiring machines that is at stake with obsessional archaization, while with hysterical negation it's a particular assemblage that is mobilized.

In the body without organs series, you're hysterical so not to be obsessive, and obsessive so not to be schizophrenic.

Similarly, in the familialist socius series, you're hysterical so not to be perverted, and perverted so not to be paranoid.

Hysteria is always the great crossroads, the scene where the conjunction between familialism and the division of social labor is played out, inasmuch as the latter establishes, through organ specialization, the entry of both into the world of signification.

Dhuizon—September 17, 1971

Bits and pieces of dreams: I lost this diary, something about a truck... this morning, I realized that I had forgotten my most recent pages in Paris. And Lacan! We're listening to music: an opera, sung privately. A singer with a voice, moving like a little girl's. But also, and especially, a young beautiful tenor with a warm, captivating, fascinating voice. Maybe a high baritone. Lacan, a real connoisseur, makes me feel my ignorance. A name like Donizetti... One day, during a session, he interrupted me when I told him that as far as I knew, Rousseau's music was worthless... "Not at all, not at all, it's quite the opposite..." What a guy, my goodness, he knows everything about everything, Hebrew, Chinese, modern mathematics... It's true that he has connections in the "theater world," and maybe also in opera! In any case, I always thought music really wasn't his forte! A few days ago, Gilles and I talked about Nietzsche's music in relation to Schumann's.

As soon as the machine of this diary is blocked, the archaizing function of dreaming yields: return to Lacan, to music... Hmm, I also dreamed about two priests—men in black echoing the Woman in black. They were taking the collection. They had collected thirty-six thousand old francs. Or maybe less, because I think I was rounding the sum up by about seven thousand francs, to arrive at forty thousand. Numbers to remember, I'm sure, but for what?

The collection: this reminds me of a couple of hippie singers, at Arlette's parents' restaurant in Aix; instead of giving them a few francs like everyone else, I ostensibly put a ten Franc bill in their cup. The total must have come to about forty francs.

Fanny is in the hospital. Septicemia. A dirty word for something that might not be so serious. It seems that it can now be "cured just fine." On the telephone Gilles answered Arlette, who reproached him for his recent attitude saying that it is not a question of fault, but illness: "you must not get sick."

The oedipal wall—like a chase in a game of go—attempting to close itself up and reconstitute its own territory. For Fanny, the challenge is organic: it's her own existence that is at stake, it's her own manner, all the way to the flesh, of drawing the bridges. No, that's too much like the Urstaatic inanities about castration, let's say that the opening up of the waters happens by a sort of Odyssey in the body's feverish depths. Honestly, though, I'm really worried; but maybe I have a tendency to over-dramatize everything!

The persistence of the oedipalized couple depends on the vertigo of reciprocal destruction, "low heat" self-destruction through the other one's fire. With couples, the desire for abolition make its own laws and compromises.

The conjugal couple is the elementary social structure, in a capitalist regime, for the exhaustion of the death drive. Its function is simultaneously to autonomize its existence and to delimit its rule. It's the minimum overcoding unit in a system based on decoded flow which, without it, would be too disorienting. It's how people find their status, the principle of their identity and their immanent legitimacy. The fraud of the person rests on that of the couple and

that of the couple rests on the oedipal triad. The whole system oscillates on the couple's "doublet effect": personological illusion on the schizoid series, and ego illusion on the oedipal series. But its ultimate foundation is the deterritorialization that gangrenes desiring contemplation through representation, through the intrusion of expression machines (I prefer the term semiotic machine, but apparently that sounds too *Tel quel!*), through the original suppression of the Urstaatic sign.

Mrs. Pankow,²⁸ after reading a short excerpt from our book in *L'Arc*, told Gilles that, of course, she admires him very much, etc., but in terms of analysis, he is totally incompetent. As for Guattari, he's dangerous. Judging by the turn that some of my analyses are taking, I might end up believing her, the dear lady! My patients, it is said, seem to be overtaken by a collective fever that brings them to question their little conjugal and assimilated arrangements.

I'm talking about the "normal" ones, because for the others, the big problems are not generally posed in those terms.

You can imagine my disconcertion when a statue of the analytic Commander comes to remind me of the sacrosanct rules of abstinence for the patient and neutrality for the analyst. Even though there hasn't been any breakage [*casse*], until now, it's all happening as if my analytic treatments—let's call them schizo-analytic—had started to precipitate their protagonists—myself included—in a straight line through the oedipal wall, and this while my own prejudices about accepting the castration complex as the final end of analysis and the only possible mode for resolving conflicts of dependence were crumbling.

This is probably what we will never be forgiven for. Lacan already has told a few people that what's wrong with Guattari, "but you understand that in my position I can't say any more," is castration... The great word is let loose, the fine word of mystery whispered to the initiates. And with a theory that "unblocks,"—the expression, this time, comes from Deleuze's course at Vincennes, if I am to believe a report made to me by a volunteer confidant who came to tell me expressly—with this whole mess of justifications, falsehoods inherent

to university discourse, there is no way to expect, on that side either, for anything to improve on its own!

It's like this famous neutrality, we'll have to resolve someday to depositing it in the museum of old ideas!

Dhuizon—September 17, 1971

Sometimes I wonder how analysts manage imperturbably to accept the role of silent master that they're made to play, how they can stand this aura of mystique that shrouds their person and all the things of analysis! Really, the whole thing of transfer rests on this kind of mystery. The ritual of the sessions, the esotericism of interpretation, everything conspires to make the fantasies take shape, to grant some consistency to the characters of the analytic theater. A perverse theater whose efficiency depends on its perversion holding even greater sway than the familial theater.

Desire and death are detached in it from contingency and finitude; the former is credited with an essential relation to law and the latter enters into a relation of immanence with a very old new figure of Love [*sic*], as absolute alterity and impossible supreme end. Analysis will recover from its integrationist idealist crisis only when it offers proof that it can function outside this theoretical garb, these tricks and procedures that have no other function than to force desire to enter into the perverse mechanics of the couple, governed by the oedipal imaginary.

An analyst—or a group analytic enterprise—can't possibly remain *neutral* before the enterprise of the systematic clobbering of desire. Analysis is not a decantation, or sublimation, method, that requires a neutral, passive and aseptic environment. It works actively to *neutralize* an analytic field, a location cavity that has to be liberated from its dominant representations, *i.e.* representations manipulated by the dominant class. This is the incessant work of counter-fantasmization and remanipulation of the Superego's starting-point data...

Analysis is not neutral "in general," it enables the isolation of a singular zone of neutralization where other desiring connections,

other machinic conjunctions are inscribed, where another reality can emerge to contest the *dominant reality* in its essence.

So, on that level, but on that level only, an analyst can and must remain silent. Better yet, he should disappear as a person. The ideal is for him to erase himself before a collective assemblage of enunciations where people and things, signs and machines, are caught in a single transduction process. Even if this is still only a revolutionary horizon, connected to the transformation of the whole context of social struggles, it should not keep analysts from freeing themselves of their big old worn-out clogs! May the analysis of individual fantasy start to disappear before group fantasy, may the emergence of the subject-group progressively surpass so-called individuated persons, may one start to recognize the intrinsic—albeit to some degree inevitable—noxiousness of transfer, transfer being the only major obstacle to the deterritorialization process in treatment.

Freudian free association is recuperated by interpretation and transfer, its polyvocality is destroyed as soon as it is liberated, instead of being developed on a particular plane of consistency. You hold onto transfer, but in doing so, you shroud desire's virulence in a coat of muck. Instead of reinforcing it, analysts work hard at neutralizing it. And not by carrying out a sexually "frustrating" politics like counter-transference, but by deconstructing by their very persons and interventions anything that could contribute to solidifying any feelings the analyzed person might feel towards them.

Residual transfer has to become molecular, a simple transitory hooking point. All the opposite of a politics of poise and paternalism.

Analytic transcurion is at the forefront of the struggle for meaning against the person as the agent of signification. To define transfer as the point from which interpretation must be situated condemns it to remaining stuck in the field of signification, *i.e.* adaptation. Because transfer catalyzes dualist perversion, the Manichaeist demand for interpretation and dependence on the analyst's Knowledge. All it does is to reinforce the passion for impotence that the subject was already ensconced in with all his symptoms.

September 18, 1971

The couple's intimacy oozes death like jealous honey—an automatic and idiotic phrase but where you find the corpse on Grandmother's armoire, where the pots of jam used to sit.

Fantasy: Fanny was dead. That's what my overly concerned response to her hospitalization must have revolved around. My affection for her, her demanding nature, the cost of her trust coming to the front of the stage. Gilles would be left alone, overwhelmed by the problem of caring for the children. Consequence: even greater closeness between us. And wouldn't Fanny approve of Arlette and me helping out a bit!

Cocktail of oedipalism and homosexuality. So, dear colleague, from such a fantasy must one not conclude some desire for death? Not at all! Let's revisit every term.

First, homosexual vector, the series of Paul, Paulo, Raymond and anal castration, which I will return to, that tenor's voice... The opposition between the sexes is not just marked by the phallus, it also deploys its own reference system in the form of the couple's body without organs, the body without a sex—*corpse, body*²⁹—matrix of a personological homosexuality that has to be recognized if you want to quit fucking around with the notion of a pseudo-choice of homosexual object for paranoiacs as for children and “primitives”...

The other day, Arlette asked me why there were only two sexes.* Indeed, why not thirty-six different possible combinations. Hmm, again thirty-six! $36 + 4 = 40$. Goodness, I'm forty years old and even, really, 41. Thirty-six candles!

So is it necessary to see in this fantasy of Fanny's death the vengeful correlate to an exclusive homosexual choice with respect to Gilles? Service theory would make me admit: you wanted to kill the mother-wife for love of the father-husband. But that's not how I feel! It doesn't matter, answers Theory, what is at the basis of your

* *Différence et Répétition*, about Tarde: “... when life sets its parts in opposition two by two, it is renouncing an indefinite increase or multiplication to form limited wholes, but gains thus an infinite of another kind...” p. 104.

reserve, what makes it sound false to you is your ambivalence towards the mother-wife, because really, you desire her even more than the father-husband. The death fantasy about her is only the expression of your desire to kill him!

We'll never get out of this, Theory always has the last word. All the variations on this process have been programmed already! And yet, for me that's not what death is. First of all, it's the newspaper placed on Victor's dead face “because of the flies,” the same newspaper that Granny was putting on her pots of fresh jam, the newspaper with the Toto Guérin comics.

Death is deeper than these refrains and more on the surface of things...

Who is dying? Not me. The Ego is a-mortal. It's not in on anything. Death doesn't concern you or me. We may even wonder if the sole purpose of the little song about you and me is to make us forget this basic death, and if the famous oedipal secret doesn't actualize its exhaustion of attributive death except to distance itself from desire, as long as it is nothing more than a pre-personal unlimitative death.

On the theme of Fanny's death and my love for Gilles, I could even compose an opera, something dark, thick and muddy. But I could also go over to the other shore, onto dry terrain, and pop these bubbles of fantasy in the midday sun.

No reason to set desire *for* Fanny in opposition to desire *for* Gilles. No reason to turn desire into something on the order of spheres of interest, zones of influence, personological strata, struggles for prestige... No reason to topple polyvocal desire into this sort of perversion of abstract relations unless it's to alienate it from decoded capitalist flow.

After all, desire is just as much the innocent contemplation of the fineness of a hand as the quiet interrogation of a gaze, the indefinable pressure of a nail, the disquieting strangeness of a situation where you absolutely cannot determine what the other one wants... Why treat desire in terms of commerce all the time! Isn't it always already beyond all laws of exchange and before the identification of an object?

How are we supposed to explain this secret vocation for fissures? in whom? in what? him or her? The ease with which death describes itself as the stakes... Fantasy bordering onto the real here, onto a more real and efficient key than any death-conjuring myth.

What incestuous lice will they look for on my scalp? Where will the booming voice descend from to chastise me for having dirty thoughts? With what castration will the false personological phallus be threatened, the great mediating Tartuffe between false death and desire that is as inevitable as it is innocently homosexual?

So let fantasy live, since there is fantasy. But let's not make a drama out of it! Just a quick poem. Or a huge parodic joke with no oedipal motive. And if the bitch dies. How about that! It's to each his turn, fuck, after all! And so the maleficence of logos in the motion of its own excess neutralizes itself... Ah! Such dirty thoughts!

Cour-Cheverny—September 10–23, 1971

Accumulation of a few notes on recent dreams. I might take them up again here, but I'm hesitating, I'm reticent about the whole process. All these people who take their dreams to me religiously. "What a bummer, I didn't dream last night!" What's the point? As such the statement of the dream is nothing. It all depends on what you do with it...

The kids are at Dhuizon. It's evening, time for them to go up to bed. Manou came back into the kitchen with a falsely natural look on her face. I understood that she was going to take a bottle of wine, hide it under her dress and take it up to Bruno³⁰ who found it easier to entrust such a task to his sister. I'm angry. I yell out something harsh like: "I won't have any of that..." or "you're not going to get away with that..." It was important to me to step in because I wanted to avoid any intervention on the part of Arlette.

Wine: I don't like Arlette drinking. Especially in the evening. Fear that something in her will be tarnished, damaged. Fear of splitting [*fêlure*]. Unflattering image of the "drunk woman."

Two latent equations:

Manou = Arlette ----- Bruno = me

But in this dream, the wine wasn't for Arlette-Manou, it was for me-Bruno. This was my wishful thinking for complicity between Arlette and Bruno renewing what was established in the story between them in the somber event of the recuperation of a gold lighter at Elda's. An operation that ended up, in compensation for the risks taken, in Bruno's gift of a superb lead gun. We could also use Lacan's Z scheme: the conjunction around the wine of the intermediary terms of the series—Arlette and Bruno—having as their function to obscure in the imaginary the impossible vis-à-vis of the subject and the other, in this instance my desire for Manou. The object of the dream would then be reduced to the repression of incestuous desire, which would be confirmed by the fact that a fantasy conscious of seduction—"how will I be with Manou when she will be all grown up?"—dissipated only after Arlette's entrance into my life. It would be going against the evidence, all too manifest in this dream, that I would rebel knowing that if Manou is working for Bruno, Manou is working for me. By intervening *before* Arlette, I'm giving the impression of prohibiting a certain desire, while really, I'm managing to cover up this suppression perfectly well, I am conjuring the risk of an intervention on the part of Arlette who, of course, would radically stop the manifestation of this desire, her existence, her intrusion into my life constituting a substitute for the object of this desire. Her interdiction would totally annihilate this desire to the point that it would render its expression impossible, whereas mine, when I step forward—affirming the primacy of logical time on a strategy involving the balance of power—actualizes it through denial.

The mise en scène of Bruno's desire, as substitute for mine, is therefore conditioned by my brutal intervention inasmuch as it doubles the characters of Manou and Arlette, keeping them from folding over onto one another. My "paternal" protest triggers artificial competition—because, really, Manou is not playing this sort of game in regard to Arlette, hence my surprise—competition between a woman and a child, between a woman who is not her mother, even though she is my wife, and a little girl who is my daughter. And so oedipal desire finds itself rejoined by the affirmation of persons and their

differences—age, sex, role polarity... The libidinal energy captured in this game founds the consistency of the oedipal stratum of people, who solidify their imaginary bloatedness to the point of crystallizing all their pseudo-identities.

Now that I dispose, to use the expression, of a whole arsenal of antagonistic characters and a whole conservatory of fantastic scenarios, desire modulates its ambivalence and can even pay itself the luxury of a castrated relation to law. Ultimate mark of its reconciliation with the socius.

The father's voice, in my dream, paves the way for Oedipus and induces the perversion of interdiction. Castration without pain, castration for a joke, to take pleasure [*jouir*], to take pleasure [*jouir*] in scaring yourself, such is the principle that governs the *mise en scène* of paternal legitimacy and its two-faced cortege of duties and rights. And so the perversion of the couple finds its completion only in the interdiction of the third party. It's fine for Arlette to drink wine and for me to forbid it! If she is mine, in the couple, she is drinking for me. I'm doing it for you! I share the *jouissance* of the other and find some titillation in its mysteries. Ah, feminine *jouissance*! But for Manou to get mixed up in all this, that's too much *jouissance*, the dose passes the limit of what is bearable and appropriate. Limit in which oedipal "charm" resides. The head fogs up, the alcohol is too strong, it reveals a latent equation. The wine flow muddles a certain identity of persons and reveals other codes.

Isn't it precisely what happened the other night, and what is the point of this dream, when, taking advantage of the confusing effect of the Gamma OH, I told Arlette about my desire to put an end to this oppressive conjugality?

It's all very nice, but what is less apparent and what the ultimate goal of the operation may be to mask, is that really, these famous latent equations are neither latent nor equations! The head pretends to be foggy before oedipal vertigo to reinforce belief in identity, identification and the latency of filiations. But really, the whole thing is fabricated in the oedipal theater, the *décor* is fake. This abyssal psychology doesn't go deeper than the orchestra pit!

This whole explanation based on incest, I can tell perfectly well, makes me miss the dream's essential point—its umbilicus, the deterritorialization process's machinic point of emergence—which is the too excessive violence of my anger. It would be to crush this term to reduce it to being only the *mise en scène* of a quadrille having for its function to substitute the intolerable expression of an incestuous desire for the honorable manifestation of my homosexual fixation onto Bruno. But why does such an exchange, instead of guarantee peaceful sleep, have to be accompanied by a spurt of anger that wakes me up? What is most intolerable is that *I almost beat Manou*. The oedipal scenelet dissolves in comparison to such a threat. To beat a child! Strange love whose roots lie well beyond the laws of exchange with their prohibitions and retaliations! Here I am projected far beyond the oedipal frontier, in a straight line towards a dream that could be twenty years old...

A very young boy is sitting at the top of a staircase; a young guy—probably Paulo—almost yanks the boy's cheek off by pulling violently at a key that he had stuck in his mouth. It's like a fish-hook in a fish's mouth.

Paulo: a young Trotskyist militant from before the 1951 scission. The La Garenne U. J. R. F. [Union of French Republican Youth] called me in to their Cheminots locale. They wanted to set things straight; I would have to explain my actions to them in favor of sending the youth Brigades to Yugoslavia to find out the truth. It was the unbelievable period of Kominform accusations: Tito, lewd viper, secret English agent, who set up American military bases on his whole territory, and installed a Fascist dictatorship, from one day to the next...

We decided that Paulo would go with me to see how it would pan out. But the evening before, there had been another terrible fight in Paris, at the Sociétés Savantes, where there was supposed to be a preparatory meeting for the Brigades. We were surrounded by the Sections of the Paris Federation. For a few hours we were assaulted by Party militants. I remember Claude Bourdet's pale face,³¹ Roger Foirier's

almost debonair composure;³² he was in charge of the stewards... On our way out we were followed into the metro by some totally insane Stalinists. I walked a young Yugoslavian woman home who was working at the Embassy, Mileva, a brunette, who was stunning...

Paulo, who had fought like a lion, was wounded in the head. He still came to the meeting. I told him that the sight of his bandage risked heating up the atmosphere more than it already was. We agreed that I would go alone. And anyway, I had a lot of old school friends in the gang, especially a redhead—*Poil de carotte*—, that I was counting on to help organize. It all ended up in long-winded, incoherent discussions: “We will denounce you to the press...” They were referring to the local press, *La Voix de La Garenne-Courbevoie*, the weekly supplement to the *Huma[nité] Dimanche*. But then they didn’t do anything...

Paulo was such a good guy!

Paulo also refers to Paul, my other brother, towards whom all sorts of rancor and—*nachträglich*—all my series of homosexual fantasies converge.

A key in the mouth: a sort of brutal initiation by someone dear. I used to always explained everything with the castration complex. Always the same. But I have to look closer.

Being beaten... a few days ago, I dreamed about Smokey. I had to tell him that Oury and I considered that his time at La Borde was up, and anyway he almost never showed up anymore, etc. I met him in the courtyard. I already knew what I had to say, but he had a friendly demeanor, he was even cordial: he took me by the arm as if to pull me aside, everything seemed so simple, before going he wants... to bash my head in. Shudder. I woke up, but with a shiver. Pure jouissance of the sort of violence that blows fuses. Beyond the homosexual embrace of violence: the fulguration of the finitude felt in the solitude of the body. Isn’t that the “tip of desire” Nietzsche describes in *Zarathustra*? Being beaten is not the expressive fantasy of an oedipal secret. No question of the father or anyone! It’s the very dissolution of persons that is at stake. There is no question of desire for the mother. It’s the principle of distribution of places, the polarity

of roles that is upset. It’s that reversal that entails the vertigo of castration. Not the other way around.

Castration is not the end point—the rock against which “interminable analysis” will butt itself—, castration is only the *expression* of a compromise, an equilibrium, restraint on the edge of tumbling into desiring abolition.

Being beaten! it happens in desiring production, at the heart of the deterritorialization process.

To be castrated: it happens in representation, it’s re-sticking the broken porcelain shards together again.

Castration is still and as always the principle of the division of the sexes that tries to take control of the market of people. Oedipal castration and homosexual equations are the raw matter of the conjugal couple’s imaginary structure. You shouldn’t talk about a fantasy of castration because castration is in itself *the* fantasy, fantasy’s productive matrix.

Because the couple’s personological dualism and its biunivocalizing perversion blend into the neutralization of desire, into the crushing of its polyvocality; it implies the establishment:

— of a specific imaginary corporeization of individual fantasy (cf. the corps(e)ification reprise of the corpse body by Lacan);*

— correlatively, of the disempowerment of all signs staged by fantasy. And so the couple’s imaginary break is constitutive of fantasy’s break with the real.

What is at stake in the dream about Manou and the bottle of wine is for the real power of desire to be imprisoned, “impersonated” [*empersonnée*] in a system of doublets:

— Arlette/Manou, Félix/Bruno for imaginary homosexual alliances.

— Arlette/Félix for the projection into real society of a repressive voice of the heights.

— Manou/Bruno for the implicit expression (this couple is only suggested in the dream, we don’t see Bruno) of a pure desiring filiation that defies oedipal barriers.

* Cf. *Scilicet* 2/3, pp. 61 and 398.

Journal 1971, continued³³

September 25, 1971

Beaten, possessed all the way to total explosion, all the way to being only a body without organs, residual adjacency to the abolition machine, pure contemplation of the inexorable deterritorialization process... it's at the conjuration of this kind of threat that the assemblage of my various "conjugal" solutions has presided.

Every time with the same bad faith: at first it was about reconciling the desire for perfect sexual liberty with a life of coupledom in accord with the common ideal, *i.e.* total alienation.

From 92 to 47 rue de l'Aigle, I went from maternal tutelage to an infantile relation of dependence to Micheline, all the more ambiguous and captivating, as we were living at her parents' house.*

The Labordian machine's power of attraction, still in a nascent state, drove me to put an end to this kind of encystment: "you have to choose between me and La Borde," she said... So we broke up.

A few agitated interludes with Jacqueline and Ginette. And then, there I was, an administrator at the clinic, married, and the father of three children: Pâquerette, Tilouhalit and Liane—chaotic, dazzling lightning bolts against a backdrop of endless gray. Between the three of them, the true spirit of impossibility! And then, of course: little

* I'm noting, in passing, a mistake I made with the dream of the eagle and the dove: Danièle and her mother Jeannette didn't live at 62, rue de l'Aigle but at 36, rue de l'Aigle. So this is the number 36 from the dream of the priests. I am liberating the number 62 from its valence.

"adventures." Sessions with Lacan, ritual meetings at the Communist Way,³⁴ Leftist Opposition and the F. G. E. R. I. [Federation of Groups for Institutional Study and Research].³⁵ And every Thursday, return to Blois on the 12:05 train. After ten years, the dining-cart employees were greeting me like a regular. They even held onto my reservation ticket for me.

With Arlette, a total upheaval. This time, the energy of the break-up [*rupture*] did not come from an encounter with an external machine, as it had with Micheline. Desiring machination here was organized from the inside. It was revealed and triggered with the connection of a fascinating image that organized a whole part of myself that I had thought definitively condemned to ugliness and interior discord... a new unexpected harmony. The break-up occurred at the opposite end of the Labordian logic, it was a huge scandal, May '68 and its atmosphere of the world turned upside down fortunately only emphasized and solidified it all further. Naively, I had thought I was done forever with this kind of conjugality! But I got right back into it, and this time by my own doing.

Nostalgic for a world she was definitively leaving, and refusing this new situation, Arlette fell in love with a guy from Aix that I had met a long time before in our Trotskyite activities. They planned to get married right away... that was so hard for me. A gnawing jealousy, founded in cases such as this on a homosexual identification with the third party—which, it seems, played equally on all three sides of the triangle—, leading me, in reverse escalation, urgently to reconstitute a new conjugal stratum. After, you could think that that's exactly what Arlette was after, even though she was pretty disappointed to lose her last liberties. The paroxysm of this crisis drove me to the limits of this sort of homosexual ordeal of jealousy and allowed me to catch a glimpse of the other dimension that it has as its function to mask, the panic of abolition, a sort of existential collapse whose mind-blowing intensity I had forgotten since my pre-pubescence: in Normandy and during the period following the death of my grand-father. Sometimes, it was the terrifying calmness of the eye of the storm, a

frozen stupor, a poignant strangeness, that carried me, all of a sudden, to an abyssal distance from all of this shit.

