

A LIFE OF PURE IMMANENCE

DELEUZE'S "CRITIQUE ET CLINIQUE" PROJECT

Daniel W. Smith

The critical (in the literary sense) and the clinical (in the medical sense) may be destined to enter into a new relationship of mutual learning.¹

Although *Essays Critical and Clinical* is the only book written by Gilles Deleuze that is devoted primarily to literature, literary references are present everywhere in his work, running parallel, almost, to the philosophical references. These include the books on Proust, Masoch, and Kafka; the long essays on Bene and Beckett and Bene; the chapter in *Dialogues* "On the Superiority of Anglo-American Literature"; and the profuse literary references in *The Logic of Sense* and *Capitalism and Schizophrenia*.

What role do these literary analyses play in Deleuze's philosophical oeuvre? In *What is Philosophy*, Deleuze and Guattari define philosophy as an activity that consists in the creation of concepts. But philosophy, they add, necessarily enters into variable relations with other domains such as science, medicine, and art. For art is an equally creative enterprise of thought, but one whose object is to create sensible aggregates rather than concepts. Great artists and authors are also great thinkers, but they think in terms of percepts and affects rather than concepts: painters think in terms of lines and colors, musicians think in sounds, film-makers think in images, writers think in words, and so on. Neither activity has any privilege over the other: creating a concept is neither more difficult nor more abstract than creating new visual, sonorous, or verbal combinations; and conversely, it is no easier to read an image, painting, or novel than it is to comprehend a concept. Philosophy, Deleuze insists, cannot be undertaken independently of science and art; it always enters into relations of mutual resonance and exchange with these other domains, though for reasons that are always internal to philosophy itself.²

Deleuze therefore writes on the arts not as a critic but as a philosopher, and his books and es-

says on the various arts, and on various artists and authors, must be read, as he himself says, as works of "philosophy, nothing but philosophy, in the traditional sense of the word."³ The cinema, for instance, produces images that move, and that move in time, and it is these two aspects of film that Deleuze set out to analyze in *The Movement-Image* and *The Time-Image*: "What exactly does the cinema show us about space and time that the other arts don't show?"⁴ Deleuze describes his two-volume study of the cinema as "a book of logic, a logic of the cinema" that sets out "to isolate certain cinematographic concepts," concepts that are specific to the cinema, but that can only be formed philosophically.⁵ *Francis Bacon: The Logic of Sensation* likewise creates a series of philosophical concepts, each of which relates to a particular aspect of Bacon's paintings, but which also finds a place in "a general logic of sensation."⁶ *Essays Critical and Clinical* must therefore be evaluated in the same manner, that is, in terms of the concepts Deleuze extracts from the literary works he examines. But if the *Cinema* volumes deal primarily with space and time, and *Francis Bacon* with the nature of sensation, Deleuze's writings on literature, it seems to me, are primarily linked with the problematic of *Life*. "You have seen what is essential for me," Deleuze wrote to one of his commentators, "this 'vitalism' or a conception of life as a non-organic power."⁷

For Deleuze, *Life* is an impersonal power that goes beyond one's personal life or lived experience, and writing itself, he says, is "a passage of *Life* that traverses both the livable and the lived."⁸ In one of the last essays he published before his suicide in November 1995, entitled "Immanence: A Life . . .", Deleuze wrote of a scene from Charles Dickens' *Our Mutual Friend*. A rogue despised by everyone is brought in on the verge of death, and the people tending to him suddenly manifest a kind of respect and love for the least sign of life in the dying Dickens writes: "No one has the least regard for the man; with them all, he has been an object of avoidance, suspicion, and aversion; but the

