Deleuze, Whitehead, Bergson
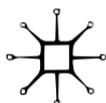
Rhizomatic Connections

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'O bitches of impossibility!' Programmatic Dysfunction in the Chaosmos of Deleuze and Whitehead

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I begin with a poem. It is by Tristan Tzara and is part of the *Dada Manifesto on Feeble and Bitter Love*:[1]

> this is the song of a dadaist
> who had dada in his heart
> he tore his motor apart
> he had dada in his heart
> the elevator lugged a king
> he was a lumpy frail machine
> he cut his right arm to the bone
> sent it to the pope in rome
> that's why later
> the elevator
> had no more dada in its heart
> eat your chocolate
> wash your brain
> dada
> dada
> gulp some rain

Is Whitehead Dada? you may ask. Is Deleuze Dada? And I will answer: Yes! In a certain sense they are, in that 'functioning' seems to be a very dubious thing; in the sense that the way we organize our thought is politically revealing (AO XIII); in the sense that to subject ourselves to any system in order to gain security or control is a way of suppressing life (N 143).[2] In this sense, the protest against any kind of imperialist occupation of the *ever-flowing multiplicity of Life* may begin with the liberation from the hysteria of seeking function, organization, system, subjection and control (N 32) – that is what dada was all about.

Dada in their hearts

In pursuing this line of thought, I attempt to transverse Deleuze and Whitehead not by comparing 'systems' (PR 3; N 32), but by brushing over some *cracks* in the broken surface of the continuum of thought (LS 155; N 143), the problematic *folds* in the web of ideas, where the *abyss* 'rises to the surface' and integrity 'decomposes' (DR 28). We may find profound resonances in their philosophies by tracing their thought *to the point of impasse*, where the *impossible* comes forth (PR 3) and the *heteron* arises (DR 64), where simple *contrasts* fail (PR 22, 348) and the 'disjoined multiplicity' (PR 21) radiates, where 'Discord' (AI 257) reveals a *resistance* against systematization and control. In short, I look at their body of ideas as *maps of problems* (DR 63) exhibiting *programmatic dysfunction* (N 146).

It is as with Tzara in the *Dada Manifesto*: When we take the 'organ-machines' (AO 9) apart, we find 'dada in their hearts' – as long as we do not sell out to any power that seeks to control the machine from inside or outside (D 129). Its 'heart' (AO 8) is its *unconquerable Life* (E XXXVII) and it reveals itself only in the *dysfunction* of the philosophical machine (E XIII). When we fall in love with the machine *itself*, however, its suggestive wholeness, its pretty surface, its magic, we might already have sold its ecstatic soul (PR 104) – to an instance that functionalizes everything in order to control its organization for its own interests (AO 13).

> he cut his right arm to the bone
> sent it to the pope in rome
> that's why later
> the elevator
> had no more dada in its heart

Accordingly, the following is only a *collage* (DR XXI), 'cutting and cross-cutting' (Ph 16) *slices* (Ph 208) that could be pasted and re-cut indefinitely (TP 250) through the knotted maps of Whitehead's and Deleuze's thought, which as *clouds* (E 170) wander 'dimly in the infinitude of things'.[3]

Be ... multiplicities!

Indeed, I think, *Life* names this Dada heart of the philosophies of both Whitehead and Deleuze (PR 7; N 143). When Whitehead's 'art of life' (FR 4; N 118) encounters the 'chaos' of Pandora (PR 72), and Deleuze's 'conception of life [appears] as non-organic power' (E XIII), their philosophies

inherently express a *dys*function that approaches Life as *unconquerable multiplicities in becoming*.[4]

> Be neither a One nor a Many, but multiplicities! [proclaims Deleuze] … Don't arouse the General in yourself! … Make maps, not photographs or drawings. Be the Pink Panther, and let your loves be like the wasp and the orchid, the cat and the baboon.
>
> (TP 25)

Because 'Life refuses to be embalmed alive' (PR 339), there cannot be any 'system' of programmatic 'system failure'. Hence, Life will appear in *dys-structures* like *plateaus*, which cannot be organized by hierarchical stratification, and which do not exhibit 'any orientation toward a culmination point or external end' (TP 22); or in conceptual multiplicities like *interstices* (PR 105), in which in any organization, if at all, Life, the *unabridged multiplicity of becoming* (PR 108), may break through.