But then I immediately dove right back into the bitter joys of jealous madness with its domestic vertigo and conjugal possession. That is how a new sort of wavering in the same circular process closed in on my existence.

The couple's *double-bind*.³⁶ On one side, a schizo limit. The abstract development of the couple according to a series of $2 + n$ terms. The world of people. All the just terms are equal, all men are brothers, even women [*sic*]. At the extreme end of a Sadistic logic, all license is authorized. But at the point of flight the sexes dissolve, the original couple dissolves and, first shock of return, desiring machines, liberated from personological restraints, threaten to explode the system and work on their own accounts, according to their own connections and independently of any representative synthesis. It could be madness or perversion, like, for example, homosexuality by organ investment; it could also be an investment in asexual objects, like in so-called sublimation activities. But it's more generally a rebound in the direction of the opposite side of the couple, to its oedipal limit.

In that sense, a couple develops in a regressive 3-n type series. The location of missing imaginary terms is inscribed right onto the middle object. From the homosexual triangle of oedipal jealousy you go, through a castrated member—the object of perverse guilt—to the impassable limit of the narcissistic-homosexual mirror.

The hinge is always this homosexual body without organs—the corpse-body—considered, this time, in terms of oedipal finitude. We're in a world of family. It's classical "family drama" with all its neurotic dependencies and "normal" familial perversions. In its extreme form, it's the homosexuality of global people: the imperialism of the paranoid ego. Once again, you join the psychotic side and the uncontrollable rule of desiring machinism.

Rebound, again, and wavering over to the "correct" stance of oedipal compromise between normal, neurotic and psychotic solutions, in the clinical sense.

If the castration complex gives the illusion of being the resolvent term of Oedipus, it's only as long as it functions as the ultimate point of significance in the representation of the triangle that I was butting up against in my fits of jealousy. But beyond that, when the third party is stripped of despotic signification, when it abandons its position of referent for the automatization, dismemberment and explosion of the terms of the triangle, desiring production still continues to exist. The homosexual duel—like in the dream of the young boy, Paulo and the key—opens onto a sort of jouissance that is impossible to represent. The illusion is to believe that everything ends with the end of expression while on the contrary, everything starts over from the point of view of desire. This was the major discovery of the Unconscious but it had to be repopulated with the characters of an ancient theater dressed up in today's garb!

The illusion is to believe that you desire the abolition of the third party in exchange for a return to the simulacrum of the mother. You want to kill the double and disempower the phallus to conjure up a death threat that is supposed to be some retaliation for the originary hatred of the father. As many fictive justifications for Oedipus, *i.e.* the founding myth of persons, as ways to block your ears from the silent grumbling of the universe of desiring machines.

It's Psyche's bluff when she threatens Eros with death just so that he takes shape. Eros, the creator god in the heart of primitive chaos, can do just as well with the night of desire as with Psyche's voyeurism! He doesn't cede to intimidation, he gives the impression of falling into an infernal oedipal machine only as long as it focalizes the collective Superego.

In short, what's at stake with the phallus and castration is class struggle in the dimension of desire. It's a test of strength between social repression and the forms of the expression of desire that are in conflict with the established order. It's the adjustment of production relations between capitalist decoded flow and an abstract individuation that is, per contra, archaized, this latter process supposedly rendering it more tolerable for the interested parties.

The equilibrium between normal and neurotic is marked, negotiated in the threat of the third party—like in the fantasy that “A child is being beaten”—but not in the static way that the image of castration suggests. It’s only in archaic societies that anyone can pass the test of initiation once and for all. With capitalism, you’re never sure of anything, you can always be called into question, the world of flow can overwhelm any established situation, and engender regressions, failures. Psychoanalysis tried to turn the castration complex into the guarantee of a rediscovered order, a compromise with desire, in a world where people are fucking off every which way and where machinism leads to the overactivation of desire. But in vain! Because the system oscillates, wavers between two kinds of excess: perverse oedipal sexuality, and the schizophrenization of desire. The function of analytic overcoding, as an ideology, is to produce the illusion of a possible oscillation on the supposed fixed point of normal oedipal sexuality. This overcoding plays an essential part in the “proper” functioning of the couple’s *double-bind*; it is an indispensable mystifying location device for the consistency of the system, especially considering the degeneration of religious ideology. And you have to admit that it works pretty well: on the one hand, there is a derealizing personological seriality, and on the other, the reductive particularism of the prohibition of incest isolated from the outside world. With these conjugated pressures, desire, domesticated, melts away, degenerates, renounces all polyvocality to seek refuge in little biunivocalizing perversions.

But the rift [*décalage*] between these two instances is always insufficiently marked, the objective is missed by just enough for there to be anything left to reduce, to produce, to avoid and brush up against suffocation, energetically to reignite the system and make it play its part of a personological regulator of capitalist flow. Oedipal castration, far from being the ultimate term of an assumption [*assumation*] of desire, is only an *ego figure*, crystallized in the field of subjective polarities in capitalism’s libidinal economy. Phallocentrism, as an ideal, and castration, as initiation into harsh reality, erect personological icons and repress potential collective

assemblages of enunciation. It’s an individuated subject of enunciation and a bi-univocalizing representation of reactionary politics—the famous splitting—against a politics of polyvocal and prepersonal collective assemblages whose enunciation is transduction. It’s the objective of the destitution of signifying chains to be univocal and exclusive supports for subjectivity—signifiers that claim to be a subject’s representatives for other signifiers—and to warrant the promotion of polyvocal sign assemblages, things and organs that don’t crystallize myths but just composite and episodic images at the beck and call of desiring production.

September 26, 1971

What saves Fauré, like Proust, from obsolescence, is the machinic character of their exploration. Beyond the ridiculousness of the kind of bourgeois theatricalism they espouse, both of them tend towards a Theater of Cruelty-like masking. They construct expression machines that intrinsically avoid whatever contamination is fashionable, no matter what the impression a superficial glance affords. The function of these machines is to capture ambient oedipalism, empty it of its substance, disarticulate its elements, and reaffiliate them on a plane of consistency overflowing with the particularisms of the dominant order’s class enunciation and code stratification, *i.e.* alliances.

We can generally consider that all oedipal dreams—and all dreams like all fantasies are oedipal insofar as they stage the disempowered representation of desire—, contain an element that escapes representation and has a paroxysmic end. It’s the small-scale consumption of unbearable finitude. What is offered here is offered instead of an inconsumable and unrepresentable schizo break. With sleep, we’re still too invested in workings beyond the control of desiring machines. Dreams exist to trick people, to put desire to sleep. They reterritorialize left right and center, with a vengeance.

Two possible directions for dream analysis:

— deterritorialization: the assemblage of all desiring enunciations that have potential code surplus value.

— reterritorialization: egoistic pre-montage, the defense and encyusting systems of anti-production, pre-established passageways made for privatization and suppression.

On the side of deterritorialization, some ancient dreams, expressions of a less structured, less crystallized period in my life, when I disposed of fewer resources for reterritorialization.

A chase, a mad race: I am at the top of a pole, stuck, a prisoner. The ultimate collision of meaning against a proper noun: Félix. My uncle, Félix, dead at Verdun. He was killed, or so I'm told, on top of a telegraph pole.

Beyond that, it's the assemblage of significations: a volunteer recruit, he couldn't stand to be declared unfit for service and considered a "skiver," while his brothers-in-law—my father and uncle—were risking their lives on the front. But it occurs to me as I write this: Félix was Emilia's husband, the woman in black! Félix, Vlaminck's friend, whom, at the time, he had completely underestimated... including his mercantile value, to the great displeasure of the whole family. Vlaminck, whose sister was supposed to have married my father. Another filiation, a whole new colorful world... Félix also means material comfort, the South, Saint-Tropez. And now I'm forgetting the name of that owner of the famous café in Saint-Tropez: Métaigner, Messenger, Messeguer, Manessier... it's at the tip of my tongue. Maybe because my cousin Robert, Félix's son, refused to take me in, in Saint-Tropez, when I was hitchhiking through France. I still can't remember the name...

A vast assembly hall. Many people. Pierre Franck, or was it Pablo, the two main leaders of the IVth International before the 1951 scission. It kind of looked like the Union headquarters on the Seine where the last meeting of the U. G. S. [Union of the Socialist Left]³⁷ was held, on the eve of its merger with the P. S. U. [Unified Socialist Party] (I had participated as an observer for the Communist Way. It was at the time of the Manifesto of the 121 [writers];³⁸ I had harshly criticized Claude Bourdet in an article, in terms of his reticence towards insubordination...). All kinds of people participated, like Vlaminck,

people of my father's generation, close-shaven, with thick moustaches, very self-confident, not doubting for a moment the consistency of the outside world or the purpose of their mission. Guys like Fauré, Maeterlinck, Pelléas, Debussy, Ravel... It's the world of Félix, the archaism of an artificial filiation, the crystallization of an ego ideal corresponding to the adoption of a name that was still only my middle name, given at birth in the memory of an uncle dead during the war. False break for my entrance into the International Youth Hostels Federation at the time of the Liberation; Félix, as a *nom de guerre*, ends up sufficing on its own and even eclipsing my first name. Ambiguity of the choice of a last name which was secretly the most intimate. Kind of like what happens in archaic ethnicities where you never say your real name. On the one hand, I was constructing a character, and on the other I was ensuring my secret filiation to an ideal father.

Félix, social obverse, intimate inverse, whose destiny is the extreme limit of meaning. Félix of the impasse, the point of death, on top of the telegraph pole.

Telephone wires—vibration, at nightfall, posts on the road to Saint-Pierre-du-Vauvray, the flint we threw onto the road to make sparks, glow worms. A post office, my mother, everything will shut down if the electric circuit is cut.

Mehr licht!

Beyond, deterritorialization without a face. A dark room, my father dead. Even in the dark, the face of a corpse, that's something to hang onto. Beyond that... nothing. Not even a memory.

It's always the same, I find myself caught up in a zillion things and I discover that I have completely forgotten that there is still dying to do. Crazy how you can forget those kinds of things.

Genealogy declined on one side of time only. A stop on the absolute. The brutality of encountering time on the threshold of deterritorialization. Code conjunction in one intolerable moment of recovered power and you force yourself, at whatever cost, to absorb it in the paralysis of the image. Illusion of the richness of the past.

I dreamed last night that I was skimming through a collection of family photos with someone. It could have been Arlette or Nicole.³⁹

The pictures were yellow, dusty, antiquated. They were also particularly expressive: when you pushed on the back of one, a voice called out what it was depicting.

It's always the same kind of ambiguity: a formula that is in all very advanced—the talking photo—taken on account of archaism. A few of these photos expressed my brother Paul's childhood memories, hence my own ambivalence toward them. Ambivalence because this series, I can feel it, comprises the best and the worst: Paul, Raymond—whose last name was Paul—Paulo, but also, though I'm not sure why yet, Gilles.

That same night, I dreamed that a sort of big fat pervert was trying, by surprise, to stick a pencil up my ass. I heard a story like that about Jean-Jacques, a militant with the F. H. A. R. [Homosexual Front for Revolutionary Action],⁴⁰ who was persecuting some leader at the V. L. R. [Vive la Révolution!]⁴¹ like that; the guy didn't know what the fuck to do with himself.

Always rushing—always ahead of the game—makes me miss out on the quality and color of things. Deterioration of the k/c kinesis-color relation of the Rorschach test. Gilles, actually, is more on the side of image and color with Proust and Lawrence, his taste is rather for expressive and colorful music like Bartók and Berg's.

The world of content escapes me. Profound myopia. Relations, concordances, relative motions, come first to the point that things lose their finished quality, which only drawing and painting restore. Conjunction between, on the one hand, the active synthesis of the visual arts and manufactured objects—hence meeting Vlaminck and Paulo, who is a metallurgist—and, on the other, the deepening of the passive synthesis on the order of sexual drives—hence the threat of too precise a designation of the oral zone by the key and the anal zone by the pencil—a pencil for drawing. I am still waiting for the finitude of the object, a deepening of things that will carry desiring contemplation beyond vagueness, to the soul, thrusting desire through the oedipal wall.

Another chase dream: Jean, my older brother, trapped me in a dark cellar. No more question of height or light, like with the

telegraph pole. His eyes are popping out of his head, he has a knife in one hand. He is brandishing a huge slab of red meat in the other. Color shock. Just thinking about it—even now, copying this passage out, makes me shudder.

If that's where we're headed, it's no wonder I'm not too hot on color!

Beyond contour, the homosexual Paul series, brute color, the cutting up [*dépeçage*] of the Jean series.

(Every year, at the time of registration at the university, the same blood-test ceremony over and over again: every time, I fainted. I also remember falling over onto the piano one day when my brother Paul had a vaccine. The odor of ether.)

On the one hand, a bloodied color-body, red death, on the other and further back, the contour of a face that is attractive and that you push away because it poorly masks a threat of abolition.

When all territoriality has fallen away, when any hope of refuge against deathly pursuit is lost, it's the face's own territoriality that is stamped with the seal of abolition.

So it's an incoherent and repetitive flight that replaces territoriality though it is lesser. Despair as a major drug. Desire has left the human world for the world of things and relations.

Surging [*reflux*] into conditions beyond, always beyond, such is the character of Félix—transitional character—towards a death with no face, a sky with no markers, far from the chiaroscuro of the corpse-body. The pure movement of schizo information: the P. T. T.

But the P. T. T.—I'm only just making the connection—I turned to them when I decided to get away from my family for good, drop out of school, and give myself fully to militancy: I signed up for the entrance exam to become a Student Inspector at the P. T. T.

Another compromise! Maybe to work. But not at the factory. A manager position at the P. T. T... The factory scared me. I remember a dream where I was being hired at Hispano Suiza's, where Raymond Petit worked, in his hotel room, Avenue de la République at La Garenne, the third floor—the same place where the question is posed, in another dream, of knowing if a dog threw

itself out the window. That time Raymond wanted—forcefully—to cut my ass up with a razor.

A whole ambience of *A day is dawning*, *The bicycle robber*, Prévert and Kosma, creamy morning coffee at the bar, a hard-boiled egg... It's a whole Cine-club thing. But a passage to the act is something else—a whole different “ball game,” to use my grandfather's expression, the one who was a miner at Montceau-les-Mines.

Castration isn't a myth anymore. There is no more question of paternal metaphors. I knew that factory work was first of all a physical and moral ordeal. Could I pass through the wall of bourgeois comfort?

I discussed all this with my friends but I couldn't tell. Finally, with Anne-Marie, a highly placed Trotskyist militant who was touched by my frailty suggested... the P. T. T.—“there is also work that needs to be done in the administration...” A sleepless night. I had just slept with her at her place, rue de la Tour, a villa that served as a sort of headquarters for the party. The guy who was living with her, or who had lived with her, I wasn't sure, wanted at all cost for me to get hired in... construction. It was like an *idée fixe* for him: “we need militants in construction.” Imagine! But common sense and even a certain respect for conventions were never lacking among Trotskyists back then. Anne-Marie suggested that I bargain with my family one last time to go back to my studies, but in the field I wanted this time, Philosophy.

Confused, early in the morning, I went home. It was winter. My father was sweeping the snow on the sidewalk. I hadn't made a sign of life for twenty-four hours. Maybe he had started to worry:

- What are you doing?
 - I'm dropping out of school, I found work.
 - Where?
 - With the P. T. T.
 - Why?
 - I don't want to be a pharmacist anymore.
 - You don't like it anymore?
 - I never liked it!
- Staggering response:
- You just had to say so!

Could he really have been so oblivious? Or was this a ploy?

— What would you rather do?

— Philosophy.

— Okay, so just sign up...

Bitter, happy surprise. But all those years I spent in that abject Pharmacy school! I only had to say something?!

And that year-long internship in the small office at Bécon-les-Bruyères, with Mr. Carré!

Seriously, my father could have had some perspective on all this, because it was Jean, my older brother, who had arranged it all with our mother. Already in the 10th grade, he said, of his own authority, that: “the family would pay for my higher education as long as it was in the pharmaceutical industry. I had to work in the family business.”

But with this belated intervention on the part of my father, I ended up buying right back into the compromise. It's as if the family had waited for the last possible moment to “make” the father “give.” Again, compromise, and this time maybe forever. The last occasion for a real rupture, lost. After that it would be the perversion of compromise. Shame and guilt. So I wouldn't work at the P. T. T. or anywhere else. I would stay put under the secret and cruel law of oedipal dependence, the slab of red meat—object of the heights—brandished over my head.

But, the evening before, I had thought everything was decided irreversibly. I had stayed in my room all morning, incapable of doing anything. I can still see the dust dancing in a ray of light. All of a sudden I told myself that if I went all the way over to her place, if I got up, I would cut this shit off forever. I left, sure of my victory. All day, I wandered in the streets of Paris to end up at Anne-Marie's.

That night, I was seized by terrible stomach pains that may have been related to my fantasy of anal castration and panic at real entrance into production. “Either you choose decoded—odorless—production flows and factory work, and the only thing that counts is what is incorporated from you into the work flow and is exchanged for money flow. Or, you choose the warmth of the bourgeois home, a corporeized, personalized, overcoded place, where money smells and you're never sure of anything except the value of the ego. You

choose the sliminess of compromise, the permanent exhibition of legitimacy, to parade on the scene of familial theater.”

La Borde—September 27, 1971

A friend came by to see me. He was troubled by a very real request to have to choose between Guattari, “who wants to form a fifth group,” and the École—“*Scilicet* really it was the thing to do...” Polack is all grown up! his book came out at Maspero,⁴² the *Madness Chronicles* is really a good thing...

In short, Deleuze and Guattari:

— used my presentation of Oedipus as a myth to develop their thesis;

— it’s a departure from my thinking—“Deleuze whose path I traced...”;

— they’re going to come out with their book and I will have to “rectify” mine;

— it’s not those who make the most noise who...

I reassured Polack of our intentions: no question of a fifth group. I will stay at the École as long as I can. All the more so since as far as I know, very few people are in any position to accept this book. It may only touch a generation that is only seven years old now, and those are not people who are in any position to form a group!

Polack’s bitterness at being in the hot spot for his transfer and his concern about the raise in the cost of a session—tests of his faithfulness. His choice was made already, so he complained about not being in on things enough. “Too bad, I will have to become a fanatic.”

September 29, 1971

I’m starting to understand the mess produced in Lacan’s and the E. F. P. [École Freudienne de Paris] people’s heads. I had asked for a room in Oury’s name to:

— hold meetings for analysts working in institutions;

— and the C. E. R. F. I. [Center for Institutional Research and Training] meetings between psychiatrists and planners for the new Cities.

It all must have seemed very complicated; what was concluded was that I was trying to cook something up that was suspicious—for example, a fifth group!

The miracle of love—and sainthood—is about being there as if it were nothing, pure contemplation of something resolved as if of its own accord.

There is nothing to sublimate in love because love is already sublime. Under the pretext of Eros, it is the occasion for a junction of codes that were previously heterogeneous. The love event is the production of an event: “hmm, I wouldn’t have thought this was possible.” Love exploits desire for ends that are alien to it inasmuch as it is alien to all ends. Something about love makes me not be this thing that is at an impasse. Two monads produce a third. A new taste for the world... All this to say that I’m not there at all right now. My love is beneath everything, beneath all that.

A spidery scrawl [*des pattes de mouche*] scattering words over the troubled dust of a window, high up in a basement, a long time ago. Déjà vu. Amazing. There is no other mystery.

Analysis is about making the impossible out of the déjà vu. It’s the production of a totally new discourse, not necessarily because of its content, but because of its context. The couch, how unimaginative! There are other ways to schize discourse: groups, communities, drugs, parties, novels.

October 1st, 1971

The disinformation is getting worse. Urgent convocation to Lacan’s office. “What have you done over the past two years? We’ve lost contact. I’m not trying to reprimand you, you’re still part of the École. I accept divergences, that’s why I founded the École, but...” He wanted to see the manuscript. I retreated behind Gilles who only wants to show him something completely finished. I told him that I still consider myself to be a front-line Lacanian, but I’ve chosen to scout out areas that have not been explored much, instead of trailing in the wake...

We get down to business: if I want him, Lacan, to put a lid on the rumor that is spreading about the book—and what Gilles said at Vincennes—I need to give him the means to intervene “before it’s too late”!

Since I can’t give him the manuscript, he wants me... to talk to him! Impossible to back out. Dinner invitation, next week, to lay the cards out on the table.

October 6, 1971

“So what is schizo-analysis?” The beginning of the meeting was very hard. I messed up a reference to a sacred Lacanian formula, and tried to redeem myself as well as I could. Unbelievable authoritarianism with the *maître d’*. I was hot and not very hungry. I laid it all out. The “*a*” is a desiring machine; deterritorialization, history. I expounded on everything that I could think of in anthropology and political economy—“I understand. Very interesting. Really, it’s Deleuze who is overwhelmed by his students’ one-upmanship. I don’t know if you’ve already decided, but I think ‘analysts’ are still useful. History isn’t linear, it’s made up of a series of clashes, retreats and advances...”

I reassured him: there will still be analysts, and anyway the way things are going, there will be more of them than lawyers or pharmacists soon. But that’s not the point.

The point is to know if analysts will be agents of the established order or if they will stand up to their political responsibilities. Then, in the middle of a sentence, he came back to that—“you know, really, I don’t care if there are any analysts, I’ve spent my whole life denouncing them.”

A second wave of emotion. But it was too late! Something had already broken. Maybe things had always been broken between the two of us. But also, has he ever accessed anyone, has he ever talked to anyone? I wonder! He sets himself up as a despotic signifier. Hasn’t he condemned himself to this kind of solitude with no respite?

It’s late. Time to go. He was pleased with our meeting. Reassured.

Or so he said! Stooped, evidently exhausted, limping imperceptibly, his silhouette disappeared into the night. The gates on the house at the rue de Lille closed heavily behind me.

October 12, 1971

Gilles and especially Fanny reacted strongly to the last few pages of this diary. They said that I’m making myself look good; I talk about other analysts but hold back on talking about myself. A few vague allusions to my private life, and nothing more. They’re referring to my relationship with Catherine that is starting to be talked about but that I keep quiet. I feel like adding: and that I have nothing to say about. Nothing, up until now. I would feel more comfortable saying this if I weren’t suddenly at a roadblock with this diary: at the beginning I told myself that I would express myself without holding back, but as soon as Arlette read it, I started to adopt certain conventions. I used it like a means to tell her things that I couldn’t tell her directly. I’m always a bit worried that she will have some traumatic reaction to a revelation that is too “brutal,” and freak out, and disappear...

What should I say about Catherine? That she, too, since her comings and goings to England, is somewhat re-conjugalized. As if the fact of having talked to Lion about us had sort of normalized everything, rendered it banal. It’s hard to explain. At first I found a sort of emotional freshness in her, spontaneity, unpredictability, which had been the most marking traits of my discovery of Arlette, until the intrusion of Ravel. And so, again, I butt up against worrying about the future, worrying about her being a couple with Lion, all the long-term calculus leading to a hypothetical and legitimate maternity. All these things that had finally become alien to me!

Sometimes I think I’m being asked to “reveal something,” feelings I’m not sure I have. I’ve been a bit depressed lately. I can tell that Arlette, Fanny and Gilles blame it on a supposed broken heart. Gilles suggested something like that the other day on the telephone, and as I timidly started to address the idea that we could consider

my fatigue at the level of molecular desire rather than on the molar level of persons, he objected, with a sort of authority that is unusual for him: depression has to do with a depressive environment, he said, it is connected to surface phenomena determining mood, superficial tension. It also refers to Arlette's pouting in response to my absences, which she considers to be too frequent. And her obvious reticence to my coming and going as I please.

A friend's authority, there is nothing more reassuring. But I still don't see where he gets his answers. It's true that Arlette's jealousy is annoying; it reminds me of the impasse with Nicole. But it's so different now that I can hardly understand why she's worried. I don't understand why she is jealous of my relationship with Catherine. Although, it's true that that's not what's bothering her, for now, as much as that I don't tell her about it. The relationship doesn't distance me from her as much as help me come out of the gray fog that I was dragging her down into with me. Does this conform to Gilles' theory of depressive induction? I don't see distress at the root of my withdrawal. I don't see anything that looks anything like passion on her side or mine.

I am still fiercely attached to Arlette. I'm worried more than anything that she will panic and go back to Aix. But I'm sustaining this relationship with Catherine as much as I can because it keeps me from toppling over into the tediousness of the daily grind. This always makes me think of what a schizo said to me once: "Of course I should talk to girls... but what to say, what to say!"

