

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

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