The liberation of multiplicities, however, is dangerous (Ph 41). Life will conjure up Foucault's 'wild outside' and Deleuze's *non-philosophical* (Ph 218), the monstrosity (DR 29), in which multiplicities in becoming lurk; Whitehead's 'dim … feelings of derivation' (AI 213) from '[e]ternal anarchy amidst the noise [o]f endless … confusion' (PR 96). Here we *are* in the Dada heart of philosophy, at the '(non)-being' (DR 203), the 'non-sense' (DR 153), the *outside* that 'does not exist outside' (Ph 41), but *insists* from within (LS 34) – disturbing, dysfunctioning (AO 8; AI 259). We might be too weak when Life overwhelms us (LS 151; N 143).

Nevertheless, the search for programmatic dysfunction that liberates multiplicity does not suggest exchanging Kant's rational extinction of metaphysics for Rorty's ironic detachment; rather, it opens up a gap in between in which Bergson's *élan vital* appears (MT 29; Ph 16). Whitehead and Deleuze *affirm* metaphysics, but – in light of power-occupying unifications (PR 343) – as a de*con*structive activity of both the 'critique of abstractions' (SMW 75; N 145) and the 'creation of concepts' (Ph 9; AI 236–7), *depriving* the folds of multi*pli*cities from the monadic One (AO 13; DR 191; AI 169) and *transforming monadic* wholes into *events* of *nomadic* multiplicity (TP 380; Ph 15–16; E XXVIII; DI 252–61; AI 159).

… *intermezzo* …

A Deleuzean paradigm for *programmatic dysfunction* is the *rhizome*. It is a flat, horizontal multiplicity that can connect indefinitely at every point, and has no hierarchical centre of control. As a philosophical and political

metaphor, it is set up to oppose the model of 'the tree', which symbolizes hierarchical structures, strongly ordered stratification and linear, unilateral or top-down vertical thinking (TP 3–25).

Against the 'illusion of transcendence' (Ph 49) of higher reason, a controlling power, a determining God or a unifying subject, a rhizome shows the world to be an interrelated network of bifurcating series of events, of constantly moving multiplicities, which cannot be analysed in systems in which the 'movement of the infinite is stopped' (Ph 47) to represent truth, reason or ground. In the rhizomatic paradigm, the notion of a unified 'World' vanishes and a living assemblage of heterogeneous connections appears (Ph 42). This ever-changing web of relations (PR 7) shifts the quest for 'reality' to *the creative space in between* all constructions (PR 105; TP 380).

> Form rhizomes and not roots, never plant! ... A rhizome doesn't begin and doesn't end, but is always in the middle, between things, interbeing, *intermezzo*.
>
> (TP 25)

This is what Deleuze saw in Whitehead: becoming, the *intermezzo*, the event, a creative space of dysfunction (DR 284–5; TF 81; E 2; N 160). In a creative world, unification is always the fold of multi*pli*cation (PR 21), where 'every fold originates from a fold, *plica ex plica*' (TF 13), infinitely 'folding, unfolding, refolding' (TF 137). 'We begin with the world as if with a series of ... events: it is a *pure emission of singularities*' (TF 60; AI 144–5) – multiplication, difference (N 146, 154).[5]

Reading Whitehead with Deleuze, there is, indeed, no unification that is not a *finite* force and a *death* (PR 80), that *must* lead to, and always *is*, differenciation (PR 21, 25; DR 207) in and beyond itself (PR 26). In the web of rhizomes, there is always a *rivalry among multiplicities* (PR 244), never forming a structure we might wish to call 'reality', but always leading to a 'disorder' that de/constructs cosmos (PR 91). The only *form* of unification is *process* (SMW 179). As a consequence, there is no metaphysical or political construction that is not part of, and will not be surpassed by, evermore vast *dysfunctional difference* in becoming (PR 7; DR 64).

