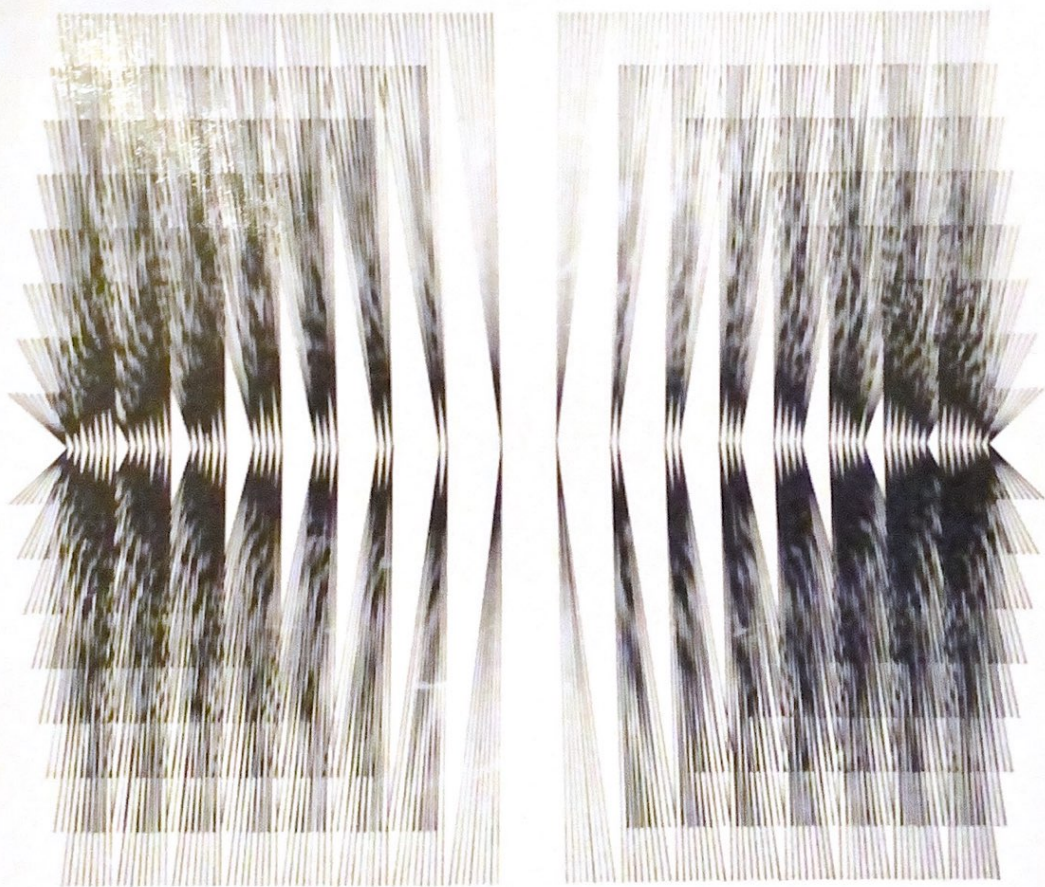


Two Regimes of Madness

Gilles Deleuze

Texts and Interviews 1975–1995



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Two Regimes of Madness

SEMIOTEXT(E) FOREIGN AGENTS SERIES

The publication of this book was supported by the French Ministry of Foreign Affairs through the Cultural Services of the French Embassy, New York.

“Ouvrage publié avec le concours du Ministère français chargé de la Culture—
Centre nationale du livre.”

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© 2001 by Les Éditions de Minuit, 7, rue Bernard-Palassy, 75006 Paris

Published by Semiotext(e)

501 Philosophy Hall, Columbia University, New York, NY 10027

2571 W. Fifth Street, Los Angeles, CA 90057

www.semiotexte.com

Special thanks to Giancarlo Ambrosino, Jon Brilliant, Justin Cavin,
Ben Hodges.