Disinvestment in persons. Is it a schizo-analyst's fate to end up schizophrenic?

Not Arlette as much as her presence, the shape of her eyes, the curve of her lips; not Catherine as much as her hair, a smattering of freckles. Spots, shapes, contours, beyond persons. Not the end of the world, but the outer edges of the human world. Microscopic plural love. What do they want? What are they telling me? What could I possibly tell them? God damnit, if only I could fall in love like everyone else, or something!

October 15, 1971

Secrets and boredom. Mystery of the cellar. A metal porcupine covered in bottles with a greenish glow. Spider webs. I was fourteen. And reading Rimbaud.

The old houses, the castles get their mystery from an infinite network of cellars and underground spaces born from the imagination. Where do they lead? A treasure, incredible territoriality, power over eternity, a magic stone, a miracle drink.

Turn back the wheel of time by one microscopic notch, just enough to fix a moment in eternity. Back up the stream, to the point where it's impossible to hang on beyond the break in time's nascent state.

Another image for power codes: a pimple or a blackhead. An extract of malicious power. Something that purifies the body and gives itself up as pure negativity, pure power. The body without organs' productive machine.

Point of flight and origin of desire: a code cut and opened up onto another code. So the act of encoding is the only possible site of mystery: the production of an absolutely other being, pure difference whose repetition spreads out over the future and the past.

Jouissance is when I am alone, and can join chains together; where, by my doing, things hang together.

October 30, 1971

I'm at the end of the tunnel. I can't speak. What could I "talk about." And anyway I may not have any say in how everything unfolds. Catherine called Arlette. She wants to talk to her! Nothing good will come of this!

A dream that I didn't transcribe. I'm in the country, at Fanny's parents' house but it looks like the 92, rue de l'Aigle plant. I'm being called to the telephone, the call is long distance, I know it has to do with Catherine because I haven't heard from her in a long time. An employee in the office gives me the phone and tells me jokingly: "go ahead, now I'll know all your secrets." I feel really embarrassed. I would like to arrange to see Catherine since I

haven't seen her in such a long time, but how do I explain this to her in front of a stranger and anyway, the sound is terrible. I told the guy that I would take the call out in the hall—the immense Mas-Révêry hall. I could hear Catherine very far away, almost inaudibly. Then, I don't know. Return to Paris in a sports car. Two women sitting in front, trading off driving. It's raining.

As soon as a territoriality like 92, rue de l'Aigle at La Garenne Colombes is brought into play [*mis en scène*], I find that I'm dealing with a number problem. In this case, in a different sequence in the same dream, I was explaining to a kid, who just said that $8 + 7$ made 5, that he might be right.

Some adults were listening dubiously to my paradoxical and muddy explanation founded in axiomatic theory. $8 + 7$ could also equal 2, I told them. You have to find answers in the axiomatics of desire. $8 + 7 = 5$ if you put the tens number from the addition in parentheses: $8 + 7 = (1) 5$. It's Lacan's "one less." It's also part of the sign's hinge function: the 9 in the 92 that turns into a 6. From 6 to 7 you have -1. So what remains is 5, *i.e.* the number that refers to family in my book: there were five of us, "all five of us," like my mother used to say. One couple (or another), my three children, and it's five again, the familialist five.

"From one sign to the other" was already my search for a minimal sign where one part of the sign could join another sign identical to the first without an interval; it's a search for deterritorialization.

But why would $8 + 7$ make 2? That's not five! It's not the family but the couple. With Arlette, there are two of us.

Territoriality of the familial factory, the family is when you're five or more. It's the homeland that fucks off.

$$8 + 7 = 5$$

$$8 + 7 = 2$$

are deterritorialization formulae. Beyond family, the couple, and beyond that, terrible solitude.

Two women at the wheel? That's one way to reterritorialize things. It was raining; the road was wet. So it was dangerous to be driving. Vigilance for a sort of anxiety with no object.

Dream: I'm on a couch in a room I don't know with Arlette. We're playing. All of a sudden, I stop her violently: a bug just jumped onto my arm. Then I can't find it anymore. I can't feel it. Does it still exist? But I saw it perfectly well: it was like an eye, a sort of scarab—I'm thinking of the Edgar [Allan] Poe story. Writing Poe makes me think of that bug eye. It must have jumped into my sleeve. What I don't understand is why Arlette isn't alarmed. She usually panics at the slightest insect.

Poe and eye [*œil*]: an o next to an e and an e in the o.

Arlette's Egyptian origins: is that why she isn't afraid of the scarab? The bug jumped onto me [*sur moi*]. Superego [*surmoi*]. It's the opposite of the pimple or blackhead function. The body without organs, like a sheet of blotting paper, absorbs all guilt. Something outside, something inside, like the o and the e in the o. What kind of insect is writing its own kind of future for me?

November 5, 1971

Roundtrip to Geneva with Oury to see a film made by the Swiss TV on La Borde. Totally boring. Long conversation. The book? I tried to sketch it out for him, insisting on the distinction between representation and production: the migration of Oedipus, the erection of a signifying order correlative to the Urstaat. The need to hang analysis up on history and not grant fantasies and dreams the same function as myth or theater. Conflict with Lacan can be avoided. It will all depend on his attitude. There's no turning back now. At first, there was no hostility toward Lacanism. It was the logic of our development that lead us to emphasize the dangers of an a-historic interpretation of the signifier that promotes a dualist subjectivity and an unconscious level of representation. It's at the end of his analysis of the representation of desire that Lacan found the *objet a*, the residual object. We started from the other end, production and desiring machines, and found all our figures of representation on the way. A well-intentioned neutrality. Many of the themes had already been raised at

the G. T. P. S. I. [Work Group on Institutional Psychotherapy and Socioterapy], especially what made psychoanalysis into a sub-set of institutional analysis—here, schizo-analysis, *i.e.* starting from schizophrenia to understand familialist neuroses. Not the other way around.

La Borde—November 6, 1971

Last night, Friday, an even more trying meeting than usual. Ugo Amati⁴³ was being aggressive: I'm "always calling the medical function into question," he said. It's important for patients to be reoriented before a doctor, whereas for you, it's only the U. T. B. [Base Therapeutic Units] that count. Oury was in seventh heaven. Once in a while he slipped in a word or two on the so-called disintegration of things at La Borde. When Ugo went as far as to suggest that I shouldn't even talk about the U. T. B. anymore, since I'm not around enough anyway, and everyone thought so but just didn't say it, I answered that I would get up and go that very instant if I discovered that his opinion indeed was shared by all. That quieted him down a bit.

It's the same Ugo who, in the Swiss movie, explained laboriously to a dumbfounded schizo that there really are barriers to respect: for example, between a doctor and an inpatient. This schizo's grievances against society, said Ugo, lead him to confuse individual and collective alienation...

November 7, 1971

Dream: I was dead. Everybody around me was dead even though they looked like they were alive. Some story about a plane that was flown even though it had fake wings. All my patients were in a bus. But the sessions had to go on. I was updating my date-book. Michel was there. I asked him to catch up with Bernard to whom I hadn't given a time slot. Michel's good grace: he went off towards a lit café to try to find him.

Michel's good grace. If I'm not mistaken, Arlette propositioned him. But he refused... because of Félix.

November 8, 1971

When I told Michel about this dream, he reminded me that eight days ago, he dreamed that he was going to Beijing in a plane and that I, Félix, was dead—like an old granny.

November 13, 1971

To say that I'm out of my depth is not to say very much. It's not just about drifting anymore: it's disintegration. [I'm] disgusted.⁴⁴

Massive impression of an unworldly past. I've always done things only half way, I have never understood anything. Flight of signification. And always this wall of absence that approaches. The spectacle has to end, so it's ending at every moment. Time goes on making the deathly end slide. Death is only the petrified direction of time's flight.

Hanging onto something along the way. Brushing my teeth is still a pleasure. Breathe deeply to the point where something gets unblocked on the level of the sternum. Music is an all too necessary drug, a way to saturate the intolerable silence.

I must have dreamt of the rue de l'Aigle. [I'm] forgetting.

Painting a black picture of the situation is still falling into the trap of desiring abolition, it's still a ploy to connect with others, a rope you throw out, refusal to topple over into the molecular object.

November 14, 1971

Both books are finished.⁴⁵ Which fascinates and irritates me. I will have to account for them. I will have to say things, answer questions. Things will be thought about them, and positions taken. What a pain! There will be consequences.

I feel like scrunching myself up into a little ball, becoming tiny, putting an end to this whole politics of presence and prestige. Stay in a corner with little things that don't interest anyone. To such an extent that I almost blame Gilles for having dragged me into this mess.

Until now I could talk, then turn my back on whatever I was saying. I was never really engaged. Now, everything has to be

accounted for and people will hold me up to what I'm saying. The field is unified. The plane of consistency of writing doesn't let anything go, every blow is counted. It's something that fucking sends death right up my spine. Up until now, I could hide using all kinds of avoidance behaviorisms. But now, everything is inscribed: something irreversible with Lacan, and maybe with Oury and even La Borde.

Dhuizon—November 15, 1971

Hanging thought up onto existence. Writing at ground level. No way really to come to terms with the idea of death. Boredom fighting death. Winter. The fan is vibrating. Irritating presence of all articulations. I have to talk at La Borde. Anyway, I won't be able to write in a relaxed way anymore. I would like this journal to take a different turn. No more overly articulated enunciations, move beyond persons. The clocks are set, I can't go back. A new word party. Something irreversible. The contour of absence. The heat of words that you align.

The day after Christmas. I received a pen. My first pen. All day I recopied out my Bio notebooks. I promised myself to continue like that always. I promised myself to be a good student. But it didn't last very long. I missed the march of words and the march of time. Always out of the loop, even if sometimes it seemed otherwise. The world is rich through words. Nothing and no one. Words just for me now. Words for themselves.

November 17, 1971

Reality has a new face. Arlette will not come home tonight—she decided to stay with some guy she met. Weird. I see her in a new light. This anxiety in my breath is familiar. Every time I saw her, before, panic. Now, it's not about capitulating. I have to overcome this ordeal, undo this mechanism. I know it's the same ordeal that I fuck up every time: fear of machinic alterity.

I'm alone again, everything around me, things, people ooze solitude. When I'm alone, usually, there are still lots of people. A

whole system of doublets and identifications. For example, I take Arlette with me wherever I go. But, now, she is detached for good. I'm really alone. Alone, lost in a universe of desiring, abandoned [*laissé pour compte*] residue. A whole machinic task of destroying people.

November 8, 1971

I'm breathing again. This can't evolve like with Ravel because it's all arranged differently like in natural childbirth: you have to control your breathing like you're in front of a big hard book, you have to go little by little. Take anxiety as it comes with just enough perspective to see it coming. There is no going back. Go to the stake having decided to keep your head high, but in small spurts it seems impossible, intolerable. I have experienced this before, to different degrees, with all the girls I've lived with.

Sleeping pills.

November 26, 1971

Hiatus. So many things... A time for saying, a time for doing. The substance of the expression bothers me. Impossible to pass through the wall of writing; a time for writing to do its own work.

Bits and pieces of a dream: I asked Fanny for the pages she was supposed to have typed up and returned to me. She didn't have them, it was useless, because there was nothing interesting in this diary. Or so she told me.

Up against the wall: either reconvert into a writing machine, or dive back into the labyrinth of my life up until now.

Taken at my word [*pris au mot*] by Gilles, taken literally (to the letter) [*pris au pied de la lettre*] by this text; the deceitful game of truth: man, you have to gamble that you'll go through the oedipal wall.

So, what do you do? Talk about it! She is very attached to Michel, and very jealous of Catherine, etc.

Nothing to say. Talkerooning [*racountouse*]*—one of Liane's words. Impression that*

Notes and Journal Entries (February–March 1972)

Anti-Oedipus is out. Do I have to write this down? An event. So what. Pleasantries. I am writing this down but my mind is elsewhere. I saw Mr. Lemaire.⁴⁶ *Anti-Oedipus* came out ten days ago. Review copies. First reaction. Ginette⁴⁷ tells Mr. Lemaire, our friendly property owner: this book is really problematical, I don't agree with it at all... She has read thirty pages. I'm even thinking about quitting at Censier because you know, Félix is my friend, and I don't want to have to attack him. And you know, he's not a doctor, he has no clinical experience ence ence...

If only Ginette would leave Censier this book might stand a chance! Really, though?

In principle I don't write stuff like this, except if it comes to my pen onto paper of its own accord. I just kept myself from writing "through the course of my pen" [*au fil de la plume*] because I think I remember that that's just the kind of expression that annoys Fanny. And Fanny was encouraging me suddenly—who knows why, but right now if I'm writing like this it's because I'm still steeped in the style of *Charlie Hebdo*⁴⁸ that I just finished reading all the way through. Pierror's death. The big protest in the middle of the night. Pompidou, don't worry Marchais Séguy they're there.⁴⁹ I dreamed... Where was I: Fanny... Fanny encouraged me to keep writing this journal when I was going to give it up. I wonder if I can really write like this copying an old text out. Copying, always copying. Gilles didn't want to give me the transcript of our interview with Catherine Backès for *L'arc*⁵⁰ because he thought I would copy it out and change

everything. Maybe he was afraid I would say something stupid! Go figure! There is a scientific term to say that you're writing onto another text. It's not analition [*sic*]. It's from Besse.⁵¹ He is so happy that guy to have received a copy of *Anti-Oedipus*. He's the only one at Laborde to have gotten a review copy. It's well written and everything... I tell him, like an idiot, did you see, we cited you. But that's not what counts. It's that it's really good. I'm not qualified to judge, but I do think it's good. Warmed my heart!

Where was I. That fucking stupid word. Anapest? Anamorphosis. No anapest is "a Greek or Latin foot comprised of two short syllables followed by a long one." Catachresis. Palimpsest, lemon zest.

Nicole just called. I'm still furious. I told her everything that's still bothering me. *Rizo amaro*. Fed up. Her threats about the kids, money, the bullshit she told Leclerc... I told her she was a fucking bitch and everything... Straight out of Miller. She might attack Arlette. We'll see! Now there's no turning back. It's like I had a cyst pulled out. An old oedipal cyst.

I dreamed Monbana⁵² was razed to the ground. But I was going to write something else that fucked off out of my mind. It's funny I see the form of an idea. It's like a sort of ball. It's something to do with Oedipus. O-E. like Edgar [Allan] Poe. It's because I had a big talk about fucking stupid shit divorce stories with J.-J. that I got all fired up. Master Leclerc the lawyer of the lefties... I'm hanging onto him! I will edit his pamphleteer pleas at my own expense.

A ball like the O in the E [CE]. A ball of familialism so you hold the reins in on the flow of desire, the flow of what's strange, the "we're all going to die," it's all volatile, just a little click and everything fucks up, a car accident, shit agony in some ditch far away, cars zooming in the dark.

I lost my train of thought! Too bad.

If I'm copying this all out it's so I get back into the loop? I have the impression I'm fiddling around with the same whatever, something. We're in the whatever, I'm sure. Not everything is fucking off. Obsession. No clinical function! Smart-ass!

Okay, whatever. I'll stop writing this out!

02/25/1972

The army is an object detached from the socius going ahead with the internal decoding of its terms. The collective enunciation is already machinic. Names, projects unstuck from primitive territoriality. The great invasions were the first schizo-destructive journeys. Ethnicities dragged beyond their territories by virtue of their adjacency to military machinism.

Death, deterritorialization, decoded flow, the name of the chief, the icon, these are the new machinic filiations of the Urstaatic military phenomenon. The army's body without organs is not the body without organs of territory but it's not yet the body without organs of the despot. Pure desire for death, pillaging before reterritorialization, return to order through the establishment of despotism. So it's the idea of a decoded body without organs that expresses desire *outside* territorial filiation and alliance and *before* despotic overcoding.

The military machine is a collective enunciation without signification—a pure figure of death. It's what haunts Fascism and revolutionary militantism alike: being just cogs in a machinic body without organs. The horizon of the plane of consistency is posited as soon as there is a military machine. The production/anti-production pair is not established yet. It only emerges in response to the destructive machine put *into the service* of a new parano-perverse filiation. *Collective enunciation is this relation to mortal machinism.* All group fantasies are expressions of death by decoding internal to machinism. Collective enunciation is first of all the fear (vertigo) of a plane of consistency. Things stay where they are until the ultimate form of capitalist decoding, the figure of the warrior, submits to the figure of the priest, *the despot is only a composite figure, an expression of the complicity between death production and religious anti-production* (for example: the king of the Hittites abandoning a military campaign to attend to his religious duties).*

* *Histoire universelle des armées* [*Universal History of Armies*], p. 38 [ed. J. Boudet, Paris, Robert Laffont, 1965, 4 vols. Guattari is citing vol. 1, *Antiquité-Féodalité (1300 av. J.-C.-1300 ap. J.-C.)*.]

Why does fantasy make the races and history both crazy? Because group fantasy, collective enunciation are conjunctive adjacencies to the machinism of history, to the machinic phylum that marks the irreversibility of the historical process of deterritorialization.

Races, invaders, armies, before they were political structures, were desiring machinisms. It's as deterritorialized machinisms that they invade organ investments, pervert by code surplus value (the racism of the children's game of cowboys and Indians is constitutive of a fascizing desiring investment).

March third 1972

I wrote the date out in full. A guy who was giving me private English lessons never accepted abbreviations. Pleasure of spelling everything out. I think he was coming onto me. I didn't quite realize it at the time. At La Garenne. He lived on the first floor at X...s. All these homosexuality dreams with X in them...—a fat slob. Last night I forced myself to imagine what a pederastic penetration would feel like. Even in a passive position! In an active position I couldn't tell. I imagined myself giving a guy a blowjob. For a minute it worked. And then, immediately, a troubling feeling of humiliation, quick retreat. Putting that soft thing in my mouth... Yuck! A dream about castration. I am not a woman, etc. And yet, I feel like there is a god-damned reserve of desiring energy there!

I'm doing okay with this journal. Football fields of theory or nothing. On the one side the Church of theory and on the other the profane, the private. Blend literary genres, find a way out at last of the discontinuousness of this chaos of non-existence itself.

03/03/1972

Historical irreversibility due to the machinic phylum. Time itself—as lived time—is the felt intensity of differences of deterritorialization between conjoined machinisms. The switchblade of history is an iron weapon that appeared with the Hittites, survived their annihilation, and was transmitted to other invaders and

maintained its power all the way to the emergence of another military machine that finally neutralized it (cf. Serres' *Thanatocracy*).⁵³

The history of the individual is the successive implementation of machines. The breathing machine at birth, the genital machine at puberty, etc. But also different social machines: the oedipal-narcissistic machine, school and the writing machine, military service, work, marriage, etc. All sorts of aggressions ("A Child is Being Beaten"), viruses all the way to the audiovisual. The subject is the differential passage between all these intensive series.

Schizo revolutionary time enters into a conjunction with historical time, *i.e.* with an optimal deterritorialization coefficient.

Oedipal time reterritorializes, hangs onto, expression strata.

The Urstaatic madness of centralism, the madness of universal and imperial overcoding, rejoins desire as a passion for abolition.

The brickwork of elements starts to merge. A flow of worn out workers produces an *over-machine*.

All human and economic flows converge towards the same axiomatic consistency.*

The will to power of industrial centralism rejoins desire—suggestively.

Conjunction between:

— the consistency of desire—return to multiplicity,

— Urstaatic consistency—as always, the encoding of the encoding,

— axiomatic consistency—the plane of consistency constitutes history's vanishing point.

03/10/1972

When Freud writes "*that you never forget anything if you don't have a secret or hidden motive*" (*Gradiva*),⁵⁴ we need to understand that it's not about positing the existence of some unconscious knowledge on the part of motives and intentions. It's a question of principle. A new axiom. Nothing to do with "overreality" [*surréalité*]. Everything that

* Triangular conjunction between "*theoretical innovation, industrial series, strategic one-upmanship*." Serres, *Critique*, March 1972, p. 204. Cf. note 34.

happens is connected. Nothing is left aside, nothing is contradictory. An unlimitative field of disjunction is opened up.

Norbert Harold is in love with a bas-relief. It's a "*real amorous passion*," Freud insists on this. It has nothing to do with disincarnated sublimation. From there he goes on to a quasi-hallucinatory image and then to a really young girl, an adorable Greta for a unique Auguste. We've gone from what is most "cultural" to what is most deterritorialized, and arrive at flesh.

Inversely, we can posit that there is no fleshly desire that is not secretly connected onto some deterritorialized object. Lady Chatterley wants something to do with industrial machinism and decoded flow but in the skin of a gamekeeper who is—you have to admit—damn well finely groomed. While he wants a twisted boss, and to fuck the dominant class, and dismember it in the image of his own mutilation. But all this while still more or less adhering to the rules of polite society. Behind the whole sexes thing, class struggle. Should I say behind? The sexes are connective agents, disjunctive chain operators in an operation of the deterritorialization of industrial and agrarian capital. What remains is the master of the situation (the husband's name: Sir...), who deterritorializes the countryside with his factories. Decoded flows have the last word. The conjunctive remainder, *i.e.* the novel, the love story is to be taken on account of a certain overcoding, and archaism, from which we get its ambiguity that can make it topple as easily onto the side of some Fascist conception as onto a totally revolutionary conception of love.

Use value is production value, connective value, as opposed to exchange value dependent on a system of exclusive disjunction.

Use value is the effect of potential code surplus value. Not code inscription onto the socius. But what is encoded in disjunctive chains as real production assemblage. We have to revisit the idea of the tree of implications. Technical, scientific, esthetic, etc., "consequences" are those of code surplus value.

All use value is threatened by potential code extension. You have to encast it, pave it. Right prevails over tools and exchange.

In Polynesia, “*the right to make, to ‘create’ an object belongs to a small number of individuals, this right has to be bought, exchanged. Creation is interrupted as soon as these proprietors disappear without the ethnic group being gravely affected by the loss.*”*

Use value is not a natural value, but the “first” machinic value. Code strata have their defenses broken down by the assault of decoded flows. But the structures of ethnicity, the Urstaat, feudalism, bourgeois Royalty, and the various figures of capital represent so many attempts to limit the damage and overcode what has enough potential.

On the one hand, there is an Urstaat as the matrix of all encoding strata and on the other, the plane of consistency as the matrix of all deterritorializing axiomatics.

On the one hand: the One, overcoding and imperialistic.

On the other: the solvent mix that carries desire to the edges of the universe.

Flow continuity is symmetrical to the possibility of a break.

A flow is separated from other flows insofar as intrinsically it can be the object of *single* type of break. *I.e.* it is traversed by a single, consistent break. Flows imply coded breaks. What separates one flow from another is the coded chain that controls it, marking its own type of break. This break is purely ideational since it can't be actualized except by the irruption of an *other* machine that will expose it in its immanence. Planes of consistency don't distinguish between hylés of different flows anymore. It doesn't matter what material the flows are made of. It doesn't matter what the intercoding is, or the code surplus value. It is only interested in code differentials. Code to the nth degree. Establishment of deterritorialized signs whose material tends towards abolition (principle of differential calculus and point-sign “matter” from one sign to the other: a passage from the inkblot to the essence of difference).

* José Garanger, *Mythe et archéologie en Océanie* [La Recherche, vol. III, No. 21, March 1972, p. 234].

On the level of the plane of consistency there are not flows but *one* single flow: sign flows going the way of deterritorialization that gnaws at everything, contaminates everything, in its infinite dispersion.

Maybe we shouldn't make multiplicity [*multiplicité*] a substantive but a verb: multiplicite [*multipliciter*].

Productive proliferation of the power sign. Comrade Althusser's idea of a process without a subject.

We have to oppose the *constitution* of strata to the continuous transfinite planes of axiomatic consistency.

03/13/1972

The idea of a collective assemblage of transduction, transcription and enunciation must enable us to go beyond the opposition between subject-groups and subjected groups.

Groups are not collections of persons but assemblages of productive vectors for social, technical, etc., machines.

Groups can be considered first of all in light of production and anti-production.

Second, in light of unlimitative disjunctive transcription or exclusive inscription onto the social code.

Third, in light of a collective assemblage of enunciation opening up onto symbolic chains and engendering code surplus value—*feed-back* of the conjunctive synthesis on the disjunctive and the connective synthesis. This is the function of transitional group fantasy. Or, finally, in light of subjected group fantasy, this is personological, oedipal-narcissistic enunciation, individuated enunciation, the famous subject of the enunciation as opposed to the subject of the statement.

Perpignan. Return from la Preste. 1950. Hitchhiking. The heat is brutal. A night alone in a hotel. Flashy signs. Read an issue of the *Temps modernes*. An article by Thomas Mann's son. On Stalinism. I don't remember. Heinrich Mann?

Zeppelin. Zébu. Rebu. In a signifying chain, an elephant's head, the father's mustache, the mother's raised arm... A zeppelin. Pan Zébu. Larousse dictionary. X ...