Warps, maps

For Whitehead, there is no 'perfected metaphysics', there is only *dysfunctional metaphysics* (MT 173; FR 37–8), which, protesting 'The Dogmatic

Fallacy' (AI 144–5; DR 131), ever diverges into a 'discordance of competing philosophical systems' (AI 144), manifesting the movement of heterogeneous multiplicities (TP 250), which make us think of philosophy as a 'society of "friends", of the community of free citizens as rivals' (Ph 9) hich *in their rivalry* continuously produce concepts (Ph 8). Against systematic closure, rival 'conceptual personae' (Ph 61) populate the maps of their thought in a 'transversal movement that sweeps one way and the other, a stream without beginning or end, which undermines its banks and picks up speed in the middle' (TP 25).[6]

Permanently writing into, and rewriting, the traditional body of philosophical texts 'from Plato to Bergson' (Ph 16; DR XXI; PR 39), Whitehead and Deleuze engage in de/constructive, creative *resistance* against a power of unification that really disposes for a manipulation of the powerful (N 151; AI 228). Their chaosmic river is filled with conceptual *nomads* in a *monadic* society, standing 'in opposition against the law or the *polis*' (TP 380) and its *logos* (TP 369–70) – as non-sense, liberated from function, organization, structure and eternal power (DR 153).

'Make maps, not photographs or drawings' (TP 25): Plato vs. Newton, Descartes vs. Foucault, Spinoza vs. Leibniz, Nietzsche vs. Hegel, Hume vs. Kant – Whitehead's and Deleuze's surprisingly similar negotiations with personae of the philosophical tradition reveal the warped maps with their meandering rivers within which they are paddling. Immanence vs. transcendence, substance vs. event, rhizome vs. tree, potentiality vs. possibility, *fundamentum* vs. *khora*, virtuality vs. pre/formation, subject vs. superject – conceptual rivalry everywhere. We hear the humming through their philosophical creatures like bees around their hives and as hives out in the open, '*heterogeneous components traversed by a point of absolute survey at infinite speed*' (Ph 21; PR 25: CatExpl XXII).

At certain points, these folds and interstices and dysfunctions appear *in the same* concepts, expressing nothing less than the *impossible*, the in*com*possible (TF 60) heterogeneous rivalry as *hecceity* (TP 261; N 141): creativity, the pro/found, the virtual, occasion, event, concept, rhizome, nomad, singularity, immanence – they all are concepts *of* rivalry, *per se* conceptual hive-monsters, operating as *chaotic nuclei of dysfunction*, manifesting *non-sense* – following *Alice in Wonderland* (LS 1, E 21–3) rather than the *Principia Mathematica*.

Food, robbery …

'Life lurks i n the interstices' (PR 105), says Whitehead, where we encounter the *dysfunctional liberation from structure* (PR 339, FR 5).

Contrary to the obvious – the tendency for 'rationalization' (PR XII; MT 174) – *Life* for Whitehead does *not* appear within the hierarchies of the organization of organisms, but at their edges (FR 4). 'Life is a bid for freedom', not captured by 'permanent characteristics', but set free by 'originality' (PR 104). It transcends Whitehead's 'organisms' (PR 18) and manifests precisely at the point where these organisms fail to connect functionally correctly: at the *interstices* of functional unifications – where they *dys*function and become *intermezzo*; where unconquerable multiplicity appears; where the Fold explodes; where the Chaos lurks (PR 72).