Pure Immanence Essays On A Life

Abhisek Ghosal



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Pure Immanence Gilles Deleuze, 2001-07 Essays by Gilles Deleuze on the search for a new empiricism *Anonymous Life* Jacques Khalip, 2008-10-16 Romanticism is often synonymous with models of identity and action that privilege individual empowerment and emotional autonomy In the last two decades these models have been the focus of critiques of Romanticism's purported self absorption and alienation from politics While such critiques have proven useful they often draw attention to the conceptual or material tensions of romantic subjectivity while accepting a conspicuous autonomous subject as a given thus failing to appreciate the possibility that Romanticism sustains an alternative model of being one anonymous and dispossessed one whose authority is irreducible to that of an easily recognizable psychologized persona In *Anonymous Life* Khalip goes against the grain of these dominant critical stances by examining anonymity as a model of being that is provocative for writers of the era because it resists the Enlightenment emphasis on transparency and self disclosure He explores how romantic subjectivity even as it negotiates with others in the social sphere frequently rejects the demands of self assertion and fails to prove its authenticity and coherence *Immanent Materialisms* Charlie Blake, Patrice Haynes, 2018-10-08 Must a philosophy of life be materialist and if so must it also be a philosophy of immanence In the last twenty years or so there has been a growing trend in continental thought and philosophy and critical theory that has seen a return to the category of immanence Through consideration of the work of thinkers such as Giorgio Agamben Catherine Malabou Francois Laruelle Gilles Deleuze and others this collection aims to examine the interplay between the concepts of immanence materialism and life particularly as this interplay can highlight new directions for political inquiry Furthermore critical reflection on this constellation of concepts could also be instructive for continental philosophy of religion in which ideas about the divine embodiment sexual difference desire creation and incarnation are refigured in provocative new ways The way of immanence however is not without its dangers Indeed it may be that with its affirmation something of importance is lost to material life Could it be that the integrity of material things requires a transcendent origin Precisely what are the metaphysical political and theological consequences of pursuing a philosophy of immanence in relation to a philosophy of life This book was originally published as a special issue of *Angelaki Journal of the Theoretical Humanities* *Cartographies of Postcolonial Vegetal Politics* Abhisek Ghosal, 2024-10-10 *Cartographies of Postcolonial Vegetal Politics* takes a deep dive into the stratified and rigidly segmented territorialities of Plant Humanities or Critical Plant Studies It strikes up an epistemic departure from the arboreal structures of plant thinking and subsequently lays out plant becoming in terms of ontophytological thinking revised in alignment with rhizomatics so as to critically design the discursive edifices of postcolonial vegetal politics the differential grammatology of which stands wedded to the production of the new and thus is understood to be able to position vegetality as event in dis order Abhisek Ghosal emphasizes the profound importance of Deleuzo Guattarian grammatologies in pulling up plant becoming from being subjected to a set of rigidly structured models

of vegetality It is by working out aleatory eventualities of postcolonial haecceities that the rigid structures of vegetality constituting the intellectual terrain of Critical Plant Studies are tenably discarded to foreground n 1 becomings of vegetality the multiplicities of which can well be sensed by means of reckoning vegetality as deterritorial vector that can facilitate scholars to map the eventual unfolding of postcolonial vegetal politics afresh **Psychopolitics** Byung-Chul Han,2025-06-24 Exploring how neoliberalism has discovered the productive force of the psyche Byung Chul Han a star of German philosophy continues his passionate critique of neoliberalism trenchantly describing a regime of technological domination that in contrast to Foucault s biopower has discovered the productive force of the psyche In the course of discussing all the facets of neoliberal psychopolitics fueling our contemporary crisis of freedom Han elaborates an analytical framework that provides an original theory of Big Data and a lucid phenomenology of emotion But this provocative essay proposes counter models too presenting a wealth of ideas and surprising alternatives at every turn **Virtual Diaspora, Postcolonial Literature and Feminism** Ashmita Khasnabish,2022-12-16 This book analyses the resolution of the psychic problem of diasporic existence from a postcolonial feminist perspective by inscribing and defining the meaning of virtual diaspora through the lens of the East India and the West It explores the situation that arises when one leaves one s country and becomes an emigrant immigrant which often causes pain both in the departure from one s motherland and in the adaptation to a new environment The book employs the theory of Deleuze and Guattari and explores the interstices of real and virtual diaspora and the aftermath of diaspora as a mental journey Adding a new interpretation of transcendence taken from the Indian perspective the book examines the Deleuze s theory of immanence and transcendence and the two major concepts of becoming and real virtual The book also examines the works of Helene Cixous J M Coetzee Jhumpa Lahiri Kunal Basu and Tagore in light of the concept of virtual diaspora and from a postcolonial feminist angle It does so by raising the following questions When one has emigrated to a different country can one conceive of that existence as real or virtual or both Do emigrants or diasporic individuals live a life of both real and virtual diaspora This comes from the idea that both real and virtual diaspora under different paradigms may be related to the power struggle and master slave dialectic that affects all of humanity A valuable addition to the study of postcolonial literature the book will also be of interest to researchers in the fields of diaspora studies postcolonial feminist theory postcolonial literature feminist philosophy interdisciplinary studies and Asian Studies in particular South Asian Studies **Dante in Conversation with Contemporary Theorists** Blaise Cirelli,2024-12-09 Dante s Divine Comedy appears on the reading list of almost every university s Humanities Studies department But often it is thought of as a relic from the past What if instead of considering the Divine Comedy as a historical artifact one engaged the text as a work pertinent to the moment Can we learn anything about our present situation by reading the Divine Comedy Blaise Cirelli brings the Divine Comedy to life by challenging readers to consider how contemporary theorists might question Dante about his work Where would Dante and the theorists agree and where might they disagree And which side might the