Cover Art by Channa Horwitz

“Noisy Reversed” Ink on graph paper, 24” x 24”, 1985.

Back Cover Photography: Sacha Goldman

Design by Hedi El Kholi

ISBN-13: 978-1-58435-062-0

Distributed by The MIT Press, Cambridge, Mass. and London, England

Printed in the United States of America

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Edited by David Lapoujade

Translated by Ames Hodges and Mike Taormina

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Zones of Immanence

Platonic
neo-Platonic
Medieval

"great
chain of
being"
(transcendence)

Zones of
Immanence

Being is
univocal, equal

two
movements
in immanence

complication
explication

A whole Platonic, neo-Platonic, and Medieval tradition is behind the idea of the universe as a "great chain of being," as we have often been told. It is a universe suspended from the One as transcendent principle, unfolding in a series of emanations and hierarchical conversions. Entities have more or less being, more or less reality, according to their distance from, or proximity to the transcendent principle. At the same time, however, a whole other inspiration traverses this cosmos. Zones of immanence seemingly proliferate at the various stages or levels, even establishing connections between levels. In these zones, Being is univocal, equal. In other words, every entity is equally being, in the sense that each actualizes its power in immediate vicinity with the first cause. The distant cause is no more: rocks, flowers, animals, and humans equally celebrate the glory of God in a kind of sovereign an-archy. The emanations and conversions of the successive levels are replaced by the coexistence of two movements in immanence—*complication* and *explication*—where God "complicates each thing" while "each thing explicates" God. The multiple is in the one which complicates it, just as the one is in the multiple which explicates it.

To be sure, theory will never finish reconciling these two aspects or these two universes, and most important, subordinating

abschattungen / surface eidektes (immanent)
abschattungen

immanence to transcendence and measuring the Being of immanence by the Unity of transcendence. Whatever the theoretical compromises, something in the proliferations of immanence tends to overtake the vertical world, to reverse it, as if the hierarchy bred a particular anarchy, and the love of God, an internal atheism proper to it. Heresy is flirted with every time. And the Renaissance will tirelessly develop and extend this immanent world, which can be reconciled with transcendence only at the cost of threatening to inundate it anew.

The
Renaissance
this
immanent
world

This seems to me the most important aspect of Maurice de Gandillac's historical research: this play of immanence and transcendence, the proliferations of the Earth into the celestial hierarchies—he was responsible for bringing these themes the attention they deserve. What a shame that his greatest book, *La Philosophie de Nicolas de Cues*,¹ is now so hard to find, not having been reprinted. In its pages we watch a group of concepts being born, both logical and ontological, that will characterize "modern" philosophy through Leibniz and the German Romantics. One such concept is the notion of *Possest*, which expresses the immanent identity of act and power. And this flirtation with immanence, this competition between immanence and transcendence, already traverses the work of Eckhart, as well as the work of the Rhine mystics, and in another way, Petrarch's work, too. Moreover, Gandillac stresses that the seeds and the mirrors of immanence are already present in the early stages of neo-Platonism. In his book on Plotinus, one of the finest on this philosopher, Gandillac shows how Being proceeds from the One and yet nonetheless complicates each entity in itself, at the same time that it is explicated in each.² Immanence of the image in the mirror, immanence of the tree in the seed—these two ideas are the basis

Gandillac

Plotinus

c.f. engrenage;
translation;
dialectic;
enfolding
and
unfolding

(space) the image in the mirror
(time) the tree in the seed

an expressionist philosophy

for an expressionist philosophy. Even in the pseudo-Denys, the rigor of the hierarchies reserves a virtual place for zones of equality, univocity, and anarchy.