For Deleuze this is 'the explosive internal force that life carries within itself' (CDB 93), and for Whitehead the 'happenings wandering in "empty" space amid the interstices' (PR 339) express the 'nature of life' as beyond 'some society of occasions' with its 'defining characteristic'. Life is 'not social', devoid of form, 'entirely living' (PR 106–7). In *ecstasy*, Life disturbs or even destroys structures and overturns 'organisms' (PR 106); the 'depth of originality … spell[s] disaster' (PR 106). For Whitehead, Life is, and happens as, an *ecstatic event*:

> It toils not, neither does it spin. It receives from the past; it lives in the present. It is shaken by its intensities of … feeling, adversion or aversion … Its sole use … is its vivid originality: it is the organ of novelty.
>
> (PR 339)

This is the Life of *intensities* (DR 139; TP 479).[7] Events of Life move as *forces* of self-creativity in rivalry, in and as *dysfunctional nexûs* in which structures must be seen to be embedded, transformed and destroyed as 'living things let [them as] their food swim in them' (FR 7); their 'interplay takes the form of robbery' (PR 105). The *dysfunctional intermezzo* of intensities is *not* pre-stabilized harmony (AI 133), but, indeed, a monstrous connex in which 'destruction' and 'dissolution' take place; in which the 'structure is breaking down' (PR 106), and all structures 'which it destroys are its food' (PR 105). The incompossible, divergent multiplicities of Life only materialize in hives of rovers, in piracy boarding every ship on the high sea for food. Infinite Life manifests monsters, like the *Enneamorphos* of the Egyptian papyri.

With Nietzsche, for Deleuze *all* events of Life are *forces*, self-activating virtues/potentials that, in their 'will to power', map a dysfunctional space of becoming singularities in rivalry (NPd 88, 129; DR 258–9; DI 117–27). The same is true for Whitehead: He accepts the Platonic hint that 'being is

simply power' (AI 120; PR 58) as basic for self-creative occasions and their 'struggle' of diversity in their nexus-fields (AI 198; TF 78). Since there is no vertical justification of true order from 'outside' (PR 4), no transcendent Law (AI 121) or imposing *Logos* (DR 62; Pd 85), for both the non-vertical maps of these dysfunctional hives have *only one* master – the *Chaos* from which there is no salvation. '[A]part from some notion of imposed Law', says Whitehead, 'the doctrine of immanence provides absolutely no reason why the universe should not be steadily relapsing into lawless chaos' (AI 115).

… Chaos, or nearby …

Famously introducing Whitehead in the midst of his Leibniz book *The Fold*, Deleuze characterizes his world as 'Chaosmos', a 'motley world' of 'bifurcations, divergences, incompossibilities, and discord', where Life fluctuates in 'prehensive units' (TF 81), events that swim in, and create, a 'chaotic world [of] divergent series [that] are endlessly tracing bifurcating paths' (TR 81). 'Chaos' here is a conscious conceptual expression of profound programmatic dysfunction in the midst of their philosophical conceptions, manifesting Life at their interstices; creating events as *intermezzo* in virtual fluctuation. Chaos might be the *sophia* of which we are ever-ignorant com/partners and inter/players, *mezzo* figures of cruelty and love; the '*philia*' for which she only appears in *rivalry* (Ph 9).

Chaos, as infinitely encompassing all incompossibilities to the infinite (Ph 42) by enfolding everything (DR 124), *threatens* as 'undifferentiated abyss or ocean of dissemblance' (Ph 207); be it as the abyss of creativity, rhizomatic fluctuation and freedom, *or* as the abyss of dissolution, food and robbery (PR 105). Life only appears in this *interstitial space*, 'along the borders of [this] chaos' (PR 111), where all structures are rhizomatically connected and broken, where they become *maps* (E 63; N 33) with *cracks* (N 143).[8]

Fluctuating multiplicity can only proliferate when Chaos is not feared, but when we rigorously remain its truthful friends, trusting the abyss. Both Deleuze and Whitehead push us right into the infinite pool of Chaos to let us know that we can swim, and we never have to leave this sea, hopping 'from island to island ' (Ph 105), if only we lose the anxiety of encountering groundless depth, because depth and surface coincide (LS 7, 37, 102; DI 281–3). In which case, how can we drown?