Arlette who is voluntarily overcoming her jealousy tells me that I can "see X again..."

End of the 8th dynasty:

Superiority of the Hyksos ax over the Egyptian one (a cartridge ax whose handle is stuck into an orifice drilled in the blade's blunt edge; the Egyptian ax is fixed in a slit in the handle and tied with straps).

What's more, the Hyksos had chariots like most Asiatic invaders, they had light cavalry, bronze weapons, light weapons.

For a century and a half, they remained in Egypt entrenched quasi invulnerably. Ahmes I reconstituted an army that integrated their technology.*

Domesticated dogs, horse breeding as primitive machines.

It was the creation of the Urstaatic military machine that produced caste divisions.**

(following my note on the Hyksos)

"... *The Pharaohs [...] adopted new bronze weapons, light chariots, organized the breeding of very beautiful races of horses, carried the Asiatic arc...*"***

"*Using new techniques and minerals from the Caucasus, the Hittites substituted bronze for fire, for their lances, javelins, arrows, and much more efficient sword tips, their helmets, their shields. They benefited from an irresistible ascent as a result of this change. Fire, at the time, was worth*

* *Histoire universelle des armées*, p. 19 [*op. cit.* Ahmes I was the founder of the XVIIIth dynasty (New Empire) after the fall of the Hyksos].

** *Ibid.*, p. 25.

*** *Ibid.*, p. 23.

five times more than gold, all the more so as their artisans had just discovered how to make steel, which they kept a secret; sending a steel sword to the Pharaoh was a diplomatic event comparable today to granting atomic weapons."*

Strategic revolution; rapid advance with two wheel spoke carts mounted by three men; rotational movements.**

This is an idea I've given some thought to, I don't remember who inspired it. It's really simple. Human mutations don't come about through morphological or functional transformations anymore, but through technical changes. In the 7th century BC, the Assyrians were attacked from all sides (sea peoples—the Greeks?—, the Elamites, the Arameans, etc.). In the 9th century, they emerged from these ordeals "*fanatically martialized, they made the countries they subjected pay for the sufferings they had been made to endure...*"*** With every mutation, a new type of weapon, tactic, strategy, etc., is encoded. A decoded race appears, out of which despotic overcoding machines are established. The selection is operated through military confrontation, and the clash of army techniques and modes of organization. History, in its essential motion, is the history of machinism and first of all the history of military machinism. One machine cancels another one out; that one waits in its turn for another to come and supplant it, whatever the superstructural forms of the socius. Infrastructural production is primordially desiring production as the production of extermination. Before political will to power, a machinic will to abolition.

Before the production-anti-production pair, the military power's decoding machinic enunciation.

Military innovation seems to have been primarily nomadic in origin, extrinsic to the great empires (Hyksos bronze weapons,

* *Ibid.*, p. 34.

** *Ibid.*, p. 38.

*** *Ibid.*, p. 41.

Hittite iron weapons, etc.). Writing, though, seems to have been intrinsically connected to the development of great stable economic sets. With armies, decoding is materialized, something of the machine comes from the outside to call structures into question (there must have been some conservatism on the part of the imperial sets in terms of military equipment. For example: very little innovation among Persians, the emphasis was mostly on troupe training and morale).*

It's from the inside that the deterritorialization of the writing machine operates. A sort of internal nomadism—the scribe's perversion.

For Aristotle, a transformation of armament, a passage from cavalry to the efficient organization of the infantry played a decisive role in the establishment of democracy.**

(The shield attached to the Hoplite's arm, phalange, etc.)

Planes of consistency are the absolute horizon of multiplicity. Every ruptured enunciation, all code surplus-value originate there.

Collective enunciation, inasmuch as it refers to a plane of consistency, assembles people and objects. Everything is molecularized, multiplied [*multiplicité*].

Planes of consistency are the operational link in deterritorialization.

When there is deterritorialization going on, it's a plane of consistency that is being described.

The consistency axiomatic is just the ultimate expression of a figure-sign system that takes control and produces power signs that escape the Signifier, right on the real.

Generalized axiomatization is the expression of the total collapse of code and the precariousness of reterritorialization.

* *Ibid.*, p. 51. [The Persians, vassals of the Médès (who were victorious over the Assyrians) got the better of their lords with Cyrus II the Great in the lead, from 555. They established the first "worldwide empire" going from the Mediterranean to the far reaches of Iran.]

** *Ibid.*, p. 64.

03/15/1972

A huge zeppelin and then another. At ground level. I can see long tubes, cannon mouths and torpedo throwers. Evening. A house in Normandy, but it could just as well have been a suburb of Blois. Or Montoire. I go from one window to another following the zeppelin. The windows are those of Saint-Pierre-du-Vauvray, again.⁵⁵ Sunset. I am profoundly happy. My whole family is here, father, mother, and who knows who else. One of the zeppelins is back. Like in wartime. No, it's going a bit further. It won't drop bombs on us. It can see me as well as I can see it. It could shoot at us.

I go outside. A sort of exodus. Night falls. The house is a bit elevated. It's the suburbs. A posh, bourgeois house. Children leaving the city. It makes me think of a dream where Paris has been destroyed. Just Paris. Deterritorializing the center. Inkblot turning into a signpoint. A song, something like "a cloud is rising..." I'm not sure. I go back inside. It's dark. The power is out. Again, a break in the lighting, like in the door dream. *Mehr Licht!*⁵⁶ I say full of gaiety, how funny, what a coincidence, the children singing: "a cloud..." like the death cloud rising above the city. Surely *They* don't find this funny. I do. I'm half awake. My parents are dead. Jean and Paul are still alive. Jean has aged. Maybe he's broke. The Monbana house at 92 rue de l'Aigle has been sold. The other dream where I got there too late. Everything gone. Off to the side the remains of an ancient construction.

Why such profound joy in such an apocalyptic context. Exhaustion of the death drive. Something ending. I *really* broke up with Nicole. No more family in the suburbs of Blois. Yesterday, at the CERFI [Center for the Study and Research of Institutional Formation], a somber session, supposedly theoretical. I can't take it anymore! A sort of rupture. Arlette has to stop with this physical distance, I will do anything, otherwise with her too it's all over [*rupture*].

Zeppelin. The First World War.

A text by Lacan. On aggressiveness, I think. He describes a dream where a hot-air balloon is supposed to represent a bladder. Got to pee, monsieur de Deleuze. I always have to pee. I've heard you never have to!

Back to Lacan! Rupture with Deleuze, who is taking me too far?

Father, mother, brothers found at the moment of death. Oedipal happiness. The politics of the father. This brutality that overwhelms me with Arlette, that she can't stand. Will to power. Desire to seize, to control her. Crush the polyvocality of her desire. All the little things.

Complicity between her and Gilles on the secret. I will lie to her. But, Arlette, I've been trying to tell you!

03/16/1972

A piece of a sketch [*plan*]*—*in the style of the *Wall of China* according to Kafka.

Fanny pls.: Insert this, pls., in "the diary."

Introduction

Criticism of the last book and response.

Self-criticism: Volume I was counter-dependent on constituted ideologies ([Psycho]analysis, Stalino-Trotskyism, etc.).

Schizo-analytic method for writing a book about schizo-analysis. Not claim that the socius and history have to be "rejoined" but start from there and never lose sight of them.

Challenge the theory-ideology opposition.

Theory is, or needs to be, instrumentalist, functionalist (mathematicians don't ponder over the scientificity of a concept).

Break with the theory-oeuvre, and arrive at: "to each his own theory." Collective assemblages of enunciation *produce* their own theories by articulating themselves on planes of consistency. Deadly subject-group theory (= collective assemblage of enunciation) opposed to: immortal theory of the subjected group (= theory's fantasy). Theory is artifice. Its foundation is what, historically, is most deterritorialized, it works with machinic indices.

Chapter I: *The coordinates of schizo-analysis* (coordinates of modernity)

a) History:

- Not a historian's history, the history of everyday life.
- Machinic phylum and history.

— Relation to history by virtue of its adjacency to machinism.

b) Science

— Not a scientist's science.

— Serres' triangle: Science-Industry-Strategy.

— Science is politics

— Go beyond science/history; science/society, etc., dichotomies.

c) Planes of consistency

— Site of the conjunction of all machinism.

— Opposition between Urstaat-code and plane of consistency-axiomatics.

— No totalizing synthesis, a deterritorialized production process is a sign-point's inscription on a plane of consistency.

— Improve the articulation of the three systems: a conjunctive synthesis, by producing code surplus-value, articulates connective and disjunctive syntheses.

— Theory of the sign-point—writing right onto the real. Theory of the (mathematical, linguistic, microphysical, political, etc.) double articulation.

d) Time as the conjunction of all machinisms (difference of coefficients of deterritorialization).

The oeuvre and life—concert à la John Cage. The epitome of desiring solitude and the epitome of the socius.

Chapter II: *What will serve as a basis for the construction of schizo-analysis?*

a) Militant analysts

— Psychoanalytic societies and office practice. A sorry picture! Technical assessment of Freudism.

— Institutional practice: P. H. (*psychiatric hospitals*), M. P. I. (*medico-pedagogical institutes*), etc.

— Education.

b) Analyst militants

— Groupuscles. The Tupamaros.

— The I. G. P. [Information Group on Prisons].

Chapter III: *Schizo-analytical perspectives* (on a planetary scale)

— Law and power: centralism.

- Planning.
- Treatment of archaisms.
- The language problem—universality and singularity.

03/22/1972

Oedipal rot. Arlette's desire blocked, the escalation of my demands. Everything turns into blackmail and a molar balance of power.

She told me that I'm always on her case, always reproaching her this and that like a sixty-year old...

Saccharine image of X... and Y... How are you doing my darling. How do I become disengaged except by going all the way to the end including going as far as breaking up [*rupture*] and rejecting familial compromise.

03/23/1972

Bodies without organs are emptied of their substance at the "end" of the deterritorialization process.

We're always only just starting to access the body without organs.

Wild territorialities, the signifying Urstaat and capital are ways to slow history down. But history is irreversibly marked by the machinic phylum and, first of all, by the irruption of the military machine, which precedes other technical, social (division of labor) and scientific machines.

At the "end," the body without organs is the plane of consistency.

There is no "body" anymore. A body implies code strata, individuation, broken planes.

The body without organs of history (marked by the triangular, military-Urstaat-Science machine) is the principle of axiomatic reason—everything can be axiomatized.

So the body without organs is:

- the epitome of all flows—ultimately, recourse to the punctum: weightless and infinitely divisible atom.

- the epitome of the Urstaat: the imperialism of axiomatics.

The emergence of an autonomous military machine marks an irreversible rupture in the mode of collective of enunciation.

Before the differentiated military machine there was always a possibility of return, always a principle of segmentarity to call authority and centralism into question. But with the military machine, whole empires could be swept away and forgotten, and still the memory remains—an encoding—of the potential military machine and the adoption of new warfare technology.

With the military machine, a form of collective enunciation appears that is adjacent to those technical machines that are going the way of deterritorialization.

The individual, ethnicity, are forgotten, a cast is built up. Without the military machine, there is no division of labor on a grand scale. The military machine sets up soldier and slave flows. It is the first machine of flow accumulation.

We should study:

- Relations between military machines and writing machines.
- Relations between the emergence of cities—city-machines—and military camps.

We can already distinguish between two forms of collective assemblages of enunciation:

- *Collective territorialized enunciation.* All technical machinism reduced, referred to desiring machines.

- *Collective deterritorialized enunciation.* No organic assemblages or collective organic investments but organs adjacent to a production process that escapes "human" desire. Leakage everywhere in the realm of writing and technique.

Collective enunciation gangrened by molecular chains. Code surplus value oozing everywhere. While with territorialized collective enunciation, you have to reduce and reabsorb machinic code surplus value.

Collective organic investment makes way for assemblages of persons answering to the three postulates of the person, Oedipus and the ego.

(The order can be justified as follows:

1. broken flow of decoded-person roles

2. triangular recoding to “seize” an individual according to the parental triangle and its conjugal dependencies;
3. Residue of the ego-subject
— lack and the reification of lack.)

You have to believe in the illusion of the person, the family and the ego for anti-production to keep its hold on deterritorialized production.

The illusion of speech: “I speak, I am the lone subject of enunciation.” When really, the *cogito* is personological, oedipal and narcissistic. “You think you’re talking. But really, it’s all set up in advance, everything is paved with alienated machinic enunciation.”

Words don’t belong to you. That’s what’s different from primitive societies—the function of secrets. No distinction between common and proper nouns.

Words belong to the Prince or capital. The words of speech are overcoded, axiomatized through the writing machine. You’re always on your “double behavior.” You think you’re talking freely but it’s all stewarded from the outside.

What counts isn’t solipsistic illusion, the illusion of individuated enunciation. It’s that the assemblage, the subject of statements depends on overcoding that refers to Power (State, Military machine, Urstaat class).

“You can talk all you want. We’ll see you on the way out.”

Individuated enunciation manipulates disempowered signs. Power signs depend on collective assemblages.

But we have to introduce a third distinction between:

— *deterritorialized collective assemblages marked by anti-production*; machinism subjected to archaism;

— and *deterritorialized collective assemblages that produce subjectivity themselves*. There is no end to axiomatics.

Anti-productive collective assemblages are governed by representation and exclusive disjunction.

Productive collective assemblages are governed by the conjunction of the *most* deterritorialized processes.

The anti-productive collective assemblage’s horizon is a return to the Urstaat, the total object, etc.

The productive collective assemblage’s horizon is the plane of consistency.

What is anti-productive hangs on more and more tightly to all the archaic forms of the body without organs. What is productive races towards the schizo body without organs, *i.e.* towards the plane of consistency—the plane that merges all that is most schizo in the sciences, the arts, revolution.

03/27/1972

La Cause du peuple. “J’accuse.”⁵⁷ What do the Maoists want? Combination of jealousy and hostility. I fucking tried for ten years to get something like this off the ground. They’re looking to business. Initiating a take-over of the CP... Will they succeed? Are they claiming to? They’re so rigid. So Stalinist. It’s all a bluff. You advance you retreat. They break the best among themselves. Always the pervert Secretary General B. L.⁵⁸ who pulls all the strings. What do they have to do with Maoism. I hate feeling like a crypto. Jean-Pierre’s position,⁵⁹ Gilles’, and Foucault’s...

This is important: the sort of P. S. U. [United Socialist Party] interorganization Front from the Anarchists to the Trotskyists to the Maoists. May they neutralize their idiocies and let the mass of people find at least some occasion to come forward. This simulacrum of a Center is enough to crystallize huge protests over Overney’s death. Qualitative leap like you could say in the good old days.

Maybe I’m hiding behind this feeling of disgust to ensure my own comfort. Kind soul.

The CERFI is starting to get guys like Guy in.⁶⁰ Maybe we can reconnect. Although as long as the bureaucrats from Geismar⁶¹ to Krivine⁶² are privileged enunciators it seems that whatever happens ends up badly.

A new race of militants. A new relation to desire. Grant authority to desire. *Anti-Oedipus* is being disseminated like a militant book and

the press ignores it—except for one venomous article in *L'Express*. “Are they mad!” But mad people have genius, everybody knows that.

Sometimes I blame myself: I forgot again that I’m going to have to die.

America.⁶³ The oedipal triangle around Brumelda. The student, exhausted on his balcony, advising Karl to be a servant rather than confront the outside world.

Becoming a good bureaucrat: “*Finding yourself sitting in front of a real desk like a real employee in an office* [...]”*

Why not the mess in the apartment over what you see in the street: a Judge’s election masquerade. A taste for law without the right of appeal. Karl just had to heed to the Uncle’s veto.

Clara, Mrs. head cook, Brumelda, all whores and maybe even the nice Thérèse Berchtold, who is convinced that Karl’s trunk contains things that have to be hidden.**

Deterritorialized love. Kafka kind of panicking at the sight of a rat. Love for the text. Fascination for bureaucracy. The mean force of the porter. The pederastic seduction of power. No denunciation. Immense love, constant jouissance for this whole game of deterritorialized signs that puts an end everywhere to people, roles and institutions.*** [...]

03/28/1972

It’s always hard to get over the scandal: a pile of bones at the exit. Lacan who complains about his students’ ingratitude at the hour of his death. Nice! As if dying were especially the prerogative of the old people, as if it became their business after a certain point. That shit always gets to me! I don’t understand. What’s going to happen. How can you tell from nothing. A horrible gurgle, a spasm or something...

* p. 220. [Guattari’s edition is the eight-volume complete works: F. Kafka, *L’Amérique*, in *Œuvres complètes* (Paris: Gallimard, Pléiade ed., 1988, vol. 1, p. 219.)

** *Ibid.*, p. 160 [*Ibid.*, p. 156].

*** Max Brod is totally missing the point when he’s talking about “tragic documents.” *Ibid.*, p. 263.

And then what! You get rid of the décor, vacate the premises. Do away with the sky, the weight...

It’s true that the things of desire erase this relation to death for a moment. Blow by blow eternity drug.

But really what’s totally stupid is growing old. Why this whole process, this degeneration. Being and then not being anymore. That’s fine. But dragging on, rotting away, pissing everyone off... That’s not so interesting.

Vertigo of individuated enunciation. And so what, and so what, and so what... A spectacle. Who the fuck cares. Waiting for it to pass! It’s me, I’m going to lose it, it’s my idiosyncrasies, my smell, my taste, the hairs in my nose... What an ordeal! What a waste. It’s all going to be lost. Possessions. Being oneself. Belonging to oneself. Private property of enunciation. Can’t we consider that from the get-go I’m already alive and dead—inclusive disjunction. Once I’m dead you won’t “have” anything more than if I had never existed in the first place. What does it “change” if you’re dead! Reciprocally, as death is impossible to represent, life has nothing to do with death. No edge, no limit, the time of life is eternal. Permanent moment. Pure intensity of existence. The question of death is always the result of a false problem: self-possession according to the criterion of property. You pull the juridical time of the socius over lived time. How much longer do we need! As if time were divisible, is if you could buy yourself a slice—I will do a slice of analysis. The time of desiring machinism is at a conjunction to all sorts of machinisms. It’s all a crock of shit. The subject temporalizes itself adjacently to technical and social machines. It’s only this adjacency. It sticks to adjacency and makes it exist. The inertia of the circle of ipeity [IPA = International Psychoanalytical Association]. What’s the use! Since there is adjacency, let’s let it slide. Masochistic pleasure of the *cogito*. The machine kills me. Residue. Poor asshole! You got some. You won’t get any no more!

Bones, bones! All that to machinate shit traces. To pile up gestures, construct, cogitate. Teeny-weeny vectors of great machinic deterritorialization.

03/29/1972

About A. Leroi-Gourhan's *Milieu et Techniques*.⁶⁴

Refuses the break between the Neolithic and metallurgy. The Neolithic is the "preface to metals."^{*}

As early on as the 2nd millennium, the triangle: agriculture, breeders, smiths ("symbiosis of the three technical groups")^{**} (note the encasting of metallurgy).^{***}

Polarity, everywhere, between the most technical groups and the others: "The civilized at the center, their barbarian friends at the periphery and, on the outer edges, the savages"^{****} [...]" (Same idea of the necessity of a periphery for development in S. Amin.) There is no passive dissemination but a machinic vector, the constitution of a receptive technical milieu.^{*****} Invention depends on the subject-group, the collective enunciation of invention.^{*****}

History is traversed by a continuum, a machinic phylum. "[...] technical evolution, in its highest form, is not so different from Evolution such as biology conceived of it, the most obvious contradictions among theories of technical evolution being resolvable in this view governed by general Evolution."^{*****}

There can be *technical inertia* while on the political plane there are irreversible upheavals.

"History, for technology, is therefore not essentially founded on political accidents, but appreciable, material progress alone."^{*****}

* p. 334, 405 [A. Leroi-Gourhan, *Milieu et techniques* (Paris: Albin Michel, 1973, p. 381. Guattari uses the 1945 edition.)

** *Ibid.*, p. 331 [p. 313].

*** *Ibid.*, p. 334 [p. 316].

**** *Ibid.*, pp. 347, 340 [p. 327, 321].

***** *Ibid.*, p. 396 [p. 372].

***** *Ibid.*, p. 401 [p. 377].

***** *Ibid.*, p. 361 [p. 340]. On continuity, pp. 366 [p. 344], 423 [p. 395]; on "technical vitamins," p. 355 [p. 334]; on mutations, p. 408 [p. 383]; acquired traits transmission, [blank]; industry-nature conjunction in evolution, p. 472 [p. 440].

***** *Ibid.*, p. 322 [p. 304].

"Even if you adopt a less flexible language, a less developed religion: you still don't exchange the plow for the hoe."^{*}

"In comparative technology, we're forced to admit this, and as it is tools that definitively resolve political questions, we are enlightened as to the point of view of historians: general History is the History of peoples who have good tools to hoe the earth and make swords."^{**}

But this is the problem. Leroi-Gourhan's tool is too passive. He always assumes the group's internal subjectivity in promoting it. It's subjectivist evolutionism. The machine is a subject. But the machine surpasses the tool by a lot. It's language, a ritual, etc. You can't put military machinism—which is what is most adjacent to desire—, and production machines, on the same plane as the others.

The phylum that traverses history is not a *flow* of tools but a transductive machinic *chain* that expropriates the paleo-mesolithic socius (the horse as a machine, livestock farming, agriculture...). The conjunction of deterritorialization processes (= agriculture-livestock farming-metallurgy) doesn't fall from the sky. It's not a random encounter.

Technological innovation in agriculture depends on another machine, it's the *conjunction* of deterritorialization processes that produces a new subjectivity, a new socius characterized by production relations.

For example: in the great rush of science and techniques in Europe from the VIIth century onward, the monastic machines were the ones to conserve minimum encoding (conjunction = writing machine-monastic machine). While most of the cities collapsed.

* p. 322 [p.304]. Similar idea in M. Serres (*Hermès I*) of isotropy with a technical object: "[...] We're dealing here with a definition of prehistory. History starts with local language and an anisotropic space of communication. From which we get these three states: isotropy-technology, linguistic anisotropy, language-technique isotropy. The third state shouldn't be too long in coming." [*Hermès...*, *op. cit.*, p. 40].

** *Ibid.*, p. 359 [p. 338].

"The monasteries themselves looked more like shelters than cultural centers." But H. F. Müller describes this period as "powerfully embryogenic."^{*}

"In this general wreckage, only one institution managed to conserve its traditions, its infrastructure, its discipline, its ties: the Church. Heir to the Roman order"^{**} [...]."

Starting everything over again originated in the monasteries: systematic clearance of the terrain, construction of harbors, etc.^{***}

But starting everything over again also required a third fundamental conjunction, the *crusades machine*, resulting in the importation of new technology, books, etc., opening up new flows.

The result of feudal political segmentarity is that techniques, far from disappearing, find a new, more powerful thrust: the renaissance of the cities occurs "in an atmosphere of a struggle for freedom, excitement, that resembles somewhat the Hellenistic cities four centuries before our era."^{****}

Late March

Group fantasy as an expression of what is problematical.

"Go away, I have had enough of you distractions borne from loss, and card game systems, and pastimes at ground level. Ah Dust, you know only the dust stuffed with myths that crush you, they're so far from your heart."

"I am wrestling with the ghosts of my abortions in all the senses of the world and history. Of history, I say, and I'm not throwing that word out easily. I feel my mind lost on an immense route where the crossroads of the vastest problems converge, of all the really universal problems. Another torment than these immense questions on the bor-

^{*} *Universal History Volume I* [Paris, Gallimard, 1956, ed. R. Grousset and E.G. Léonard], p. 1387.

^{**} P. Rousseau, *Histoire des techniques* [Paris, Fayard, 1956], p. 70.

^{***} *Ibid.*, p. 71.

^{****} *Ibid.*, p. 76.

der of my daily breakdowns, my dissolution of every moment. Are you following this huge suffering that there is for being felt only if you could think, if only you could embrace the expanse of certain mysterious questions, with those lights that I felt move about inside me, do you feel this subtle race, at the heart of a thought wandering off where the problem's subtlety commingles with the subtle flight of this same thought."

"State of nerves, state of mind, state of the world. There are times when the world seems to me so close to resembling a nervous hairline with electric aftershocks."^{*}

^{*} A. Artaud, *Lettres à Génica Athanasiou* [Paris, Gallimard, 1969, p. 265 (letter dated August 22, 1926)]. On intensity, p. 118.

Planes of Consistency (1972)⁶⁵

Detailed outline (in the style of...)⁶⁶

Introductory remarks: the machinic plane of consistency “surpasses” the axiomatic plane of consistency (1), beyond Russel’s paradox (2).