modes of
life and of
activity

Philosophical concepts are also modes of life and modes of activity for the one who invents them, or knows how to tease them out, giving them consistency. The mode of life emblematic of Maurice de Gandillac is precisely this ability to recognize the world of hierarchies at the same time that he conveys a sense of the zones of immanence within these hierarchies, which destabilizes them more effectively than a frontal attack. There is a kind of Renaissance man in Gandillac. His lively sense of humor is apparent in his fabric of immanence: complicating the most diverse things and persons in the self-same tapestry, at the same time that each thing, each person, explicates the whole. Tolstoy once said that the secret of feeling joyful was to ensnare as in a spider web, however you could (there is no rule), "an old woman, a child, a woman, and a police officer." An art of living and thinking is what Gandillac has always practiced, and what he has reinvented. This is embodied in his concrete sense of friendship.³ We find it also in another one of Gandillac's activities: he is a skillful "debater." He and Geneviève de Gandillac have breathed new life into the conferences at Cerisy. In one conference after another, which Gandillac organizes like successive terraces, he has inspired the kind of debate which points out zones of immanence, like the various parts of the self-same tapestry. The explicit contributions of Gandillac are brief and to the point, but they display a remarkable wealth of content, to such an extent that they should be gathered together in a volume. This wealth of content is often due to the philological nature of his remarks, and here we touch on another aspect of Gandillac's activity: if he is steeped in philology, being a

Tolstoy's
secret of
feeling
joyful

self-same
tapestry

philology

elemental
expression

transformation of the world

engrenage
translation
commentary
naming

Germanic scholar and translator, it is because the original thought of an author must somehow include both the source text and the target text, at the same time that the target text explains, in its own way, the source text (though without any additional commentary).

Gandillac's translations, most notably his *Zarathustra*,⁴ may continue to provoke heated debate, but the very power of his versions implies a new theory and conception of translation, which to this day Gandillac has only hinted at. Philosopher, historian, professor, translator, friend—these pursuits are one and the same enterprise for Gandillac.

new
theory and
conception
of
translation

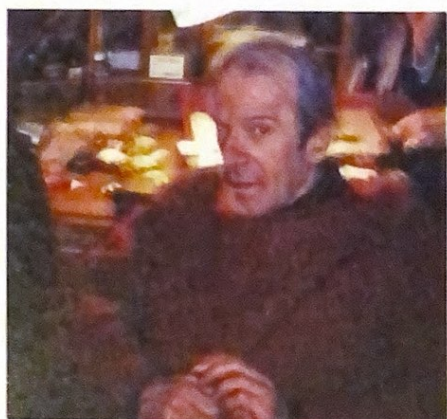
Renaissance
human/spirit
(polymathic)

"include both the source
text and the target text"

cf. Foucault's "Discourse on
Language"

cf. Benjamin's "Task of the
Translator" and "On Language
as Such and on the Language
of Man"

Two Regimes of Madness Gilles Deleuze



People tend to confuse winning freedom with conversion to capitalism. But they do not seem to consider the state of the global capitalist market a failure, with the harsh inequality that conditions it, the populations excluded from the market, etc. Revolutionary situations and attempts are born of capitalism itself and will not soon disappear, alas. Philosophy remains tied to a revolutionary becoming that is not to be confused with the history of revolutions.

The texts and interviews gathered in this volume cover the last twenty years of Gilles Deleuze's life (1975–1995), which saw the publication of his major works: *A Thousand Plateaus* (1980) *Cinema I: Image-Movement* (1983), *Cinema II: Image-Time* (1985), all leading through language, concept and art to *What is Philosophy?* (1991). They also document Deleuze's increasing involvement with politics (Toni Negri, terrorism, etc.). The texts of *Two Regimes of Madness* complete those collected in *Desert Islands* (1953–1974). Both volumes were conceived by the author himself to be his last. Together they provide a prodigious entry into the work of the most important philosopher of our time. This edition restores the full text of the original French edition.

Gilles Deleuze (1925–1995) has published twenty-five books, including four in collaboration with Félix Guattari: *Anti-Oedipus*, *Kafka: Toward a Minor Literature*, *A Thousand Plateaus*, and *What is Philosophy?*

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distributed by The MIT Press
ISBN-13: 978-1-58435-062-0