For Deleuze, to live within Chaos we must *transform* its abyss of 'infinite speed of birth and disappearance' (Ph 118), with which it 'undoes every consistency' (Ph 42), into 'consistency without losing infinity' (Ph

42; TF 76). Where the 'great work which contains all the complicate series … at once' (DR 123) is sieved into 'plains of consistency' (TP 9), Chaos radiates as 'unlimited All-One, an "Omnitudo" that includes all' (Ph 35). In a corresponding move, Whitehead reviews the 'lawless chaos' (AI 115) as pure relatedness, 'bare of all forms' (AI 295), expressed by the Platonic *khora*, the 'Space' and 'Receptacle' of existence, the 'natural matrix of all things', and 'medium of intercommunication' (AI 134), an empty *nexus de*fined only by 'mutual immanence' (AI 168; PR 72).[9]

Formless Chaos allows for an *unoccupied multiplicity of intensities* (AI 295; TP 479). Where the *khora*, the All-One, the rhizomatic space of the desert (TP 382; N 146) become its icon, its 'wholeness' becomes a *moving, anarchic openness*, *subversive* of structural totality (C I, 25; FR 33). Because it is devoid of structure, order, function and form, nothing transcends the matrix. Because there is no imposing, preformed *Logos* (Pd 85), it is the liberation of nomadic fluctuation, rhizomatic *nexūs* and interstitial inter-being, from monadic imposition (TF 137). Chaotic Life is free from *transcendent unifications* that paralyse flux for power, truth or certainty (N 146). 'The choice is between transcendence and chaos' (Ph 51).

… without exit: immanence

Since the flux of multiplicities of chaosmic *fluvia* (TF 79) on shifting plains of, or slices though, chaotic infinities (Ph 44–9), is infinitely *pro/found* in itself (DR 229), for Deleuze 'everything bathes in' (DR 243) *inexplicable groundlessness* (Ph 67) of becoming and perishing, love and war, the *tehom* (Gen 1:2), the 'open sea' (Ph 208), the 'unlimited All-One' (Ph 35). Whitehead again, in defying Descartes' *fundamentum inconcussum*, appropriates Plato's theory of chaos as *thoroughgoing becoming*: We can neither transcend it by appealing to eternal Being, nor are we allowed to delegate it to an initial creation by the fiat of a creator. What remains is only the 'evolutionary doctrine' that the origin of every structure is the 'aboriginal chaos' (PR 95), which again does not mythologize a 'primal state' of matter, but expresses the refusal to refer to any foundation of becoming in non-becoming. Chaos is *becoming without exit*. It is *pure immanence* (PR 4; TP 266).

Nothing is *beyond* immanence, thinks Whitehead, not even God (PR 93).[10] And with his 'insistence on immanence' (RM 71), a revolt against transcendence began, which directly resurfaced in Deleuze's attack on transcendence as *the 'original sin' of philosophy* – the desire for identity, structure, order, certainty under the rule of the delusional *Logos* and transcendent One (Ph 49). Appropriating Spinoza's *natura naturans*,

both Whitehead (SMW 124; PR 93) and Deleuze (TP 154; SP 14; B 93) reside in the pro/found, foundationless immanence of becoming that empowers an infinite wealth of unconquerable singularities. Now, 'Being is univocal' (DR 35)![11] Devoid of transcendent occupation, it 'speaks with one voice', as 'one underlying activity' (SMW 123), distributed among all actualities in infinite differentiation of multiplicity (DR 36; LS 102; PR 7).