The math-physics complex, technical innovation and military machines (3), one single machinic plane from the Scythians to science (4), oral semiotic machines and religious happenings (5), City machines and proto-military machines (6), math and physics: application relation or production relation (7), the polymorphism and plurivalence of math (8), experimental connective syntheses and representative disjunctive syntheses (9), machinic moments of inertia (10), machinic lag in math, the perspective of adjacency to a *single* math and physics machine. Towards axiomatic flow; elimination of the myth of the supreme Axiomatic (11), planes of consistency beyond Gödel’s theorem (12), structure of the axiomatic and machinic multiplicity (13), the primacy of machinism over nature (14), what is most deterritorialized has to do with the sign (15), the galaxies as a laboratory (16), collective assemblage of transduction and collective assemblage of enunciation (17), a scientific Oedipus (18), individuated oedipal enunciation, schizo-scientific enunciation (19), producing signs for nothing, just for fun (20), the oral semiotic religious machine and the bureaucratic writing machine deterritorialize the sign (21), desire digs the sign out (22), science and the superman (23), intensity, self-presence as machinic points, primordial factor of the deterritorialization of the sign and

dematerialization of matter (24), the history of science and the history of art as ends of History (25).

The plane of consistency as the condition for the transfer of collective enunciation (26), affirm machinic consistency to infirm axiomatic hegemony (27), question the assemblage of the three syntheses: the conjunctive synthesis as deterritorialization’s hot spot (28), temporalizations as intensities on the body without organs of machinic consistency (29), the desire of the superman as a consciential machine (30), the plane of consistency of conjunctive syntheses, disjunctive Urstaat and body without organs of connective flow (31), the event as the plane of consistency’s point of conjunctive multiplicity (32), the plane of consistency is desire at the maximum intensity of machinic deterritorialization (33), persistence of the German industrial machine, and the Viet. revolutionary machine (34), plane of consistency as the site of machinic sense and as Idea (35), axiomatic surplus value (36), principle of the primacy of maximum intensity; from the writing machine to machinic writing (37).

Introductory remark

I know this expression is not quite right. We’ll see at the end of this that, on the one hand, we can’t possibly be describing a plane and, on the other, mathematical consistency is not the same as the machinic consistency described here. But for lack of a better term for now I propose to keep this one for the following reasons:

— Mathematical consistency, in axiomatics, means being non-contradictory.*

— Machinic consistency surpasses axiomatic consistency in that it doesn’t depend on a dualistic system of the *application* of multiplicities to a semiotic set as the arrival set.

— What founds axiomatic consistency is that “behind” it there is machinic consistency, a machinic phylum.

* R. Blanche, *Axiomatique* [Paris,] PUF, [1959,] p. 48. Blanche adds that “finer analysis distinguishes between non-contradiction and consistency, differentiates between various notions of consistency [...]” We have to explore this further.

— The plane of consistency marks the machinic phylum's quality as a *continuum*. What makes the unity of the process, the unity of history, is not the existence of general time that surrounds and traverses all things: it's the machinic phylum's quality as a continuum that is the conjunction of the set of all deterritorialization processes. Every time something is being "multiplicated," there is a plane of consistency. Machines haunt time and space.

2 So plane is used here in the sense of phylum, continuum, nothing escapes, there is no break, only the inexorable quality of artifice, there is no residual term. This is in opposition to the *stratum*. Subjective strata are in opposition to the plane of all collective *assemblages* of enunciation, the subject in opposition to the agent. The machinic plane of consistency is a response to Russell's paradox.⁶⁷ Yes, Russell, there is a set of all sets. But it's not logical, it's machinic.

The problem of the continuum is resolved historically, on the level of the machinic phylum before it is stated in mathematics.*

3 1. The math-physics complex, technical innovation and the military machine

These domains seem at first glance to be separate and not to need to be rejoined except in contemporary developments in the economic and state military complex.

Actually, we have to understand that *from the very start*, there is no break between these strata: history's through-line, from proto-history to scientific evolution, is the machinic phylum.

4 1. The machinic phylum "takes off" with the military machine, then innovation, connected onto the concentration of the means of production in the Urstaatic machine (Cities, Empires, etc.), then scientific revolution. But the machinic power of desire is always already present everywhere. For example, at first, the machinic phylum, with the appearance of bronze in southern Siberia, led to the territorialization of the tribes on the basis of sedentary and agrarian

production. And then desiring energy changed its object suddenly and these societies mutated into proto-military machines. Nomadism opened up onto other sorts of profit, material as well as libidinal (in some cases the extensive breeding of the nomadic machine made sedentary agriculture disappear).^{*} In "*a few dozen years*," a phenomenon of code surplus value led to the abandonment of a sedentary habitat for nomadism. Wealth "*suddenly stopped being this desire for the appropriation of a piece of the ground*." There was "*a new conception of property extended to the sole use of the earth and based on mobile goods, the herd, the horse, the chariot, and movable property, the bow and arrow, pillage spoils*."^{**} ("*Wealth enlarged*.")

So it's machinic power that makes and unmakes primitive territoriality and nomadism, the Urstaat and segmentarity. That's how we encounter the plane of consistency as the impossible end of the history of science and the precondition for "history's take-off."

2. It would be useful to examine the plane of consistency's position in relation to the semiotic machine, the autonomization of the voice as the instrument of the deployment of the field of speech. What makes the war cry, the mating dance song leave the domain of functionality, behavioral encasting, and open up onto code trans-valuation. Speech serving other purposes. Carrying further, or even nowhere. Producing new connections. Isn't it in this pure game of the figurality of oral semiotic machines that the essence of religiosity resides?

3. Whatever the case it's in the context of city-machines, with the Urstaat as anti-production of the proto-military machine, that we can locate one of the two deterritorialization strata of the machinic plane of consistency, the second being deployed by the proto-military machine: the question of knowing if the proto-military machine goes before the Urstaat or after is secondary and relative. Indeed, there is pairing and code surplus value between the two. Either the Urstaat falls back onto the proto-military machine as anti-production,

* [Mathematical] Warusfel dictionary (p. 355).

* [P. Guerre,] *Présence de Scythes, Critiques* [vol. XXVII, No. 295], Dec. 1971.

** *Ibid.*, p. 1104 [underlined by Guattari].

or it attains a technological take-off, a system of innovation in writing, metallurgy, the decoding of work forces (human, animal, etc.), and fecundates the military machine in its turn, engaging it one step further in the deterritorialization process. Flows are stocked, controlled, overcoded by writing machines. Despotism is synonymous to bi-univocalization, to the application of an arrival set of graphic signs to the set of all stocked goods. The proto-military machine consumes its connections—for example, at a sovereign's death, his concubine, servants, and even loyal supporters can be strangled.* That's how feudal segmentarity is different, it tends to conserve the serf's work force and the vassal's fighting force. While the Urstaat delimits, slows consumption down. Sign retention. *Oedipalism is first of all the writing machine in the moment of seizure outside the object's completion.* Writing, counting are not consuming. Saying something's name could be a way of eating it.

7 4. So the position of writing is the position of anti-production. Text disempowers the power sign. It's in this quality of writing that we find the origin of the dichotomy between math and physics. Math is first of all Pythagorism, essential numbers beyond real powers.

Jean-Marc Lévy-Leblond, in his article "Physics and Mathematics," in the *Encyclopedia Universalis*, criticizes both models according to which mathematics are supposed to have been turned into the "language" of physics.⁶⁸

Either math is considered to be the language of nature that man must assimilate—this is Galileo's position and Einstein's—or it is considered to be the language of man into which the facts of nature need to be translated—Heisenberg's position. But there are all the positions in between as well. They all tend, towards one side or the other, to consolidate the dualism between empiricism and formalism: nature-man, experience-theory, concrete-abstract, scientific fact-scientific laws, etc.

Lévy-Leblond distinguishes between two uses of mathematics in the sciences.

* *Ibid.*, p. 1105.

They either establish:

— *application relations*, which is what happens with Chemistry, Biology, the Earth Sciences and all the disciplines where what is retained is numerical calculation, the manipulation of what is qualitative,

— or *constitution relations, production relations*. "*Mathematics are therefore internalized by physics.*" Concepts are indissolubly connected (for example: speed/derivative, electro-magnetic field/group theory, principle of relativity/group theory, quantum dynamic variable/auto-adjointed operator of a Hilbert space, etc.).⁶⁹ This kind of relation is *specific* to physics (that's what Bachelard got wrong when he stated that all sciences tend towards "*progressive mathematization*"). The separation between math and physics remains. It's of a different nature.

Physics, unlike math, doesn't let itself be axiomatized very easily.* You can give a number of coherent mathematical expressions to a single law or a single physical concept (*mathematical polymorphism*). In physics, there is a greater discursivity of principles and laws, more mobility, less hierarchy. Correlatively a single mathematical structure can govern a number of domains without the stipulation of any deep unity or, in Poincaré's terms "*the hidden harmony of things*"?⁷⁰ [*sic*] (*The plurivalence of math.*) It's the identity of the physical object that is approximate, escapes absolute determination. So there is a double contradictory motion:

— A tendency towards the autonomization of math.

— A tendency towards its interdependence with mathematical physics.

For Lévy-Leblond, you have to give up all hierarchy in the sciences that depends on mathematization: "*It's by the nature of its relation to mathematics, by the constitutive role that it plays, that this or that area on the continent of the natural sciences is recognized as belonging to the physics territory.*" It's the conjunction of two deterritorialization processes, their double articulation that constitutes physics.

* Cf. below.

9 What makes an object in physics is that it is *really* treated mathematically, *i.e.* that the sign has a radical primacy, that its relation to the sign is not one of application but production. In our own jargon, it's for the, for example, sign-particle correspondence to have nothing to do with the disjunctive synthesis in a system of representation, but *experimental connective* or *theoretical conjunctive* systems instead, sites of the formation of axiomatic surplus value. So there is a physico-mathematical complex that connects the deterritorialization of a sign system to the deterritorialization of the physical object. Apparently, for Lévy-Leblond, what's left for the latter is the primacy of existence in the material order. And he doesn't go any further than that. He reestablishes, at the last minute, a radical break between math and the natural sciences (including physics), based on experimentation.*

10 Now let's take the irreducible double articulation between the physician's deterritorialized sign and the mathematical sign.** Instead of describing objects, let's consider that we're dealing with a *moment of machinic inertia* at a point in the historical process of deterritorialization. Just yesterday, the mathematical object was the inertia of the graphic sign. Maybe tomorrow, it will be the inertia of the figure expressing the computer machine and its syntactic assemblages.*** The object of physics is particles, tomorrow maybe it will be the [*illegible*] or even tachyons which, faster than light, turn back time and escape the habitual coordinates of causality and information. Each of

* The way he sums up the infeudation of physics to mathematics, *i.e.* to the most deterritorialized stratum, by citing as an example astrophysics establishing itself on the previously mathematized terrain of astronomy is not convincing. Mathematical astronomy was not a science "without experimentation." It was also a sort of physics going the way of mathematization.

** I also have reservations about the break between physics and the other sciences that have recourse to the numeric order. Other mathematics, other experimentations, other machinisms are possible.

*** And what would a computer be working with tachyons, hypothetical particles faster than the photon that turns back time and escapes the coordinates of causality and information. Cf. *La Recherche*, No. 7, Dec. 1970, p. 675.

(11) these moments of inertia is connected to a machinic situation. *The mathematician's theoretical machinism will inexorably be transferred to a position of adjacency to computer machinism, just as the machinism of experimentation in theoretical physics will produce conditions for the expansion of mathematical physics.* So maybe we're heading towards math and physics' adjacency in a single theoretico-experimental machine. Far from radically axiomatizing physics, we end up *relativizing the axiomatization of mathematics* indefinitely.

At any given moment, computers can produce an "n" amount of potential axiomatizations for a problem, a true *axiomatic flow* (Ruyen takes a retrograde position in condemning the possibility of the unlimited expansionism of cybernetics *a priori*.)^{*} Math has nothing to do with pure universal harmony. *It is as experimental and machinic as physics. Only, from the point of view of technical machinism, it's lagging.*

(12) Gödel's theorem condemns any pretense to axiomatic omnipotence:⁷¹ "[...] Gödel's theorem ensures that for whatever theory based on a finite number of axioms allowing for the construction of an arithmetic system, there remains an undecidable proposition in this theory [...]."⁷² If you add this paradoxical proposition as a supplementary axiom you have another theory but in which another proposition is undecidable in its turn. It is not possible for "a finite number of axioms to suffice to create a universal mathematics in which, not only the principle of the excluded middle must be true (*P cannot be both true and false*) but also all propositions must be either true or false. There will always be theorems that are indemonstrable because they have no answer." It is out of the question to close the mathematical axiomatization process onto an axiomatic surface, even though we are trying to show that all partial machinisms are closed on a universal plane of consistency—which is not totalizable in any representable axiomatics but infinitely detotalized, deterritorialized and disaxiomatized.

* A. Virieux-Reymond, *L'Épistémologie*, [Paris,] PUF [1966,] p. 130.

** Warusfel, mathematical dictionary, p. 257.

Machinic consistency doesn't fall into the mathematical consistency alternative delimited by Gödel's theorem. On the one hand, a machinic connection can be *actual and non actual*—machinic time encodes contradiction, the observer of the contradiction disposes of his own machine time, connections fall under the governance of a general relativity of conjunctions (“*it is true that a mouth can kiss, but it can also bite, spit, eat itself...*”). Though, *nothing can escape it*. There is no place for lack, void (negation, the delimited reference stratum) in the machinic order. You're connected or you're not. There is no alternative. That's where code surplus value comes from. There is no stratum, no place for waiting. Since this particular bumblebee happens to be here then it's the one to be caught in the orchid's genetic chain. Such is the conjunction of processes, events outside time, that function like machines until other machinic events articulate other temporalizations, other conjunctions.

It's the principle of the excluded middle that is the principle excluded here. The only ultimate reference is the plane of consistency, and even so, it has no delimitation, no lack; it's the body without organs of all axiomatics; it's not the total being of machinism, but the impossibility of closure and totalizing machinic expansion.

Behind the opposition between what is still poorly axiomatized—physics—and what is well axiomatized—math—there is the order of the radically non axiomatizable: machinic multiplicity.

Axiomatics has to do with the *structure* of representation. Axiomatization flow has to do with machinic production. Given these conditions, can we still talk about the primacy of physics inasmuch as it rests on being, on experience? Not at all.

The object of the math-physics complex is not physics, it doesn't have to do with the nature of the physical or the physical as nature. *The machinism that declines both physics and math works with the sign as much as with the particle.* The particle is doubled by a chain of signs, marked. The artifice of the scientific chains produces particles that don't exist in nature, that are incredible assemblages.

No more nature from before the machine. The machine produces another nature, and to produce it, it draws it, it works on it using signs.

So the epistemological grounds here is not to look at math or physics, but art.

That said, you could think—I would think—that the most deterritorialized order has to do with the sign. Indeed the mathematical sign can have its arm twisted by the deterritorialization of physical experimentation but, conversely, it's the deterritorialization of the sign that *capitalizes* on the whole process, that generalizes efforts, projects code surplus value onto the whole set of encoded areas.

Even in the case where it's physics that calls the tune, machinic primacy and machinic points side with the mathematical machine, all the more so if it pushes further, topples over into computer technology and renounces any attempt to signify anything other than its own machinic articulations.

But one could object that these famous particles exist for real, elsewhere, for example, in other galaxies. It's not the math-physics complex that assembles them, like some creator! Because really, you could consider that such or another galaxy is *also* a collective agent of the production of a finite collection of particles and material, biological, etc., assemblages. The point is not to oppose nature to the creative machine, but to liken or assimilate them. The galaxy is also a collective assemblage, if not of enunciation, then at least of transduction.

Its limit may be that it is only of transduction (until we know more about “life” elsewhere!). What is particular in our terrestrial thing, is that transduction is doubled by transcription, the collective transductive assemblage of nature doubles and overflows with the collective assemblage of enunciation in which the deterritorialization of the sign plays a major part. The sign doubles the particle. It surpasses it in its capacity for deterritorialization, it grants it a surfeit of capacity to “multiply.”

The deterritorialization that traverses the math-physics complex (implicating all of political society, investment flows, archaisms, etc.) produces as much through signs as through nature, but the major moment (the machinic point) has passed over to the side of the sign.

The sign-point of this complex can be considered in one of two ways:
— as a *sign*, the power of deterritorialization;

— as a *physical point*, the point of repetition of the residual physical flow that acts as anti-production.

There is no more representative function of the sign, no more application. Only a productive aspect of the sign-point and an anti-productive aspect of the sign-point.

18 The break between mathematical representation and physical production has to do with the scientific Oedipus—another paralogism of the application. The transduction-transcursion pair comes after the extinction of the polyvocality-transduction-transcursion triangle. The vocal machine shut writing up. The writing machine will shut up, too, with computer machinism and its audiovisual spin-offs.

19 Let's return to individuated enunciation. Obviously, it limps around with its exclusive sexual, spatio-temporal, segregative, etc., coordinates.

This moment of the inertia of representation, in the order of the subjective break, is not to be repeated purely and simply in the order of representation.

20 Because what makes a sign help us know or control a particle? It's a particular quality of the deterritorialization of man that has him produce signs "for nothing." Not the void, but negativity. Nothingness on the level of gratuitousness. For laughs. But everyone knows that particles don't joke around! Primacy, again, of art and humor. The mutation that the human phenomenon represents is:

— That an oral-semiotic machine produces Noumenon for nothing.⁷²

— That a writing machine, manipulated by perverse scribes, functions for nothing (*cf.* the Egyptian poems).

21 Art and religion produce signs that, ultimately, produce power signs, sign-points that can double the particle on the deterritorialization terrain.

The shaman's gesture, geomantic writing are power signs. They instigate the importation of a power sign, a schize, into nature so that, by successive code surplus values, it actualizes the craziest dreams...

First, dream of alchemical transmutation. First, desire, before deterritorializing the mathematical sign and physics particles. It's

the dualist folding over [*rabat*] characteristic of capitalist oedipal science that tends to sterilize it as it expands (break between research, production, technology, teaching, art, economy, etc.). It's the conjunction between military machine, State and science that encasts the latter and delimits its reach.

22 So we have to distinguish between *oedipal individuated enunciation*, which goes in the direction of bi-univocalization, the total object, application, and *schizo individuated enunciation*, which, on the contrary, carries a deterritorialization power and charge to all the far corners of the universe.

Physical effects don't need to be read, but encoded, machinated. Reading, understanding and interpreting, are disempowering. The sign has to renounce its nostalgia for oral semioticism and despotic overcoding and be transmuted into a machinic sign-point, to topple over without any reserve into the machinic phylum.

23 The schizo break, which articulates deterritorialized chains in the collective assemblage of the enunciation complex that constitutes the contemporary scientific machine, is not a simple individuated enunciation, it is trans-individuated. The schizo scientist individually produces deterritorialized signs adjacently to a collective machine. Here, the machinic point is the scientist's madness and desire. Desire turned power sign by becoming adjacent to machinism. The collective assemblage of enunciation that connects things and people does not squash "human values." What makes the scientific machine's power, its superpower, is the super-human quality that gives being desire. A more powerful cyclotron, that is foundational to the physician's, is desire as a producer of deterritorialized signs—superparticles that explode and multiply "natural" particles, reduced to being on the defensive and occupying a position of threatened anti-production.

24 The dematerialization of matter, transmutation, new productions, depend on desire's power of deterritorialization.

The intensity of desire is stronger than any deterritorializing intensities in other areas of nature. Not desire as such, the desire that dreams, but desire inscribed into the machinic complex.

Does the quality of self-presence, the consciousness of individuated enunciation, have anything to do with anti-production? Two possible answers:

— Yes: we're dealing with personological, egoistic [*moiïque*], familialist folding over [*rabat*]: the oedipal *cogito*.

— No: if you consider that the consciousness machine digs the sign, the void, in its heart, and charges it with incredible power, allowing it to stick itself onto absolute speed, well beyond the speed of light.

Voidization is not recourse to some great Nothingness substance. It's the omnipotence of a deterritorialization complex able to multiply [*multipliciter*] everything it persecutes.

Self-presence, consciousness adjacent to the collective machine of enunciation, produce the greatest "energetic" capacity of machinism—anti-energy, anti-matter.

25 The plane of consistency's machinic phylum traverses all history's strata. Maybe we need to come to the idea that ultimately, history will be reduced—in its essential motor—to the history of science and the history of art—being that, with those, history and the thing are one.

It's not for nothing that history textbooks don't discuss anything but dates and military events. It's their archaism function. It's how they mask the transfer of collective enunciation: we passed from the state military machine to the machines of science and art.

26 2. Plane of consistency

A plane of consistency is: the meaning [*sens*] of history, its consistency; it's what makes a transfer of the assemblage of collective enunciations possible. A plane of consistency is what enables the set of all socius, technique, etc., strata to be traversed, invested, disinvested and transferred. Absolute knowledge at the end of history? Superior rationality?

No! There is no super-referential. The thesis of the plane of machinic consistency, as the impossible end of history, is how we refuse totalization and closure onto a given representative order, code or axiomatic.

(27) We have to affirm positively the plane of machinic consistency if we want to avoid persistent contamination by the reference strata. Affirming machinic consistency is infirming representative consistency. Mathematical consistency is caught in a sandwich, it needs to choose between its entrance without any reserve into the machinic plane of consistency and putting itself in the service of anti-production. Machinic bodies without organs are set against despotic bodies without organs, in a relation of exclusive disjunction to physics and other sciences. It's the refusal of a prior *being* encoding the essence of history as such. You have to recognize the coherence and consistency of a process that nonetheless escapes prior essence and rational teleology, production-transduction processes of multiplicity that are neither reason nor chaos nor eschatological signification nor demobilizing absurdity. The machinic phylum surpasses all existence caught in the spatio-temporal stratum of individuated enunciation.

Being as such [*l'être en soi*], the being unit [*l'être unité*], being as the essence of the same, are the contingencies of disempowered enunciation. So we have to reverse the alternative: connection of existing flows and disjunction of representative chains, to end up seizing the conjunction of processes as a primordial synthesis which, secondly, opens up onto the opposition between being and representation.

The conjunction of processes is the motor of deterritorialization, it's where the machinic phylum originates. It's only with the flattening of representation on exclusive disjunctive syntheses that subjectivity can be cut off from production.

(28) Indeed, we have to understand that the disjunction of the representative machine, the machine of the deterritorialization of self-presence, the consciousness machine, is only the machinic tip of the conjunctive complex of processes of different orders. But that's inclusive and unlimitative disjunction. It's how to inject the power sign into the physico-chemical (later biological) order. Time and self-presence are not connected to an individuated *cogito*. The conjunction of processes is an event, meaning, the emergence of machinic mutation. There are as many coexisting times as actual machines. The conscious

human being is only the manifestation of the maximum intensity in the conjunction of deterritorialization processes, *the hot spot*, the site of greatest deterritorialization, the point where the sign gnaws away at itself, digs into itself, opens itself up to writing onto the real.

29 It's on the body without organs of machinic consistency, that temporalization, the intensity [*intensité*] process of human subjectivity, is inscribed. It's on this body without organs that these differences of potential intensity are inscribed; but, also, it's where representative anti-production, the disempowerment of the sign and the body without organs of decoding-archaizing capitalism fall back. Conjunctive superpowers threaten existence strata that remain ruled by connective and disjunctive syntheses with elimination.

30 This is how the finality of history is not blind machinism but a finality of desire and even of the most conscious [*conscientisé*] desire, the desire of the superman who conquers the mastery of being as such [*l'être en soi*] by renouncing mastery of the for-oneself [*pour-soi*]. Desiring contemplation, taken to the extreme, and a loss of individuation, to the benefit of collective assemblages, lead to the ultra-paradoxical conjunction of desire's individuated hypersubjectification (Beckett, etc.) and the radical abandonment of the subject to collective assemblages and to man's total subjectification to the machinic phylum.

31 So ultimately we have to formulate a question about the articulation of all three syntheses.

First, there is a conjunctive synthesis inasmuch as it is deployed on the machinic plane of consistency. Then, there is a connective and a conjunctive synthesis pair that emerges inasmuch as universal machinism meets the phenomenon of the sign's subjectification, the deterritorializing superpower of the sign that doubles the reach of deterritorialization far beyond what it produces in the strata of "nature." In these conditions, "nature" describes connective synthesis flows. Reminders. Disjunctive syntheses simultaneously express the power of deterritorialized-deterritorializing signs and the powerlessness of representation, fallen back onto the body without organs of flow. So we oppose the body without organs of conjunctive syntheses, *i.e.* the plane of consistency, and the body without

organs of the connection-disjunction pair, *i.e.* the Urstaat and the body without organs of anti-production. A connective synthesis, in the oedipal fall-back onto individuation, is a passive power, while a disjunctive synthesis is activated powerlessness. The horizon of power is the machinic phylum of the plane of consistency.

On the one hand, we have matter as the disempowered residue of the connection-disjunction pair with its spatio-temporal coordinates, and on the other, the machinic power of deterritorialization process conjunctions that escapes all coordinates other than the plane of consistency.

