

**Gilles Deleuze – The Deleuze Seminars (deleuze.cla.purdue.edu), summaries: Charles J. Stivale**

**Summary Descriptions, On *Anti-Oedipus* and Other Reflections, May-June 1980**

At the request of students in the seminar, Deleuze agrees to close the year, as well as his years at Vincennes, with reflections not only on *Anti-Oedipus* (as *A Thousand Plateaus* is about to appear in print), but also on more general topics in his writings. While Deleuze's remarks in the first session are generated from specific questions and comments from participants, the second session consists almost solely of Deleuze speaking, continuing where he left off the previous week and presenting material developed over a decade earlier, in *Logic of Sense*. Moreover, the final session held on the Vincennes campus was filmed (as during the 1975-76 seminars) by Marielle Burkhalter, and the transcript is based both on the filmed and taped records.

Please note that the session recording available on YouTube contains fifteen minutes at the end heretofore not transcribed and untranslated which is presented for the first time on the Deleuze Seminars site.

**Session 1, May 27, 1980**

In this penultimate session, Deleuze opens the discussion to questions, in response to which he addresses: the thorny question of his (and Guattari's) relationship to and understanding of schizophrenia and schizophrenics; his and Guattari's understanding that the unconscious works not under the law of structures, but in an unstructured process of emission of random flows, with the schizophrenic's experience not based on structure or family problems, but on the immediate investment of a historical social field; an outline of types of lines which constitute the focus of schizoanalysis as the determination of the lines that make up an individual or a group, concerning the entire unconscious, a veritable cartography; the distinction between schizophrenia as process, as aggregated of lines of flight, and the schizophrenic as a clinical entity, unable to be held on the lines of flight; philosophy as the creation of concepts, pointing to the constellation – concept, affect, and percept – that constitute this study; the question from the previous session, what it means to be Leibnizian or Spinozist in 1980; Spinoza's conception of death, which Deleuze describes as there being no natural death for Spinoza, death coming only from the outside, not from within; Spinoza's interpretation of sin, linked to Spinoza's definition of reasons as "the art of organizing good encounters", thereby increasing one's power of action (*puissance*). Deleuze closes with a sequence of advice regarding the search for good encounters, finding lines of flight, knowing who one's allies are, and certainly not in death which has no philosopher or philosophy.

**Session 2, June 3, 1980**

In many ways, this final session at Vincennes is a model session in which Deleuze constructs a philosophical problem and its justifications. First, he reviews the importance of lines of flight, suggesting life consists in living on lines of flight with their inherent dangers from possible lines

of destruction, and referring to Blanchot's *The Work of Fire*, he insists on the immeasurable distance between "he" and "I", whereby one is deprived of the power of "I", on the basis of which the whole of language can be organized, perhaps as a matter of style. Contrasting Émile Benveniste's work on how the third-person pronoun, Deleuze reaches the core of his problem in construction: whereas in Blanchot, language submits to a surface tension that pulls language toward its periphery, toward the "he" that no longer designates any person, in Benveniste, a concentration or interior centering occurs that drags the whole of language towards the personal pronouns. Blanchot implicitly rejects such "personology" in favor of a movement that surpassed the "I" and "you" towards a third-person "he"/"it" that is even more profound and pertains to no person, notably the derivation of people individuated as events evident in writers as diverse as Kafka, the Brontë sisters, D.H. Lawrence, Virginia Woolf, Schopenhauer and Nietzsche. From this, Deleuze shifts to the question of morality, contrasting Benveniste's moralism of the person to a morality of the tribe, reading Joë Bousquet's phrase, "My wounded existed before; I was born to embody it", meaning that an event can only exist insofar as it is *effectuated* or realized in people or things, yet always with something in the event that surpasses its effectuation. This sense of the event brings Deleuze to Bousquet's phrase, "The problem is to become worthy of what happens to us", to accept the event, not in resignation, but as something incorporeal, no longer *my* wound, but the *it*-wound. Then, Deleuze entertains several students' questions, one on death and suicide, another on the sense of "being worthy", another on his use of the term "morality". In response to the latter, Deleuze refers to Spinoza's use of the term "ethics", linking it as well to "ethology", and concluding the construction of the philosophical problem by returning to Blanchot's use of personal pronouns, particularly his use of the "he/it" (*il*), linking this to the "it" of the event. Finally, in departing from Vincennes, Deleuze mentions that while he does not know what he will be teaching, his dream would be to organize a course on "What is philosophy?", but that anything he teaches will depend on those who attend his courses.