'Immanence' shines in Whitehead's 'creativity' and Deleuze's 'difference'. 'Creativity', when it finally appears de/constructed of any substantial remaining, means 'an ultimate which is [only] actual in virtue of its accidents' (PR 7), signifying *nothing but* the power of transient *self*-creativity of actual events (PR 21).[12] 'Difference' again replaces any reference to 'identity' and 'ground' as representing subjective, monadic and transcendent unification (DR XIX), now meaning *nothing but* 'universal *ungrounding*' (DR 67), distributed among multiplicities of nomadic singularities in rhizomatic heterogeneity (DR 1; TP 7–8, 166).

Resonating with Derrida's *différance*, Deleuze's and Whitehead's concepts for pure immanence – Life, univocity, activity, creativity, difference, *Omnitudo*, chaos, *khora*, receptacle, virtuality – are *but* paradoxes (LS 16) that *extinguish* themselves when 'substantialized' as to represent the 'identity' of *ultimate reality*. Immanence always *withdraws* for multiplicities in becoming, interstitially circumventing unification by the significant *One*. Because it cannot be hierarchically reconstructed, but only rhizomatically traced (TF 35), it clears a *chaotic, rhizomatic, interstitial space* for the unconquered multiplicity of becoming (N 146), 'a moving desert that [multiplicities of events] ... come to populate' (Ph 41).

... so protest the One!

Deleuze's flux of immanence (TP 25) does not 'describe' metaphysical reality, but *liberates* multiplicities from 'imperial or barbarian transcendence' (E 136). 'Be neither a One nor a Many, but multiplicities' (TP 25)! This is a profoundly *subversive* move: 'rhizomatics, stratoanalysis, schizoanalysis, nomadology, micropolitics, the pragmatic, the science of multiplicities' (TP 43) – they all want 'to free life from what imprisons it' (N 143) – monadic, monistic, monotheistic, mono-logical or logocentric powers (TF 73). There is only the desert of infinite shades, ever-multiplying maps of 'becomings that can't be controlled' (N 152) by substantialized, rationalized, transcendent identifications.

Whitehead, at first glace, seems to offer a more 'rationalist', impartial cosmological view (PR 3). On the other hand, his *insistence* on

immanence (RM 71), and his disgust at transcendence as sublimely barbarian and oppressive (AI 169) resonates with Deleuze's First Commandment of *pure immanence* (Ph 49). Hence, Whitehead's peak counter-concept of 'immanent creativity' is laden with the gesture of liberation: against the *One*, the 'external Creator, eliciting … final togetherness out of nothing' (AI 236). There is

> *nothing* in the Universe other than instances of this passage and components of these instances. … Then the word Creativity … if guarded by the phrases Immanent Creativity, or Self-Creativity … avoids the implication of a transcendent Creator.
>
> (AI 236)

Nothing in the Universe transcends Self-Creativity![13] All speaks with one voice; multiplicities of singular folds everywhere! The protest against God, the *One*, is directed against the occupation of multiplicities by generality, abstraction, character, gestalt, reason or power. 'Don't arouse the General in yourself! … Be the Pink Panther …' (TP 25). Isn't this Whitehead's ever-revolutionary war-cry against the Fallacy of Misplaced Concreteness (SMW 51, 58)? If we lose the 'one voice' (DR 35), if we grant 'eminent reality' (PR 342) to empower it with 'metaphysical compliments' (SMW 179), then we initiate 'processes of subjectification' (N 151), *abstractions* in the name of knowledge, power, identity, security or control. We lose the Pink Panther! To protest against the *One* is to protest against oppressive abstractions that take Life out of the Chaos and impose the *Logos* (N 145–6; AI 130).

Deleuze's revolt against monadism is *directed at a dysfunctional liberation of multiplicity*: The *One*, says Deleuze, 'is merely identical. The … identical always moves toward the absence of difference' (DR 65). Conversely, 'monadology becomes a nomadology' where 'the compossible and convergent world [of] … the monadic subject … [is] torn apart and kept open through the divergent series and incompossible ensembles [of] … the nomadic subject' (E XXVIII–IX). There is 'nothing transcendent, no Unity, subject … Reason; there are only processes' (N 145).