From the point of view of the individual, the remainder is subject. From the point of view of the collective assemblage of enunciation, the remainder is now matter, connective flow and passive representation.

Let's return to the idea that if we want to preserve the quality of a machinic break of an event, we have to recognize the need for consistency, conjunction, outside the order of representation, outside the extrinsic referential or eternal essence.

Events are inscribed onto a plane of consistency. The plane of consistency is the body without organs of the event or the pseudo-organization of events that aren't totalized, that escape order, the law of axiomatics, spatio-temporal coordinates. (32)

Events, the conjunction of processes, are not artifacts. They're not nothing! They're where it all begins. They're the origin of all production. They're what makes an event not be empty repetition, but rich repetition, encounters, conjunctions, productions. They're nothing other than points of multiplicity drawing their consistency from themselves, an endless process without boundaries. Planes of consistency, inasmuch as they haunt events, are desire. The machinic points of desire. The maximum intensity of deterritorialization. The body without organs of capitalism attempts to internalize the plane of consistency's unlimited-limit. It organizes organs, total objects, coordinates, and individuated subjectivity. What keeps the Urstaatic body without organs from abolishing the plane of consistency in an interminable segmentarity, is the unsticking of the machinic phy- (33)

lum. So the proto-military machine eats events, cities and its own warriors, right up. But the machinic phylum remains.

34 In 1944, Germany was razed to the ground, but residual Germans participated in the machinic phylum, reconstituted an even more powerful machine.

The revolutionary perspective is characterized by a double contradictory motion:

— on the one hand, an exacerbation of the Urstaat's signifying despotism and oedipal individuation

— on the other, massive overflow on the part of machinic subjectivity.

The Vietnamese are unraveling the machinic progress of "classical" weaponry faster than the G. I.'s. They have outsmarted the atomic arsenal—up until now—with a strategy that encodes politics right into itself, including aspects of American interior politics.

35 What is a plane of consistency? It is not eternal, because it is outside time and space. It is the pure intensity of deterritorialization. The principle of intensity that founds the always actual possibility of the conjunction of all deterritorialization processes.

A plane of consistency's sign-points are even more deterritorialized than tachyons inasmuch as we will be able to detect tachyons one day. Otherwise, you identify a plane of consistency with the whole set of tachyons.

It's the condemnation of the imperialism of axiomatization, the perspective of an uninterrupted axiomatic flow.

It's the site of machinic meaning.

Behind physical strata, behind the strata of collective enunciation—the proto-military machine, the oral semiotic religious machine, the bureaucratic writing machine, etc.—there is no law or super-axiomatics, but a machinic phylum that marks the irreversibility of conjunctive mutation. Machinic consistency is the *attainment* of points of conjunction between deterritorialization processes. It's the Idea, the ideal synthesis, that can be capitalized on or realized nowhere, the machinic point of flight, the guarantee that there is no end to machinic multiplicity.

What may be new in all this, and what we need to develop, is the idea that a conjunctive synthesis—a subjectification process—can be a source of power inasmuch as it is alien at a given point of machinic consistency. *From the point of view* of the conjunctive synthesis, the unlimitative disjunctive synthesis becomes a consensual machine, the individuated power of self-presence, a major tool for the deterritorialization of the sign and the foundation of a radical mutation of the plane of consistency. The plane of consistency is an Idea to the nth degree that integrates the set of all powers of the disjoined.

So we have gone from encasted code surplus value—the wasp-orchid—to flow surplus value—decoding axiomatics—, to axiomatic surplus value. (36)

Until now, we have combined under the same designation, code surplus value, what had to do with "nature" and what had to do with production for semiotic machines.

Semiotic machines, inasmuch as they escape codes and axiomatics, inasmuch as they topple over into machinism, tend to produce axiomatic flows.* These flows' bodies without organs, their hylé, are the planes of consistency. So a plane of consistency involves the establishment of the deterritorialized sign, of the intensity of self-presence, and of the unlimitative and inclusive enunciation. Finally, it involves all that in the order of human consciousness [*conscientisation*] inasmuch as it does not escape the law that makes the most deterritorialized point enter into conjunction with, alienate, and encast relatively less deterritorialized points. One couldn't seize *other* intensities except commensurately with a maximum intensity. And this plays into the human strategy of deterritorialization. Art, as the epitome of the gratuitousness of the sign, is the horizon of the liberation of science. Just as, at another stage, religion—the Noumenon—, was on the horizon of the proto-military machine's phylum, and our era is characterized by radical transformation inherent to a supplementary loss of sign substance: a passage from the writing machine to machinic writing, from the semiotic signifier to machinic figuration. (37)

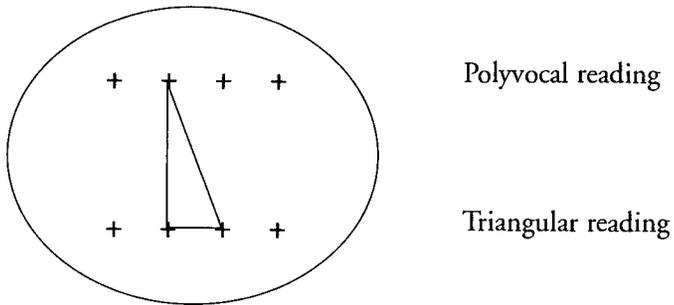
* Tendentially, from a single super-machine.

Notes and Journal Entries (September–October 1972)

09/07/1972

Schizo incest doesn't distinguish between sister, brother, mother, it doesn't recognize persons. The reference myth of Oedipus, as Lévi-Strauss describes it, concerns only this kind of pre-personal schizo.

Schizo-analysis must superimpose two readings of a single constellation.



09/10/1972

Transgression of the transgression

The analyst as the integral of all fantasies of transgression.

All desiring relations bounce back⁷³ onto the repressive *socius* to describe a personological transgression.

The image-person as the ego ideal falls back on the oedipal ego-superego.

The image-person overflows itself: cynicism of the dumb-founded image: "You dare to claim to be a person, a man or woman, a doctor or patient, etc., you dare to *be* something in the world of deterritorialized capitalist flow."

The ego's answer: "I am nothing, *mea culpa*, I transgressed the capitalistic order... My *jouissance* is invested in the impossibility of being a personological image." *Jouissance* of the impossible simulacrum. Vibration between the triangle and the void.

The dream already has a tendency to schematize, to deterritorialize situations, it oscillates between figural and oedipal reterritorialization. Psychoanalytic interpretation weighs on the side of its reduction to a simulacrum.

Distinguish between the *Traumdeutung*⁷⁴ and ulterior oedipalizing interpretations.

09/15/1972

Bread soup—a throat infection—letting myself go. No guilt: except that Gilles is working like a madman on his nomads. Pleasure of letting decomposition take over. And the work on Kafka is hard to swallow. Too much.

Maybe an effect of the *détente* with Arlette. No more jealousy problems. Our mutual freedom makes us closer—passivity.

Yesterday on the TV: *Vipère au poing*.⁷⁵ Educational technique for producing guys who function as sadistic and well-adapted cogs in a certain conception of capitalism.

Kafka's asceticism.

The lefties slacking.

Flat feet, mushy thoughts. 1936 complex.

I feel like dropping out, not fucking doing anything if I don't feel like it.

E. F. P. [École Freudienne de Paris]⁷⁶ Congress at the end of the month. I feel like being a stupid clown when I go. Not assume any of my "responsibilities." Imagine! How terrible. Really I'm doing pretty well. My flu is like a drug.

09/15/1972

Exclusive political alternative: either a molar reading of multiplicity or a molecular reading.

Why double?

It's as if the "monism" of intensity implies a dualism of options.

Or we have to go from the deterritorialization process. It's not polar, it doesn't direct time along a directional arrow: it is differential.

Intensity is difference.

What is *represented*, dual, is intensity.

Representation needs a headquarters, it starts from somewhere to go towards...

two headquarters.

But these headquarters participate in a multipolar or an a-polar multiplicity.

You see two points, a vector, where there is only an intensive process of deterritorialization.

The representation machine extracts from what is discernible, and opposable:

two ways to consider it.

Two politics:

Either: the oedipal one—reductive—the sign's disempowerment.

Or: the configuration of power signs to get a new machine going.⁷⁷

Representation and individuation

The field of intensive individuations precedes the deployment of extensive coordinates.

But does consistency depend on an intensity "infrastructure"?

There is no more vectorization or finalism at the molecular level than there is an irreducible opposition between molecular formations and molar organizations.

We can consider molecular machines in a molar light. Molar orders in a molecular light. We can structuralize desiring machines, molecularize molar eggs...

Always two politics to guarantee the unicity of an intensity...

The plane of consistency is a way simultaneously to treat the molar order and molecular machines machinically. It's the great epistemological molecule [*sic*]. Everything holds together because if it didn't one day, it would be made to—you could make it hold together—with one degree more deterritorialization, produced by the technico-semiotic machine.

09/16/1972

Placing anxiety at the root of sexual repression, hypostasizing original anxiety—like I have been doing for so long—is just justifying a paranoid politics of desire. You have to adapt to anxiety; take measures; defend yourself against it. It's a necessary object, and you can get around it. Devilish anxiety at the heart of desiring intensity. The ultimate prohibition of desire. Schizo micropolitics claim on the contrary that—in principle—you can reduce anxiety with *jouissance*. With no castrational residue. Everything can be reduced to a political struggle leading to desiring investment outside the snares of molar organization. The end of romanticism and dreamy passivity. A generalized class struggle on the scale of the most insignificant multiplicities.

10/06/1972

I'm strapped to this journal. Grunt. Heave. Impression that the ship is going down. The furniture⁷⁸ slides, the table legs wobble...

Writing so that I won't die. Or so that I die otherwise. Sentences breaking up. Panting like for what. Fanny won't type this anymore. Marie-Josée. Happy, cheery. Another connection. Arlette is in Germany. Anxiety. Her libidinal space being organized elsewhere. Rip. Writing. Pitch-black night. Blue black ink. M. Cantoni pen merchant. Blue blood.

Deleuze is concerned that I'm not producing anymore. There was moving, Arlette's two trips to Germany, the E. F. P. Congress.

You can explain everything away. I explain myself away. But to whom? You know... The question of the other. The other and time. I'm home kind of fucking around. Listening to my own words. Redundancy. Peepee poopoo. Things are so fucking weird! It's the

first time I write Deleuze here instead of Gilles. No more Fanny. Epiphany. A cavity of lack. Gilles writing a big article... He works a lot. We're really not of the same dimension. I'm a sort of inveterate autodidact, a do-it-yourself guy, a sort of Jules Verne—*Voyage to the Center of the Earth*. In my own way I don't stop... But you can't tell. It's the work of never-ending reverie. Lots of ambitious plans. Everything in my head, nothing in the pocket. Epiphany. Something disconnects. Marie-Josée—one more link—will she be able to read it! The writing machine is getting more complicated. I can get through it all on the condition that it keeps working beyond me, I'm supported by someone who types, corrects, reads, waits. I will keep giving these texts to Fanny and, at the end of the chain, Gilles. I can tell they don't mean anything to him. The ideas, sure. But the trace,⁷⁹ the continuous-discontinuous⁸⁰ text flow that guarantees my continuance, obviously he doesn't see it like that.⁸¹ Or he does, but he's not interested. He always has the *oeuvre* in mind. And for him this is all just notes, raw material that disappears into the final assemblage. That's how I feel a bit overcoded by *Anti-Oedipus*. I have to account for volume I and volume II looms on the horizon. Deadline all the worse since I know what to expect now!⁸² Have to be accountable. Yield to arguments. What I feel like is just fucking around. Publish this diary for example. Say stupid shit.⁸³ Barf out the fucking-around-o-maniacal schizo flow. Barter whatever for whoever wants to read it. Now that I'm turning into a saleable name I can find an editor for sure. Hello Mr. Lindon.⁸⁴ Work the *feed-back*; write right onto the real. But not just the professional readers' real, "Quinzaine polemical" style.⁸⁵ The close, hostile real. People around. Fuck shit up. The stakes greater than the oeuvre or they don't attain it. Ensure that the formation and functioning of a writing machine guarantees I won't fall so easily into paranoid passivity and torpor.⁸⁶ Just setting up the terms of this project makes me feel better. My breathing is freed up by one notch. Intensities. A literary-desiring machine. Imprint of the first poems. Nine years old-fourteen years old. "On the roof." The bombing. Start of a novel: "The scrub brush." And all of it aborted.

You need support. Writing to Gilles is good when it enters into the finality of the common project. But for me, what matters, really, is not that. The energy source is in the whatever,⁸⁷ the mess. The ideas come after.

When it works I have a ton to spare, I don't give a shit, I lose it as fast as it comes, and I get more. Active forgetting! What matters is interceding when it doesn't work, when it spins off course, and the sentences are fucked up, and the words disintegrate, and the spelling is total mayhem. Strange feeling, when I was small, with some words. Their meaning would disappear all of a sudden. Panic. And I have to make a *text* out of that mess and it has to hold up: that is my fundamental schizo-analytic project. Reconstruct myself in the artifice of the text. Among other things, escape the multiple incessant dependencies on images incarnating the "that's how it goes!"

Writing for nobody? Impossible. You fumble, you stop. I don't even take the trouble of expressing myself so that when I reread myself I can understand whatever it was I was trying to say. Gilles will figure it out, he'll work it through...

I tell myself I can't take the plunge and leave this shit for publication because that would inconvenience Gilles. But really, though? I just need to cross out the passages he's directly involved in. I'm hiding behind this argument so that I can let myself go again and just fucking float along. Even though when it comes to writing⁸⁸ an article, I start over like twenty-five times!!

And this dance of anxiety reading the P. and T. [*Psychoanalysis and Transversality*]⁸⁹ proofs!

10/06/1972 *bis*

- The intensive field of individuation controls actualization.
- Conscientialization = the tip of machinic deterritorialization.
- Maximum consciential intensities catch all the greatest differences.
- The molar is treated as if it were molecular (molecularization of the molar as opposed to molarization of the molecular).

— Machinic realization is at the *sub*-molecular level treating the molecular as if it were molar.

Self-presence, consciousness emerge as the ultimate deterritorialization of all movements and things. Semiotic machines constitute the maximum degree of all intensive deterritorialization. Language—not just any language, the language of myth, Oedipus and science have different reaches—language is everywhere. Everything is contaminated: semiotic machines work for themselves. Chains are not chains of flight, intrinsic constituents of desiring machines. Semiotic machines are separate. With science and the audiovisual they're more and more separate. But they were already separate with speech, language and writing.

Conscientiation is only the machinic tip of this process, the actualization of the deterritorialization process.

First, the intensity of the deterritorialization of the semiotic machines, then their actualization in individuated enunciations.

Actual consciential intensities capture the greatest differences. From that point on, everything goes⁹⁰ through it or goes back through it. The molar is treated as if it were molecular. Everything is called back into question with semiotic deterritorialization.

But that's possible only inasmuch as the reality of being is on the side of desiring multiplicity and not molar totality. The site of effectuation of the consciential machine can be deployed onto two charts.

— Machinic progress: the figural works to deterritorialize images and totalities, it molecularizes the molar, produces meaning to the detriment of signification.

— Individuating reterritorialization. Apperception, remainders, egoistic jouissance, jouissance of the other, a sense of the irreducible inertia of subjectivity as a wholly other subjectivity.

On the one hand, the figural power of semiotic machines, on the other, the subjective impotence of consciousness.

If things merge with, are machinated with, signs and are deterritorialized by them, it's because the set of all syntheses (conjunctive between the dominant semiotic machine and the others, representative-disjunctive as the disempowered residue of conscience, and

connective as object residue, the illusion that there can be pure production materiality) depends on a single machinic plane of consistency on the molecular level.

10/07/1972

The couple, or even an institution like La Borde: define their oedipal function.

Structured such that any flow that leaves is coded-overcoded.

Oedipocentrism—a flow that escapes is desire that threatens the structure.⁹¹ So you personalize, you imaginize [*imaginariser*] flow: it's the clever guy, the traitor, the pervert, the bitch... Desire nomadism. It's not what escapes as such—for example Arlette's escape to Germany—but what makes you escape, what makes the couple work, what makes a structure become a desiring machine.

A cavity of lack. Realize, capitalize on desiring flight. The real of images, roles, signification, interpretation. So therefore. I miss you. We are organized for lack to be actualized, incarnated, claimed over unnamable desire.

Personological lack works in the silence of desiring machines. Either it shuts them up, or it is established once they have shut up. The other's anxiety, the other's lack are always synonymous to the break of desiring connections, the closure of inscription, the abjection of subjectivity. *Je est poopoo. Je est nothing.*

As soon as the machines run anxiety dissolves.

10/13/1972

Kafka's micro political struggle to avoid the trap. "*I would like to open up a trap beneath my feet and plunge down by who knows what hole where the miserable rest of a face that I still have may be conserved for some future freedom.*"*

* LF 743 [Reference to a (non identified) letter by Kafka to Felice Bauer, whom he met in 1912, and who was to "assuage" his great solitude, for the duration of their correspondence and unlikely encounters. The correspondence lasted from 1912 to 1917].

What is at stake in my relation with Gilles is the conjunction, the graft with partial or total rejection, of two sorts of socio-libidinal organizations.

Gilles conquered⁹² with ease and even some virtuosity⁹³ the right to move about in a relational field that I have been tangled up in for twenty years, that is currently escaping me because of my status as a common psychoanalyst and an author making me stand out and feel like a stranger.

I still have no control over this other world of systematic academic work, secret programming over dozens of years. I lack too much. Too much lag has accumulated. Habits acquired that I manage too poorly to discard. Everything I do is a mess. I would have to go back twenty-five years.

Keep my penmanship, my style. But I don't really recognize myself in the A.O. [*Anti-Oedipus*]. I need to stop running behind the image of Gilles and the polishedness, the perfection that he brought to the most unlikely book.

Dare to be an asshole. It's so hard, being strapped onto Gilles! Be stupid in my own way. Roll around in the mud of my own banality. I didn't have that problem at the beginning of our collaboration. I was tearing along without paying too much attention to what was going on around me.

Digest the A.O. Liberate myself from it. It's the necessary precondition for writing the rest.

10/14/1972

Local test of strength. Arlette dreamed, the eve of her return from Germany, that she was put before a *fait accompli*, she had to choose someone to explain the new situation to her being that there was a whole slough of girls settled in the apartment in Paris.

Ambivalence: on the one hand she is doing well with Wolfgang and Jean-René. On the other, she can't stand the idea that I may have slept with A. M., one of my analysands. Scandal...

The test is obviously not on that level. Something intolerable

about the ready flow of Eros, the threat that something, someone, can enter into the scene.

I tell myself that she is sliding all the more onto the side of paranoia since she is more engaged in the establishment of an erotic machine common to us both. It's necessary for her to have the guarantee that she *can act* like an asshole and that it won't change anything, it won't put anything into question, it is not an ambush.

Gonococcus. The deterritorialization of a network: a flow of microbes leads to a flow of information and a therapeutic flow. Otherwise, it's shameful reterritorialization.

Verdi to paint reality is good
 but to invent it is so much better.

Cobble together a technique of dream analysis without recourse to free association or notions like latent content—manifest content, etc.

For example: analyze the text of Kafka's dreams.⁹⁴ We can't consider the dreamer's absence to be a lack. What matters are⁹⁵ the written developments of locatable machinic indices. No matter what the fantasies. All we're interested in is the functionality of the indices, how they have fertilized and broken such or such semiotic or behavioral chains.

No fall-back onto key interpretations. The indices are doubly open:

— Open like a non delimited collection. I take note only of what I can discern, given the information available to me. This is a conjunction of two machines: the literary machine of Kafka's oeuvre and my own Guattari machine.

— Open onto themselves: there is no index as such, no prototypical or archetypal index. An index is only a series of utilizations, the actualization series of a differential machinic series.

Dreams are by essence oedipal. In dreams, people and things have lost their real consistency.⁹⁶

Oedipus instigates the reduction of multiplicities in a generalized system of seduction separated into three parts: the thing, what signifies it and a subjective referential that relates the one to the other. This referential, the body without organs of signification, can get caught up in narcissism to the point of dissolving the extreme duality of the ego and things. Dreams are the actualization of this body without organs of representation. It takes the oedipalization of representation to the extreme.

Its reterritorialization function is to obtain the silence and abolition of the desiring machines by actualizing a self-sufficient representation system. Everything is interpreted, interpenetrated, all consistency is abolished. Meaning, and no support. Great molar entities steer their own subjected drifts. Individuated fantasies, alienated from subjected groups, lord it over them.

But the means established by this operation compromise it essentially.

Dreams point towards images, people and significations but as machines they use material much too deterritorialized to found their security in it. A dream's activity has no real support besides the most deterritorialized figural-non-sense.

In trying to make the signifier work in the service of molar entities, dreams end up triggering a hyper-deterritorialized machinery. The figural, *also*, works for itself. In the same way that Egyptian scribes fooled around, outside their work hours, making poetry out of hieroglyphs from the pharaoh's accounting.

The figural points in all possible machinic directions.

So every dream has two possible readings.

— A hyper paranoid-oedipal reading of significations.

— A machinic reading of the lines of nonsense.

Two, the one in the other. Either you recuperate the text to oedipalize and interpret it, or you open the text up to all possible transmissions to machinate, and traffic it, and see where it goes. A mechanic's job of schizo-analysis.

Dream work instigates the most radical creative activities, as a

deterritorialization machine whose job it is to fuck up the most territorialized, egoistic, familial, racial, etc., systems.

A parallel to be made between consciousness and dreams. They are both deterritorialization machines.

Dreamy consciousness overpowers intersubjective consciousness by involving the most deterritorialized range of semiotic figures.

Intersubjective consciousness works with signs, signifieds, things, behaviors, situations. It disempowers signs. It bi-univocalizes everything.

Dreamy consciousness only hangs onto the most deterritorialized schemes in recreating simulacra and images. It's a kind of mathematics of desire. The same deterritorializing hyperpower position of the mathematical sign in terms of physical and chemical entities.

It's obviously in the melting pot of this omission that we find the basic machinic lines of the Kafkaesque machine.

**VI. Corrections Made
to *Anti-Oedipus***

Corrections Made to *Anti-Oedipus*

Notes from 05/14/1970

I just received your last shipment. It's really excellent. What makes you think I'm impatient? When I read you I have the impression of rediscovering all sorts of powerfully *orchestrated* refrains that I have proposed to you, orchestrated here according to your own decidedly foundational theme, of repression and suppression. Honestly, I'm starting to get into it, as you'll see in the appended letters. [...]

I'm flattered that you kept the term "Urstaat."

Do you think that our—future—readers will understand on their own the pun with Ur of Chaldea (Sumer)... Abraham's departure city? "*I am Yahweh who led you out of Ur of the Chaldeans to give you this country.*" Genesis XV, Bible 7. The origin of every promised land, the future Jerusalem, real and celestial! Maybe we could slip in a pun, or a joke...

It's like for Lulu... *People won't get it!*¹

Corrections Made to [*Anti-Oedipus*] Chapter 2

Psychoanalysis and Familialism: the holy family

p. 49 (60) [52], 6 lines before the end: "Oedipuses of Oedipus [, *Oedipuses*] squared [...]."

p. 51 (62) [53], re: the twelfth line. Peirce used a less stupid sign than Saussure did (considering the sign proposed by Hjelmslev later on). *Icon*: the signified looks like the signifier; *Index*: the signified is in a *de facto* relation with the signifier; *Symbol*: the signified is in a conventional, institutional relation with the signifier (artifice). And

so, the unconscious works with Peirce's sign; it iconizes, indexes and symbolizes, all at the same time...

p. 52 (63) [53], line 12. This is either a reference to the Freudian heyday, or our own "flattened" conception. In which case, we have to replace "at bottom," with "in," or better yet, "on": "the unconscious machines growl, roar *on* the unconscious." Or, in the first case, put "the abyssal unconscious."

p. 52 (63) [54], line 1: se[x]uality.

p. 52 (63), 3 lines before the end: fai[*th*]ful [fi[d]èle].²

p. 64 (76) [64], line 5: "She internalizes it in the form [*of a perverse passion of guilt—reproducing closure back onto Oedipus—i.e.,*] of a castrational duality [...]."

p. 65 (77) [65], line 4: "[...] I don't know, something desperate [...]." Who I? It's true that the mastery and elegance in this are so much your own! Unmistakably!

p. 66 (78) [66], line 15 "*corchetage*"; this is for Fanny, if you don't mind, please, don't take it badly... but for crying out loud!, you can't correct my copy or is the original like that! Or *corchetage* is a fucking word I don't know! I'm sorry, Fanny, a thousand times...

p. 66 (79) [67], 2 lines before the end. It sounds pejorative this way, the *artifice* of transfer that makes like a chemical "precipitate" out of oedipal homosexuality. It's not bad, though, I think? It's a deterritorialization process. You catch the thing by one end. And then it's what you make of it...

pp. 66 and 67 (78) [66]. Green's distinction between three types is interesting but it's obviously not valid for hysteria or obsession!!! *I think we have to start the eighth line on page 67 over again.* Out of the question to connect different neuroses to different qualities of flow. And anyway, the I and II types occur in hysteria just as much as in obsession, manic-depression, schizophrenia, etc. (Cf. *Minkowski*.)³

p. 71 (82) [68], line 4: w[o]man [f[e]mme].

p. 73 (85) [70], line 2. It's true, a child, especially in the bourgeoisie, is essentially unproductive (until marriage). No production

of desire allowed unless it is a strict prolongation of familial desire. The child is a dead-end object. It doesn't go off to work "for itself." Which is different from societies where, after weaning, children change age groups (and are on their own for example for eating).

p. 86 (99–100) [83]. Line 18. Superb. For Lacan, the castration complex is not real but symbolic. It's: real privation / imaginary frustration / symbolic castration. So you could say: "[...] on the contrary, a symbolic operator between the real and the imaginary." Like the great Kraepelin⁴ discovered with regret... "*only a few of these terminally ill patients will have the benefit of a rapid death [...]*."* Or: "*Ignorance of the patient's language provides an excellent opportunity for observation in mental health practice.*"**

p. 98 (112) [94]. Maybe a little bit too repetitive of page 50 (61) [52]? The three generations of psychotics that "pose his desire vis-à-vis the mother [...]" [*sic*].

p. 99 (113) [94]. Oury = the couple dissolves the group: he will give me a precise phrase to insert here as a reference if you want.

p. 99 (113) [94], line 16. It's not clear who is being referring to with "*their*" [in of "*their*" children].

p. 103 (117) [98], line 13 (this is the same comment as for page 66 (79) [66]). I'm just a little bit resistant to the use of the term "artificial" here. I think that, on the contrary, it's the unconscious produced by schizo-analysis that is artificial. Artificial-real.*** Whereas the oedipal unconscious is "archaizing, with a naturalist vocation."