reader of this text choose This book will both enrich our understanding of Dante s Divine Comedy and challenge us to think afresh about our own beliefs

Mystical Theology and Continental Philosophy David Lewin, Simon D. Podmore, Duane Williams, 2017-05-18 Exploration of the interface between mystical theology and continental philosophy is a defining feature of the current intellectual and even devotional climate But to what extent and in what depth are these disciplines actually speaking to one another or even speaking about the same phenomena This book draws together original contributions by leading and emerging international scholars delineating emerging debates in this growing and dynamic field of research and spanning mystical and philosophical traditions from the ancient to the medieval modern and contemporary At the heart of which lies Meister Eckhart perhaps the single most influential Christian mystic for modern times The book is organised around significant historical and contemporary figures who speak across the intersections of philosophy and theology offering new insights into key interlocutors such as Pseudo Dionysius Augustine Isaac Luria Eckhart Hegel Heidegger Marion Kierkegaard Deleuze Laruelle and i ek Designed both to contribute to current trends in mystical theology and philosophy and elicit dialogue and debate from further afield this book speaks within an emerging space exploring the retrieval of the mystical within a post secular context

Biopower Vernon W. Cisney, Nicolae Morar, 2015-12-28 Michel Foucault s notion of biopower has been a highly fertile concept in recent theory influencing thinkers worldwide across a variety of disciplines and concerns In The History of Sexuality An Introduction Foucault famously employed the term to describe a power bent on generating forces making them grow and ordering them rather than one dedicated to impeding them making them submit or destroying them With this volume Vernon W Cisney and Nicolae Morar bring together leading contemporary scholars to explore the many theoretical possibilities that the concept of biopower has enabled while at the same time pinpointing their most important shared resonances Situating biopower as a radical alternative to traditional conceptions of power what Foucault called sovereign power the contributors examine a host of matters centered on life the body and the subject as a living citizen Altogether they pay testament to the lasting relevance of biopower in some of our most important contemporary debates on issues ranging from health care rights to immigration laws HIV prevention discourse genomics medicine and many other topics

Choreographies of the Living Carrie Rohman, 2018 *Choreographies of the Living* explores the implications of shifting from viewing art as an exclusively human undertaking to recognizing it as an activity that all living creatures enact Carrie Rohman reveals the aesthetic impulse itself to be profoundly trans species and in doing so she revises our received wisdom about the value and functions of artistic capacities Countering the long history of aesthetic theory in the West beginning with Plato and Aristotle and moving up through the recent claims of neuroaesthetics Rohman challenges the likening of aesthetic experience to an exclusively human form of judgment Turning toward the animal in new frameworks for understanding aesthetic impulses Rohman emphasizes a deep coincidence of humans and animals elaborations of fundamental life forces Examining a range of literary visual dance and performance works and processes by modernist and

contemporary figures such as Isadora Duncan D H Lawrence Virginia Woolf and Merce Cunningham Rohman reconceives the aesthetic itself not as a distinction separating humans from other animals but rather as a framework connecting embodied beings Her view challenges our species to acknowledge the shared status of art making one of our most hallowed and formerly exceptional activities

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