From this point, we might read Whitehead's critique of monotheism as the apex of his negotiations with the philosophical tradition (PR 144–57), now suddenly appearing as an attempt to *dysfunctionalize* God (SMW 179) as the *One* from the *ultimate foundation* in philosophy (PR 343; AI 133). Because this *initiated* the 'bifurcation of nature' (CN 26) in the first place, and, in seeking identity, *legitimized* a *substantialized subject* (PR 157), 'the history of modern philosophy is a story of attempts to

evade the inflexible consequences' (PR 157). Liberated, however, from this tyranny of the *One* (PR 7) – be it God or the subject – we awake in a 'pluralistic universe' (PR 79), in the midst of 'nomadic processes of liberation' (N 153).[14]

Oh, and Bergson …

Nothing transcends Self-Creativity! For Deleuze, with Whitehead, seeking the 'conditions … for a … production of novelty, that is, of creation' (TF 79), philosophy 'is in its nature creative … because it's always creating new concepts' (N 136). It is a *hive-cloud of the creation of concepts* (Ph 8; N 147) – not 'describing' the World, but producing 'imaginative constructions' (PR 5) of/for multiplicities in becoming. Since c*reating concepts is creating events* (Ph 144), they do not indicate the *Logos* (PR 46), but *becoming images of becomings*; 'maps of intensity', ever folding by fortune, desire and rival powers (Ph 32); 'affective constellations' (E 64) of pre-individual singularities without ontological identity (DR XIX), ever moving about, distancing and overlapping in what they hold together at 'infinite speed' (Ph 21, 32; DI 22–31).

Bergson is an ignition: With his *élan vital* – itself pregnant with the creative flux of 'coexistent multiplicities' (D 15; TP 483) – *Life* is in the 'heart' of the philosophies of creativity and difference of Whitehead and Deleuze – from *Concept of Nature* (CN 54; TF 79) (1920) and 'La conception de la différence chez Bergson' (1956) on. Their 'vitalism' (SMW 79; N 143), however, does not erect the *One* again, but indicates immanence, Chaos, *self-actualizing difference* (CDB 93; PR 25), becoming-multiplicity and 'the becoming itself' as 'real' (TP 238: PR 209). Their concepts indicating Life – Chaos, Receptacle, Immanence, Virtuality, *Omnitudo*, Creativity, Difference – are *simulacra* (DR 126) that gain fire as they 'revolve around the different' (DR 67). *Dysfunctioning*, they *liberate multiplicities* from the One, the original, identity, structure, control; they stir up the 'difference in itself from which flows … dissimilitude' (DR 128); they *are* multiplicities of multiplicities.[15]

Here we are directed to Deleuze's *transcendental empiricism* (DR 147): that the condition of conceptualization is the *actual becoming-multiplicities itself* in which the impossible happens.[16] 'O bitches of impossibility!' (DR 148) shocking our concepts, which are based only on *dysfunctioning images* of the *pre-conceptual difference* (DR 28–69); of the non-philosophical, insisting (Ph 41). Whitehead resonates with his *critique of pure feeling* (PR 113) for which conceptualization is always abstraction in the *self-creative* stream of becoming (PR 18;

N 145–6), which rises into concepts only by *dysfunctioning feelings of disjoint multiplicities in becoming* (PR 21, 25; DR 194).

Whitehead's Creativity (PR 20–2) and Deleuze's Difference *of* itself (DR 34), which map becoming-multiplicities, reveal philosophy to be *infected* by the pre-conceptual monster. This is anti-rationalism, but it is not what Whitehead defines as Bergsonian 'anti-intellectualism' for which 'intellect is intrinsically tied to erroneous fictions' (AI 223). Contrarily, philosophy is '*creative* fiction', 'science fiction', a 'detective novel' (DR XX), 'poetry' (MT 174), 'fabulation' (E XLV) – productive of dysfunctional constructions that 'trace out' (N 145) multiplicity (TF 81; N 137; PR 4–6). Its *phantasms* (DR 127) come from neither scepticism nor mysticism; and they are *not* – as in Derrida – 'negative theology'. On the contrary, they are *pure affirmation* of the becoming-Ocean (DR 304), 'a becoming-mad, or a becoming unlimited … a becoming subversive' (LS 258), a becoming impossible (LS 259–60).