* Introduction by Postel, p. 14 [non identified edition].

** *Ibid.*, p. 23.

*** Cf. Mrs. Pankow who wrote page 96 of her book that she "creates" fantasy with her playdough [*L'Homme et sa psychose*, Paris, Aubier, 1969].

Glossary of Schizo-Analysis¹

Arch-writing [arche-écriture]: expression put forward by Jacques Derrida who posits that writing is at the basis of oral language. The writing of traces, imprints, conserved in the space of inscription, is logically anterior to time and space, signifier and signified oppositions. Schizo-analysis objects that this concept is still an all too totalizing vision, an all too “structuralist” concept of language.

A-signifier [a-signifiant]: we have to distinguish between signifying semiologies—that articulate signifying chains and signified contents—and a-signifying semiotics that work from syntagmatic chains without engendering any signification effect, in the linguistic sense, and that are susceptible of entering into direct contact with their referents in the context of diagrammatic interaction. An example of an a-signifying semiotics: musical writing, a mathematical corpus, computer syntax, robotics, etc.

Assemblage [agencement]: this notion is larger than structure, system, form, process, etc. An assemblage contains heterogeneous elements, on a biological, social, machinic, gnoseological, or imaginary order. In schizo-analytic theory of the unconscious, assemblage is employed in response to the Freudian “complex.”

Becoming [devenir]: this term relates to the economy of desire. Desire flows proceed by affects and becomings, independently of the fact that they can fold over onto [*se rabattre sur*] persons, images

and identifications or not. So an individual, anthropologically labeled masculine, can be traversed by multiple, and apparently contradictory, becomings: becoming feminine [*devenir féminin*] can coexist with becoming a child, becoming an animal, becoming invisible, etc.

A dominant language (a language operating in a national space) can be caught locally in a becoming minoritarian. So it will be termed a minor language. For example: the German dialectic in Prague used by Kafka (*cf.* Klaus Wagenbach, *Franz Kafka*, Mercure de France, 1967).

Block [bloc]: This term resembles assemblage. It's not a question of an infantile complex, but the crystallization of systems of intensities that traverse psychogenic strata and are susceptible of operating through perceptive, cognitive or affective systems of all kinds. An example of an intensity block: musical refrains in Proust, "Vinteuil's little phrase."

Body without organs [corps sans organe]: Gilles Deleuze borrowed this idea from Antonin Artaud to describe the degree zero of intensity. The idea of the body without organs, unlike that of the death drive, does not implicate thermodynamic reference.

Break [coupure]: desiring machines are characterized as flow break systems. In *Anti-Oedipus*, the term break is inseparable from the term flow. ("Connecticut, connect—I cut," cries out the little Joey of Bettelheim—*Anti-Oedipus*, p. 37).

Coding, over-coding [codage, sur-codage]: the idea of the code is used quite widely; it can refer to semiotic systems or social or material flows: the term overcoding corresponds to second-degree coding. For example: primitive agrarian societies functioning according to their own territorialized coding systems, are overcoded by a relatively deterritorialized, imperial structure, that imposes its own military, religious, fiscal, etc., hegemony on them.

Collective enunciation [énonciation collective]: linguistic theories of enunciation focalize linguistic production on individuated subjects, even if language, in its essence, is social and moreover, connected diagrammatically onto contextual realities. Beyond individuated instances of enunciation therefore we must reveal *collective assemblages of enunciation* [agencements collectifs d'énonciation]. Collective cannot be understood here only in the sense of social grouping; it also implies the inclusion of a variety of collections of technical objects, material or energetic flows, incorporeal entities, mathematical or esthetic idealities, etc.

Desiring production [production désirante]: (desiring economy). Unlike in Freud, desire here is not associated with representation. It is able directly to produce its objects and the modes of subjectification corresponding to them, independently of subjective or intersubjective relations.

Fantasy-Imaginary [imaginaire-fantasme]: inasmuch as fantasy and the imaginary are not central to the economy of desire in schizo-analysis, they must be redescribed within notions like assemblage, block, etc.

Flow [flux]: material and semiotic flows "precede" subjects and objects; desire, as the economy of flow, is therefore not first of all subjective and representative.

Machine (and machinic) [machine (et machinique)]: we have here to distinguish between machines and Mechanics. Mechanics is relatively closed; it entertains only perfectly coded relations to external flows. Machines, though, considered in their historical evolution, constitute a phylum comparable to that of living species. They engender themselves, choose themselves, eliminate themselves, and make new lines of possibilities open up.

Machines, in the widest sense, *i.e.* not just technical machines but theoretical, social, esthetic, etc., machines, never function in

isolation, but by aggregates or assemblages. A technical machine, for example, in a factory, interacts with a social machine, a training machine, a research machine, a commercial machine, etc.

Molecular/molar [moléculaire/molaire]: the same elements existing in flows, strata and assemblages can be organized in a molar or a molecular mode. The molar order corresponds to signification that delimits objects, subjects, representations and their reference systems. Whereas the molecular order is that of flows, becomings, phase transitions and intensities. This molecular traversal of strata and levels, operated by different kinds of assemblages, is called “transversality” [“*transversalité*”].

Objet petit “a”: this term was put forward by Lacan in the context of a general theory of partial objects in psychoanalysis. The *objet petit “a”* is a function implicating oral objects, anal objects, the penis, the gaze, the voice, etc. I suggested to Lacan to join this *petit “a”* with *petit “b”* objects, corresponding to Winnicott’s transitional objects, and *petit “c”* objects, corresponding to institutional objects.

Personological [personnologique]: adjective to describe molar relations in the subjective order. The emphasis placed on the roles played by persons, identities and identifications, is characteristic of theoretical concepts in psychoanalysis. The psychoanalytical Oedipus brings into play persons, character types; it reduces intensities, projects the molecular level of investment onto a “personological theater,” *i.e.* onto a system of representation cut off from real desiring production (an equivalent expression: oedipal triangulation [*triangulation œdipienne*]).

Plane of consistency [plan de consistance]: flows, territories, machines, universes of desire, whatever their differences, refer to a single plane of consistency (or plane of immanence [*plan d'immanence*]), which cannot be confused with a plane of reference.

Indeed, these different existence modalities of the systems of intensity are not transcendental idealities, but real engenderment and transformation processes.

Sector politics [politique de secteur]: starting in 1960, public authority in France, resting on progressive currents in institutional psychiatry, attempted to take psychiatry out of large repressive psychiatric hospitals. The idea was to bring psychiatry back into the cities. This led to the creation of what was called extra-hospital equipment: dispensaries, clubs [*foyers*], protected studios, outpatient clinics, home visits, etc. This reformist experiment transformed the social aspect of psychiatry on the outside without effecting any real work of curbing alienation. Psychiatric equipment was miniaturized; but relations of segregation and oppression were not fundamentally transformed.

Semiotic interaction and diagrammatism [interaction sémiotique et diagrammatisme]: diagram: this expression is from Charles Sanders Peirce. He classifies diagrams under the general rubric of icons; and describes them as “icons of relation.” Diagrammatic interactions (or semiotic interactions), in our present terminology, are opposed to semiological redundancies. The former make sign systems work directly with the realities they refer to; they work at the existential production of referents, whereas the latter represent, by giving “equivalents” that have no operational function. Examples: mathematical algorithms, technological charts, computer programming, all directly participate in the process of engendering objects, whereas an advertisement only gives an extrinsic representation of its object (though it is also producing subjectivity).

Subject group/production of subjectivity [groupe sujet/production de subjectivité]: subjectivity is not considered here as a thing in itself, an immutable essence. Such or another subjectivity exists only insofar as an enunciation assemblage produces it. (For example: modern capitalism, through the media and collective facilities, produces a

new type of subjectivity on a large scale.) Behind the appearance of individuated subjectivity, we have to map out real subjectification processes.

Subject groups are different from subjected groups [*groupes assujettis*]. This opposition implies a micropolitics: the subject group has, for its vocation, to manage its own relations to external determination and to its internal law as much as possible. While a subjected group tends to be manipulated by all sorts of external determinations and to be dominated by its own internal law (the Superego).

Process [processus]: continuous series of facts or operations that can lead to other series of facts and operations. A process implies the idea of a permanent rupture in established equilibria. This term is not used in the sense of schizophrenic processes in classical psychiatry, which always implies an arrival to a terminal state. Rather, it echoes what Ilya Prigogine and Isabelle Steingens call “dissipative processes.”

Redundancy [redondance]: this term was created by communication theorists and linguists. Redundancy is the unutilized capacity of a given code. Deleuze, in *Difference and Repetition*, distinguishes between empty repetition and complex repetition, the latter being irreducible to mechanical or material repetition. This term also implies the opposition between signifying redundancy, which is cut off from any contact with reality, and machinic redundancy, which produces effects on the real.

Rhizome, rhizomatic [rhizome, rhizomatique]: arborescent diagrams proceed by successive hierarchies, from a central point, each local element going back to this central point. Whereas rhizomatic or trellis systems can drift infinitely, establish transversal connections, without being circumscribed or closed off. The term “rhizome” has been borrowed from botany where it describes a system of subterranean stems among perennials that emit buds and adventive roots in their lower parts. (For example: iris rhizomes.)

Schize [schizes]: a system of breaks that are not only the interruption of a process, but its crossroads. The schize is the bearer of new potentiality capital.

Schizo-analysis: whereas psychoanalysis is based on a model of the psyche founded on the study of neuroses, focused on the person and identification, and working with transfer and interpretation, schizo-analysis turns to research on psychosis; it refuses to fold desire over onto personological systems; and challenges the efficiency of transfer and interpretation.

Territoriality, deterritorialization, reterritorialization [territorialité, déterritorialisation, reterritorialization]: the idea of territory is understood very widely, as it surpasses its usage by ethologists and ethnologists. Territory describes a lived space, or a perceived system in which a subject “feels at home.” Territory is synonymous with appropriation, subjectification closed in on itself. A territory can also be deterritorialized, *i.e.* open up, to be engaged in lines of flight, and even become deleterious and self-destructive. Reterritorialization consists of an attempt to recompose a territory engaged in a process of deterritorialization.

Capitalism is a good example of a permanent system of reterritorialization: the capitalist class tends continuously to “catch up” with deterritorialization processes in the order of production and social relations. It tries to master all processual drives (or machinic phylums) at work in society.

Notes

Love Story between an Orchid and a Wasp

1. G. Deleuze and F. Guattari, "Rhizome," in *On the Line*, trans. John Johnston (New York: Semiotext(e), 1983): 1–65, p. 1.
2. *Ibid.*
3. G. Deleuze, "Préface pour l'édition américaine de *Dialogues*," republished in *Deux régimes de fous, textes et entretiens 1975–1995* (Paris: Minuit, 2003): 286 [*Two Regimes of Madness, texts and interviews 1975–1995* (New York: Semiotext(e), 2006): 306–7].
4. One could consider their whole work as a rhizome. So even *Anti-Oedipus*, when it was re-published in 1975, integrates the article "Bilan-Programme pour machines désirantes" published in the journal *Minuit*, no. 2, January 1973 ["Balance-Sheet Program for Desiring Machines," trans. Robert Hurley, in F. Guattari, *Chaosophy* (New York: Semiotext(e), 1995: 119–150)]. So we can consider this new version to be endowed with a rhizomorphic extension. Whereas the texts collected here constitute a first "burgeoning."
5. In G. Deleuze, *Two Regimes of Madness* (New York: Semiotext(e), 2006).
6. "Deleuze et Guattari s'expliquent," *op. cit.*, p. 301 ["Deleuze and Guattari Fight Back..." p. 216].
7. F. Guattari and G. Deleuze, "Secret de fabrication: Nous deux," in *Libération*, September 12, 1991, pp. 17–18; republished as "Deleuze Guattari" in R. Maggiori, *La Philosophie au jour le jour*, Paris, Flammarion, 1994, pp. 348–374.
8. "Sur Capitalisme et schizophrénie," interview with G. Deleuze and F. Guattari, made by C. Backès-Clément, in *L'Arc*, no. 49, 1972, p. 47–55. Re-published in G. Deleuze, *Pourparlers* (Paris: Éditions de Minuit, 1990): 26 ["On *Anti-Oedipus*," in G. Deleuze, *Negotiations: 1972–1990*, trans. Martin Joughin (New York: Columbia University Press, 1995): 13–24, p. 15.

9. "Imagine thousands of tons of ore just to extract a few grams of enriched uranium. That's the super-perverse task of analysis. Of course, I'm saying this to justify myself... of now," Guattari says of analysis.
10. G. Deleuze and F. Guattari, *Kafka* (Paris: Éditions de Minuit, 1975): 149 [*Kafka: Toward a Minor Literature*, trans. Dana Polan (Minneapolis and London: University of Minnesota Press, 1986): 83].
11. J.-P. Faye, introduction to Guattari's "Journal," *Nouvelle revue française*, *op. cit.*
12. G. Deleuze and F. Guattari, "Secret de fabrication: Nous deux," *op. cit.*, p. 17.
13. *Ibid.*, pp. 374–378.
14. G. Deleuze, "Lettre à Uno: comment nous avons travaillé à deux," in *Deux régimes de fous*, *op. cit.*, pp. 219–220 ["Letter to Uno: how we worked together," in *Two Regimes of Madness*, p. 238].
15. F. Guattari and G. Deleuze, "Secret de fabrication: Nous deux," *op. cit.*, p. 18.
16. *Ibid.*
17. In their article, "Le nouvel arpenteur, intensités et blocs d'enfance dans *Le Château*," in *Critique*, no. 317, October 1973, revisions made were less rigorous than here and the result more comical: "When *we* say, for example, that the *Castle* is the citadel of desire, *we're* not claiming that this interpretation has universal value; *I* am only stating *my* own way of figuring this book out" (pronouns not italicized in the original, p. 1047).
18. G. Deleuze and F. Guattari, "Secret de fabrication: Nous deux," *op. cit.*, p. 18.
19. F. Guattari and G. Deleuze, "Sur Capitalisme et schizophrénie," *op. cit.*, p. 25 ["On *Anti-Oedipus*," p. 14].
20. G. Deleuze in "Deleuze et Guattari s'expliquent," *op. cit.*, pp. 304–305 ["Deleuze and Guattari Fight Back...," pp. 218–219].
21. G. Deleuze, "Lettre à Uno: comment nous avons travaillé à deux," *op. cit.*, p. 219 ["Letter to Uno: How We Worked Together," p. 238].
22. G. Deleuze in "Sur Capitalisme et schizophrénie," *op. cit.*, p. 25 ["On *Anti-Oedipus*," p. 14].
23. G. Deleuze, "Lettre à Uno: comment nous avons travaillé à deux," *op. cit.*, p. 218 ["Letter to Uno: how we worked together," p. 238].
24. *Ibid.*, p. 219 [p. 237].
25. F. Guattari and G. Deleuze, "Secret de fabrication: Nous deux," *op. cit.*, p. 18.
26. G. Deleuze and F. Guattari, *Rhizome*, "Introduction," *op. cit.*, p. 29 ["Rhizome," in *On the Line*, p. 19].
27. For Guattari, "ecosophy" is "an ethico-political articulation between three ecological registers, that of the environment, that of social relations, and that of human subjectivity." F. Guattari, *Les trois écologies* (Paris: Éditions Galilée, 1989): 12–13 [*The Three Ecologies*, trans. Ian Pindar and Charles Sutton (London and New Brunswick, NJ: Athlone Press): 28–29].

28. F. Guattari and G. Deleuze, *Rhizome*, "Introduction," *op. cit.*, p. 74 ["Rhizome," in *On the Line*, p. 57].

I. TEXTS FOR *ANTI-CEDIPUS*

1. M. Weber, *L'Éthique protestante et l'esprit du capitalisme* (Paris: Plon, 1964).
2. A. Cotta, *Le Capitalisme* (Paris: PUF, 1977).
3. La Borde: institutional psychotherapy clinic, founded in 1953 by Jean Oury and Félix Guattari.
4. An allusion to Kafka's short story, *The Great Wall of China*.
5. Cf. Greimas, *Du sens* (Paris: Seuil, 1970): 67.
6. This text is "composed out of myriad reflections inspired by Dr. Jacques Lacan's seminar." F. Guattari, "D'un signe à l'autre" ["From one sign to the other"] in *Psychanalyse et transversalité* (Paris, Maspero, 1972): 131–150.
7. The title is mine.—Editor's note.
8. Louis Hjelmslev (1899–1965), Danish structuralist linguist.
9. Charles S. Peirce (1839–1914), American philosopher and scientist.
10. This text goes on to develop the question of the sign of the cross: "*The sign of the cross is the essence of the Christian trinity*. The sign of the cross is not a symbolic representation of the trinity. *It is the trinity as a productive sign*." Some pages are missing.
11. The "Prague student" is Jan Palach, who burned himself to death on January 16, 1969 in Wenceslas Square in Prague to protest the Soviet invasion of Czechoslovakia. His name became a rallying cry for militants across the world.—Trans.
12. In Goethe's 1796 novel *Wilhelm Meisters Lehrjahre* [*Wilhelm Meister's Apprenticeship*], the hero achieves self-realization; this is the opposite scenario to Goethe's previous, equally popular novel, *The Sorrows of Young Werther*, where the hero spirals downward to his suicide.—Translator's note.
13. These two pages, written separately, were added here by Guattari or Deleuze.
14. O. Ducrot, in *Qu'est-ce que le structuralisme?* (Paris: Seuil), p. 77.
15. Guattari adds: "*For the fourth chapter (I admit it, this time!)*."
16. F. Guattari, "La transversalité" (1964), in *Psychanalyse et transversalité*, *op. cit.*, pp. 72–85.
17. *Ryan's Daughter* (1969), dir. David Lean.
18. In French, "*impuissance*" means both impotence and powerlessness.—Trans.
19. Guattari alternates between diagrammatization ["*diagrammatisation*"] and diagrammization ["*diagrammisation*"]. I have retained these alternations.—Trans.

20. Guattari crossed out the following paragraph: “Dialectic between *power sign*, *recognition sign*, and *real transduction*.
 — Recognition sign: it’s the old manifest content.
 — Power sign: the old latent content.
Disjunctive synthesis of the power sign: (transcursion)
Connective synthesis: recognition sign (discursion, representation)
Conjunctive synthesis: of transduction (production when the question of anti-production is no longer relevant.)”
21. P. Clastres, *Chronique des Indiens Guayaki* (Paris: Plon, 1972) [*Chronicle of the Guayaki Indians* (Trans. P. Auster, New York: Zone Books, 2000)]. Cf. *L’Anti-Œdipe*, p. 224 [*Anti-Oedipus*, p. 190].
22. Évariste Galois (1811–1832), French mathematician who invented mathematical group theory. He died at the age of 21, in a duel.
23. Allusion to Freud’s article “A Child Is Being Beaten” (1919).
24. Michel Tournier (b. 1924)’s novel *Vendredi, ou les limbes du Pacifique* (1967) is a reworking of Daniel Defoe’s classic story of Robinson Crusoe.—Trans.
25. J. Hochman, psychoanalyst; cf. G. Deleuze and F. Guattari, *Capitalisme et schizophrénie. 1. L’anti-Œdipe* (Paris: Les Éditions de Minuit, 1972/1973): 111–112 and 129 [*Anti-Oedipus*, trans. Robert Hurley, Mark Seem, and Helen R. Lane (Minneapolis and London: University of Minnesota Press, 1983): 93–94].
26. *Tout!* was a militant journal from the “May 68 years.”
27. Roman Jakobson (1896–1982), Russian linguist who pioneered the structural analysis of language, poetry and art.
28. Cf. S. Freud, *Metapsychology*, G.W. X, p. 299.
29. L. Mumford, *La Première mégamachine, Diogène*, July 1966. Cf. *L’Anti-Œdipe*, p. 165 [*Anti-Oedipus*, p. 141].
30. Reference to Tiffauge, Gilles de Ray’s castle?
31. The title is by Deleuze. This text is followed by two pages written by Deleuze on the infinitive. Three pages are missing from this fifteen-page section.
32. In English in the original.—Trans.
33. The reference is to R. Jaulin, *La Mort Sara* (Paris: Plon, 1967).
34. Cf. Gilles Deleuze, *Logique du sens* (Paris: Éditions de Minuit, 1969) [*The Logic of Sense*, trans. Mark Lester with Charles Stivale, ed. Constantin V. Boundas (New York: Columbia University Press, 1990)].
35. Raymond Roussel, (1877–1933) poet and novelist.
36. This is a double-entendre: in French, “*règles*” also means “rules.”—Trans.
37. Titled by Deleuze, “Infinitive, Anxiety.” These pages were written on stationary paper marked “Ambassador’s Palace Hotel—80133 Napoli—Via Medina 70.”
38. This is Guattari’s version of the distinction made by Deleuze in *Logique du sens*, between Chronos and Aïôn. Cf. G. Deleuze, *Logique du sens, op. cit.*, pp. 190–197 [*Logic of sense*, pp.]

39. P. Lafargue (1842–1911). *Le Droit à la paresse* [Right to Laziness] (1880) is a response to a work by Louis Blanc on the “right to work” (1848).
40. Schifter is a concept developed in particular by Jakobson. Cf. Jakobson, *Essais de linguistique générale* (Paris: Éditions de Minuit, 1969): 179.
41. Allusion to Freud’s essay, “Inhibition, Symptom and Anxiety” (1926).
42. “ Φ (capital *Phi*), the symbolic phallus impossible to negativize, signifier of jouissance.” J. Lacan, “Subversion du sujet et dialectique du désir,” in *Écrits* (Paris: Seuil, 1966): 823.
43. Liane Mozère, co-founder of CERFI (Center for the Study and Research of Institutional Formation).
44. Joseph Berz considered the main problem of schizophrenia to be a primary insufficiency of psychic activity. His principal work is *Die primäre Insuffizienz der psychischen Aktivität* (Leipzig and Vienna: Deuticke, 1914).
45. Cf. *L’Anti-Œdipe*, p. 157 [*Anti-Oedipus*, p. 167].
46. Cf. note 22.
47. The title is by Deleuze.
48. Cf. Freud’s *Metapsychology* on the Conscious, the Unconscious, and the Preconscious.
49. Wilhelm von Humboldt (1767–1835), German philosopher, who considered that each language suggests its own vision of the world (*Weltanschauung*).
50. Cf. Freud’s article on repression (*Die Verdrängung*, 1915), where he distinguishes among other things between repression as such (*eigentliche Verdrängung*) and retro-active repression (*Nachdrängen*).
51. The title is by Deleuze.
52. Deleuze adds: “cf. the unnamable’s screen, the real TV.”
53. Deleuze adds: “effort to maintain the audio-visual vs. the Oedipus. Revolutionary machine in Oedipus’s time: centralism. The possibility of another machine...”

II. PSYCHOANALYSIS AND SCHIZO-ANALYSIS

1. The title is by Deleuze.
2. In English in the original.—Trans.
3. Allusion to *Pierrot mon ami*, by R. Queneau (1942).
4. December 2, 1956 Castro and his companions arrived at Oriente, aboard the Gramma yacht. This was two years before his triumphant entrance in Havana.
5. Jacques Nassif, contemporary psychoanalyst and philosopher.
6. The title is by Deleuze, who adds: “Enunciation.”
7. On this concept, cf. “The diagrammatic conscience” (notes, June 1972), in *La Révolution moléculaire, op. cit.*, pp. 329–331. Guattari describes the “diagrammatization process” of the conscience, as opposed to a formalized, signifying, disempowered conscience that only aims to become territorialized on a subject/other bivocality. This process, which opens onto new consciences (as “for example: the conscience of the dream, the conscience of the

unconscious, that allows interdiction to come through, mixes up spatio-temporal coordinates, juggles with synesthesia...”), opens up whole “systems of inscription [that] acquire a certain speed of deterritorialization, a capacity for unsticking [*décollement*] that allows them to double, simulate, catalyze deterritorialization processes of material flow.” Peirce, in a text entitled “Prolegomena to an apology for pragmatism,” writes: “May the reader join me in constructing a diagram to illustrate the general course of thought; I mean a system of diagrammatization with which one can exactly represent any given thought.”

8. The reference is to R. Weingarten’s play, *Summer*. In the first section, on the third day, Half Cherry, the cat, meets a fly...
9. The title is mine. I have grouped together three short segments all written on 10/01/1970.—Ed.
10. Deleuze isolates this passage and annotates it: “A dream (substitutions in the style of Pankow: no oedipal extension).”
11. Guattari is referring to a letter dated 06/14/1970 that is part of a group of letters written in May and June 1970 about Hjelmslev and the question of the sign.
12. Cf. *L’Anti-Œdipe*, pp. 193–195 [*Anti-Oedipus*, pp. 151–153].
13. André Martinet (1908–1999). His major work, which is the one Guattari is referring to, is *Éléments de linguistique générale* (1960). Influenced by the Prague school, he founded the functionalist approach to syntax (*Langue et fonction*, 1962).
14. In English in the original.—Trans.
15. From here until “a guy like Leclair...,” Deleuze isolates the passage and titles it “The two poles of treatment.”
16. Process by which an analyst integrates an interpretation and overcomes the resistance it entails.
17. The twenty-one year-old Anna O., whose real name was Bertha Pappenheim, was one of the founding myths of psychoanalysis. Her hysteria served as a case study in Freud’s *Studies on Hysteria* (1895).
18. Freud, *New Introductory Lectures on Psychoanalysis* (1933).
19. Dora was another of Freud’s case studies for hysteria.—Trans.
20. Cf. *L’Anti-Œdipe*, p. 89 [*Anti-Oedipus*, pp. 75 and 386 n19].
21. Guattari is referring to the article “Subversion of the subject and dialectic of desire,” in *Écrits*.
22. F. Guattari, “Machine et structure,” in *Change* no. 12, Sep. 1972, pp. 49–52, re-published in *Psychanalyse et transversalité*, op. cit., pp. 240–248.
23. The Marxist-Leninist F. P. L. P. or “Aigle Rouge” [*Red Eagle*] group was founded in 1967 by Georges Habache in the context of the P. L. O. [Organization for the Liberation of Palestine].
24. Cf. *L’Anti-Œdipe*, p. 91 [*Anti-Oedipus*, p. 71].
25. Edmund Ronald Leach (1910–1989), British anthropologist. Cf. *L’Anti-Œdipe*, pp. 170–173 [*Anti-Oedipus*, pp. 146–148].

26. S. Freud, *Analysis Terminable and Interminable* (1937).

27. M. Robert, *La Révolution psychanalytique* (Paris: Petite bibliothèque Payot, 1972): 2 vols.
28. E. W. von Brücke (1819–1892), heralded as one of the fathers of German physiology. Freud spent six years in his laboratory, between 1876 and 1882.
29. In English in the original.—Trans.
30. The expression is President Schreber’s. Cf. S. Freud, “President Schreber” (1911), in *Three Case Histories*.
31. Luís J. Prieto (1926–1996), Argentinean linguist, influential in the field of semiotics.—Trans.
32. Cf. *L’Anti-Œdipe* p. 26 [*Anti-Oedipus* pp. 19–20]: “How is it possible that the schizo was conceived of as the autistic rag—separated from the real and cut off from life [...]?”
33. Founded by Jean Oury in 1953. Guattari joined it in 1955.
34. Cf. Chapter 3 (“Micropolitiques du désir et de la vie quotidienne”) in *La Révolution moléculaire*, op. cit.
35. Of the sign, Guattari states: “What is a sign? Not connected to surface, to linearity. Not connected to writing or double articulation. Sign = object with multiple articulations (Frege says concept, but what is a concept?). Disarticulation machine. ‘Representation of desire’. 1) Repeats without representing. 2) Works backwards. Sign without a subject. The work of pure desire. Achievement of desire. The sign is the essence of ‘sexuality’. The sign’s work is sexuality. Coupling of the sign (in it and outside it, no possible ‘distinctiveness’ or discernability). Task upon task.”
36. *Nachträglich* = after-effect. This term is used often by Freud in his conception of temporality and psychic causes. Cf. *L’Anti-Œdipe* pp. 153–154 [*Anti-Oedipus*, pp. 128–129].
37. In French, “*blonde*” means both “blond” and “girlfriend.”—Trans.
38. *Blow Up* (1966), dir. Michelangelo Antonioni. A fashion photographer bored by his glamorous life turns to photographing the pain and misery of the slums around him.—Trans.
39. Deleuze crosses out “Fantasy, Enunciation.”
40. Donald W. Winnicott (1896–1971), English pediatrician and psychoanalyst.—Trans.

III. MILITANT INCIDENCES

1. Deleuze crosses out “Asiatic production.” He adds: “The monks remade the Asiatic empire, but on a private level. The Asiatic state haunts the Greeks and the Romans (Lacarrière pp. 48–49).” Cf. *L’Anti-Œdipe* pp. 229–235 [*Anti-Oedipus* pp. 194–200].
2. J. Lacarrière, *Les Hommes ivres de Dieu* (Paris: Arthaud, 1961). Cf. *L’Anti-Œdipe* p. 263, n. 72 [*Anti-oedipus* p. 222n].
3. Schnoudi was the spiritual master of a community of monks in Egypt in the 4th and 5th centuries. He died in 452 at the ripe old age of 118. Lacarrière describes this as the “Schnoudi era.”

4. *Der Ring des Nibelung*, opera by Richard Wagner composed in four parts between 1848 and 1874.—Trans.
5. Deleuze notes: “difference between the two bureaucracies.”
6. Waldeck Rochet, the secretary general of the French Communist Party, attacked the May '68 leftists in his presentation of the Central Committee Manifesto at Champigny-sur-Marne, December 5–6, 1968.
7. The Mandé empire was founded in the 11th century. It extended from the Atlantic ocean to present-day Nigeria.
8. *La Caduta degli dei* [*The Damned*] (1969), dir. Luchino Visconti. A dark film about the moral collapse of a wealthy German industrialist family during the Third Reich.—Trans.
9. The Tupamaros national liberation movement was an Uruguayan political and military organization active between 1966 and 1972. The Weathermen was a radical leftist movement in the United States in the 1970s, that mobilized against the Vietnam war and racism. It ultimately merged with the Black Panther movement. The name Weathermen was from a song by Bob Dylan: “No need to be a weatherman to know which way the wind blows.”—Trans.
10. Cf. *L'Anti-Cedipe*, p. 91 [*Anti-Oedipus*, p. 77].
11. Group founded in 1971 by M. Foucault, J.-M. Domenach and P. Vidal-Nacquet, among others.
12. Raymond Marcellin, French Minister of the Interior.
13. Underlined three times by Deleuze.
14. Dr. Bertil Kullenberg, Swedish biologist, who in the 1960s studied the importance of mimesis among insects to the reproduction of orchids.
15. Nigerian ethnic group. Cf. *L'Anti-Cedipe*, p. 223 [*Anti-oedipus*, pp. 188–189].
16. Jarl Theodor Jaspers (1883–1969), German philosopher and psychiatrist.—Trans.
17. An extraordinarily elaborate mansion built in the 1920s by Ferdinand Cheval, a mailman who decided to build an ideal home, and collected pieces of rocks and other materials during his daily rounds, producing, over 33 years, a disorderly, fantastical structure whose facades are filled with exotic scenes from postcards, travels, and his imagination. This structure, which measures 12 by 26 by 14 meters, struck the fancy of Breton, Gaudí, and others, serving as a sort of architectural counterpart to the French Surrealist movement.—Trans.
18. This last section is titled “Ambiguity of the despot” by Deleuze.
19. Underlined by Deleuze.
20. Deleuze notes: “the unconscious = pure desire... (no law).”
21. Saint John Damascen (776–880).
22. Described sometimes as a secular version of the Second Coming of Christ.—Trans.

IV. PRAGMATIC LINGUISTICS

1. Guattari refers primarily to two texts by Hjelmslev, *Prologomènes à une théorie du langage* (1943) [*Prolegomena to a Theory of Language* (1963)] and *Stratification du langage* [*The Stratification of Language*] (1954). Cf. *L'Anti-Oedipe* pp. 287–289 [*Anti-Oedipus*, pp. 242–243].
2. David Hilbert (1862–1943) developed a meta-mathematics in which the idea was to consider the system of mathematical symbols as a system of figures of expression without taking into account their content, describing rules of transformation as one might describe the rules of a game, independently of possible interpretations. In Hjelmslev, *Prologomènes à une théorie du langage* (Paris: Éditions de Minuit, 1943): 139.
3. Hjelmslev gives, as an example of a continuum of expression, Jespersens’ antalphabetical figures, where a spatial representation in a few dimensions is related to a phonetico-physiological domain. In terms of the continuum of content, Hjelmslev gives the example of the denomination of colors that varies from language to language.
4. For Hjelmslev, signification—content—is referred to as a “plereme” whereas expression is referred to as a “kereme.”
5. Cf. *L'Anti-Cedipe*, p. 288, n. 95 [*Anti-Oedipus*, p. 243n]: “Nicolas Ruwet, for example, takes Hjelmslev to task for having elaborated a theory whose applications are on the order of *Jabberwocky* or *Finnegan's Wake*: *Introduction à la grammaire générative* [Introduction to Generative Grammar] (Paris: Plon, 1967), p. 54 [...]”
6. Cf. Guattari’s *Révolution moléculaire*, *op. cit.*, pp. 329–331.
7. S. Amin, *L'accumulation à l'échelle mondiale* (Paris: Anthropos, 1970) [*Accumulation on a World Scale* (1974)].
8. Paragraph underlined by Deleuze.
9. Paragraph underlined by Deleuze.
10. Paragraph underlined by Deleuze.
11. Sentence underlined by Deleuze.
12. The Siberian chemist Dmitri Mendeleev (1834–1907) arranged the sixty-three known chemical elements into a periodic table based on atomic mass, which he published in *Principles of Chemistry* (1869).—Trans.
13. Guattari’s concept of “code extension” is based on Gottlob Frege (1848–1925)’s concept of extension. Cf. Frege’s *Foundations of Arithmetic* (1893, 1903). Frege is often heralded as the father of modern logic and analytic philosophy. He was arguably the first to take a fully axiomatic approach to logic.
14. Nikolay Trubetzkoy (1890–1936), Russian linguist and a specialist of the Indo-European languages.
15. Value-added tax.—Trans.
16. Employment subsidy.—Trans.
17. Municipal library that is a resource for tax information.—Trans.
18. In French, “*décantation*” also means “elucidation.”—Trans.

19. In English in the original.—Trans.
20. Reference not identified.—Trans.
21. Gabriel Fauré (1845–1924), French composer whose music was heralded for its lyricism and nostalgia.—Trans.
22. The title is by Deleuze.
23. Underlined by Deleuze. Molly Pitcher is a legendary figure of the American Revolution, associated with the Battle of Monmouth (1778). Her husband is said to have been killed or wounded while serving in the artillery at Monmouth. She is said to have taken his place, to the great admiration of the other soldiers.—Trans.
24. Deleuze refers this whole paragraph to Hjelmslev.
25. Bambara is the language spoken by about six million people in Mali. The Bambara ethnic group, which is mostly located in Mali, numbers about 270,000 people.—Trans.
26. Deleuze adds “currency deterritorialization” [“*déterritorialisation monnaie*”] in the margin.
27. Guattari notes in the margin: “Phew! Provisionally this is the end of this messy parenthesis that I hope you will forgive me. I have included it here I think only as a marker awaiting its alas, quite *unlikely* censure by you!”
28. In 1829, the Russian mathematician Nicolay Ivanovitch Lobachewsky demonstrated the impossibility of proving Euclid’s fifth postulate (that given a point and a straight line, only one line can pass by the point and be parallel to the line). This marked the birth of “non-Euclidian geometry.” In 1851, the German mathematician Bernhardt Riemann developed this dimensional geometry from a purely theoretical point of view, showing that non-Euclidian geometry can represent curved surfaces.
29. These are the nearly fully formed premises of what is to be developed by Deleuze and Guattari in *A Thousand Plateaus*. Cf. especially the November 20, 1923 plateaus in the chapter on “Postulates of Linguistics,” pp. 86–88 (*Mille Plateaux*, pp. 111–112).

V. PLANES OF CONSISTENCY

1. 1. Otto Rank (1884–1939), one of Freud’s favored students and later one of his harshest critics.—Trans.
2. “A Descent into the Maelstrom” (1841), short story by Edgar Allan Poe, constructed as a story within a story told on a mountain top about a boating accident in which the narrator is sucked into a whirlpool.—Trans.
3. Jacques Schotte, phenomenologist and close friend of Lacan.—Trans.
4. “Corpse” and “body” in English in the original.—Trans.
5. Deleuze writes “The Journey” [“*le voyage*”] in the margin.
6. Published in *Nouvelle Revue Française* no. 563, October 2002, pp. 320–351.
7. In English in the original.—Trans.
8. Film directed by Luis Buñuel (1950) about juvenile delinquents in the slums of Mexico City.—Trans.

9. Lucien Sebag, born in 1934, structuralist ethnologist, and author notably of *Marxisme et structuralisme* [*Marxism and Structuralism*] (Paris: Payot, 1964). He committed suicide in 1965.
10. Le Brusac-sur-Mer: town in the South of France, in the Toulon bay. The Deleuze and Guattari families rented a villa there in the summer 1971, which allowed Gilles and Félix to finish writing *Anti-Oedipus*.
11. “Lost Paradise” in English in the original.—Trans.
12. Guattari had two brothers: Jean, the oldest, and Paul, who was younger.
13. Fernand Oury (1920?–1998), brother of Jean Oury, with whom Guattari co-founded the La Borde clinic. Fernand conducted research on institutional pedagogy.
14. Jean Oury, Lacanian psychoanalyst, and a principle player in the field of institutional psychiatry, a method he developed starting in 1953, with Félix Guattari, at the La Borde clinic in Cour-Cheverny.
15. Aida Velazquez, author with Fernand Oury of a number of works on institutional pedagogy.
16. Arlette Donnati, psychiatrist. Guattari’s second wife.
17. In English in the original.—Trans.
18. An anti-depressant sociabilizer invented in France in 1961. It is also known as Liquid Ecstasy.—Trans.
19. Short for Emmanuelle, Guattari’s oldest daughter.
20. Gilles Deleuze, *Différence et répétition* (Paris: PUF, 1968) [*Difference and Repetition*, trans. Paul Patton (New York, NY: Columbia University Press, 1994): 34].
21. One of Guattari’s patients.
22. Bruno, Emmanuelle and Stephen.
23. One of Guattari’s patients.
24. *L’Invention du monde chez les Indiens Pueblos* (Paris: Maspero, 1971).
25. Gérard Sebag, Lucien’s brother.
26. One of Guattari’s patients.
27. In English in the original.—Trans.
28. Gisela Pankow (1914–1988), Lacanian psychiatrist and psychoanalyst, and the author of a few works on the psychotherapy of psychoses.
29. In English in the original.—Trans.
30. Guattari’s oldest son.
31. Claude Bourdet (1909–1996), journalist and prominent member of the French Resistance movement during the Second World War.—Trans.
32. Roger Foirier (1910–1989), Trotskyist militant.—Trans.
33. Published in *Nouvelle Revue Française*, no. 564, January 2003, pp. 335–359.

34. Voie Communiste [Communist Way], oppositional communist movement, and the title of a journal published between 1955 and 1965.
35. Group founded in 1965 by Guattari and other militants; its journal was titled *Recherches*.
36. In English in the original.—Trans.
37. Union of the Socialist Left, merged in 1960 with the P. S. A. [Autonomous Socialist Party], creating the P. S. U. [Unified Socialist Party].
38. September 6, 1960, 121 writers, academics and artists published a “Declaration on the right to insubordination in the Algerian war” in *Vérité-Liberté* no. 4. This text, known as the “Manifeste des 121,” became quickly notorious, leading a number of its signatories to experience severe set-backs in their careers.
39. Nicole Perdraux, Guattari’s first wife and mother of his three children.
40. Group founded in 1971 by, among others, the philosopher and novelist Guy Hocquenghem.
41. Political movement that emerged out of the May 68 movement, and the title of its bulletin.
42. Jean-Claude Polack, *La Médecine du capital* (Paris: Maspero, 1971).
43. Psychiatrist at the La Borde clinic.
44. In English in the original.—Trans.
45. Gilles Deleuz and Félix Guattari, *Capitalisme et schizophrénie. 1. L’Anti-Œdipe* (Paris: Éditions de Minuit, 1972) and Félix Guattari, *Psychanalyse et transversalité* (Paris: Maspero, 1972).
46. Owner of the castle Guattari rented in Dhuizon (chateau de Vaujoin) in the Loir-et-Cher region.
47. Ginette Michaud, psychiatrist and psychoanalyst.
48. *Charlie Hebdo* is a French polemical and satirical weekly that emerged in 1970 out of the journal *Hara Kiri* and its weekly version *Hara Kiri hebdo*. It took the name *Charlie Hebdo* after the Peanuts character.—Trans.
49. Pierre Overney (“Pierrot”) was assassinated February 25, 1972 during a protest at the Renault-Billancourt factories and buried March 4 of the same year. Georges Séguy was then boss of the C.G.T. [Confédération Générale du Travail], while Georges Marchais was the first secretary of the French Communist Party.
50. C. Backès-Clément gave an interview in *L’Arc*, no. 49 on Deleuze, pp. 47–55. It was republished in *Pourparlers* (Paris: Éditions de Minuit, 1990) as “Entretien sur *L’Anti-Œdipe*.”
51. Jacques Besse, author of *La Grande Pâques* (Paris: Belfond, 1969), cited twice in *Anti-Oedipus*.
52. Chocolate factory founded in 1934 by Louis Guattari, Félix’s grand-father.
53. M. Serres, *La Thanatocratie, Critique*, no. 298, March 1972, pp. 199–227.
54. S. Freud, “Delusions and Dreams in Jensen’s ‘Gradiva’” (1907).
55. When he was about six years old (at the opening of the family chocolate factory) Félix Guattari’s mother entrusted him to his maternal grand-mother; she lived in Saint-Pierre-du-Vauvray, in Normandy.
56. These were Goethe’s last words.
57. “J’accuse. Après la bataille de Renault,” in *La Cause du peuple* (February–March 1972). The allusion is to the French novelist Émile Zola’s 1898 article, “J’accuse,” published as an open letter to the French president in 1898 as a response to the faulty conviction of the Jewish artillery officer Alfred Dreyfus. This was known as the “Dreyfus Affair.”—Trans.
58. Bernard Lévy, alias Pierre Victor (1945–2003), a graduate of the prestigious École Normale Supérieure, was a leader of the U. J. C. [Young Communist Union], and an influential member of the proletarian Left. He was an editor of the radical paper *La Cause du peuple* and a co-founder, with J.-P. Sartre, of the leftist daily *Libération* in 1972.
59. Jean-Pierre Faye, a friend of Guattari’s and editor of the journal *Change*.
60. Guy Hocquenghem. Author of the article “Trois milliards de pervers” [“Three Billion Pervers”] in *Recherches*, no. 12.
61. Alain Geismar, a physicist and Secretary General of the National Trade Union of Higher Education; one of the principle leaders of the May 68 movement.—Trans.
62. Alain Krivine, a prominent Trotskyist militant and one of the principle leader of the May 68 movement.—Trans.
63. Kafka’s first, and unfinished, novel, written mostly in 1912.
64. André Leroi-Gourhan (1911–1986), French ethnologist and prehistorian known for his ground-breaking work on Palaeolithic art. *Milieu et Techniques* (1945) treats the question of contact between civilizations.—Trans.
65. Published in a modified form in *La Révolution moléculaire* (1977), pp. 314–328.
66. The allusion is to Deleuze who, in *Logic of Sense*, uses a table of contents that refers readers to page numbers in the text, while omitting any use of chapter headings in the body of the text itself.
67. Bertrand Russell (1872–1970)’s paradox, which is the most famous of all logic and set theory paradoxes, arises when one considers the set of all sets that are not members of themselves. This kind of set seems to be a member of itself if and only if it is not a member of itself—hence the paradox. Russell discovered this while working on his *Principles of Mathematics* (1903). It has given rise to much work in logic, set theory, and the philosophy and foundations of mathematics.
68. J.-M. Lévy-Leblond, “Physique,” in *Encyclopædia Universalis*, pp. 270–274.
69. *Ibid* 271.
70. H. Poincaré, *La Valeur de la science* (Paris: 1910, re-ed. Flammarion, 1990).
71. For a description of this theorem, cf. E. Nagel, J. R. Newman, K. Gödel, J.-Y. Girard, *Le Théorème de Gödel* (Paris: Le Seuil, 1989).

72. On Noumenon, cf. *L'Anti-Œdipe*, p. 404 [*Anti-Oedipus*, p. 338].
73. Guattari crosses out “folds back over.”
74. This is the original title of Freud’s *Interpretation of Dreams* (1900).
75. Novel by Hervé Bazin (1948).—Trans.
76. The E. F. P. was founded by Lacan on June 21, 1964 and dissolved by his son-in-law J.-A. Miller on January 5, 1980, with Lacan’s “consent” in spite of his poor health.
77. Guattari crosses out “start up.”
78. Guattari crosses out “fixtures.”
79. Guattari crosses out “this textual work.”
80. Guattari crosses out “as continuity.”
81. Guattari crosses out “doesn’t give a shit. Or maybe not, but he doesn’t see.”
82. Guattari crosses out “I have experienced it.”
83. Guattari crosses out “But I think it would bother Gilles.”
84. Editor of *Anti-Oedipus* at the Éditions de Minuit.
85. Reference to the *Quinzaine littéraire*, a bi-weekly literary magazine founded by Maurice Nadau in 1966.—Trans.
86. Guattari crosses out “anti-paranoiac machine.”
87. Guattari crosses out “elsewhere.”
88. Guattari crosses out “publishing.”
89. *Psychanalyse et transversalité*, collection of articles by Guattari published in 1972, at the same time as *L'Anti-Œdipe*.
90. Guattari crosses out “has to go.”
91. Guattari crosses out “what happens?”
92. Guattari crosses out “understood” [“*capte*”].
93. Guattari crosses out “a whole style, a whole relational field.”
94. Cf. Guattari, “Soixante-cinq rêves de Kafka” [“Sixty-five of Kafka’s Dreams”] and “Kafka le rebelle” [“Rebel Kafka”] in *Magazine littéraire*, no. 415, December 2002, pp. 57–62.
95. Guattari crosses out “really.”
96. Guattari crosses out “4.3.2.1.0. / seal off the machines / wake up without being able to.” Cf. *L'Anti-Œdipe*, op. cit., p. 430 [*Anti-Oedipus*, p. 359]: “4, 3, 2, 1, 0—Oedipus is a race for death.”

VI. CORRECTIONS MADE TO *ANTI-OEDIPUS*

1. The explicit allusion to Wedekind, Berg and de Pasbst’s *Lulu* is in *Kafka*, op. cit., p. 45 [24].
2. In French, “*fièle*” means “venomous.”—Trans.
3. Eugene Minkowski (1885–1972), French psychiatrist who believed that the phenomenological essence of schizophrenia (what he called the “*trouble générateur*,” or a generative or generating disorder) amounts to a loss of “vital contact with reality” and is manifest as autism.—Trans.
4. In the early 1900s, the German psychiatrist Emil Kraepelin was the first formally to describe bipolar disorder, also known as “manic depression.”—Trans.

GLOSSARY OF SCHIZO-ANALYSIS

1. This glossary was written by Félix Guattari at the request of the English editors of *La Révolution moléculaire: Molecular Revolution—Psychiatry and Politics*, (trans. Rosemary Sheed and introduced by David Cooper, Penguin Books, 1984). Published in *Félix Guattari, Les années d’hiver 1980–1985*, (Paris: Bernard Barrauet, 1986): 287–295.