… incompossible … insisting

'Creative construction' of infinite spaces of *constellations* of singularities (LS 103) or *assemblages* of multiplicities (MT 3) is *dysfunctioning* when we are forced to realize the *impossibility* of appropriation, or better, it is an *appropriation to the impossible*. The impossible is unthinkable, and for Deleuze, thinking the unthinkable, the impossible, is philosophy. '[E]verything begins with misosophy', 'the destruction of an image of thought' (DR 139) by which philosophy looks into the impossible in which *becoming insists* (LS 34).

When for Whitehead the '*function of Reason is to promote the art of life*' (FR 4), reason is a *function* of Life as self-functioning self-creativity (PR 25) which, in turn, is *essentially dys*functional to reason (MT 109). In light of this becoming-multiplicity 'for its own sake' (MT 109), 'philosophy may not neglect the [impossible] multifariousness of the world – the fairies dance, and Christ is nailed to the cross' (PR 338). In philosophy, Life appears as dysfunction raising the impossible (TP 150).

Whitehead and Deleuze exercise this *multifariousness* by appropriating conceptual personae like Socrates or Giordano Bruno, who became 'martyrs' of 'free imaginative speculation' (SMW 1; AI 51). Bruno's 'execution … was an unconscious symbol' of the 'distrust' (SMW 1) for 'free speculation' (AI 51) that in its dysfunctioning is 'subversive of the communal life' (AI 54; SP 4), because it reflects the impossible (PR 45) or affirms the heterogenic (DR 64). But with dysfunctional concepts like Bruno's *complication* (DR 123; LS 260), philosophy trusts the

in*com*possible that *insists* (Ph 218; DR 280) – on indefinite heterogeneous series (LS 160), or 'indefinite progression' of the *dys-harmonic* 'contrasts of contrasts' (PR 22; AI 259).

Indeed, both Whitehead and Deleuze swim in heterogeneous series of concepts/events/contrasts/singularities (LS 103): Subject/superject, occasion/nexus, private/public, immediacy/immortality, becoming/being, immanent and transcendent creativity; or smooth and metric spaces, difference/identity virtual/possible; or *Aion/Chronos* (LS 62; PR 338), *Spatium/Extensio* (LS 106 ;PR 69), *Logos*/Chaos – all naming the impossible (LS 102-3). We also find these rare concepts *of incompossibilities*, filled with 'duality in the contrast between unity and multiplicity' (AI 190; TP 20–1), like *event*, impossible, but actual (PR 85; Ph 156); *body without organs*, decomposing the organic, but living from it (TP 150; PR 106); *satisfaction*, fulfilment and loss (PR 26; TF 78; TP 154); or the *Fold, implication* and *explication* at the same time (DR 123; PR 214–15). They all are *phantasms* of becoming-unlimited (DR 128; LS 258), wherein all 'coincide[s] … like a … unique "total" moment, simultaneously a moment of evanescence and production of difference' (DR 42) of the ever-*becoming* hive-cloud of the Chaosmos (AI 263–4).[17]

Most paradoxically, however, despite Deleuze's endorsement of Nietzsche's Death of God, which has opened the free horizon of the infinite Ocean (DR 58), he *affirms* Whitehead's concept of God as *the emblem of the incompossible*: 'God desists from being a Being who compares worlds and chooses the richest compossible … becom[ing] … a process that at once affirms incompossibilities and passes through them' (TF 81). For Whitehead, the 'concept of "God" is' indeed, 'the way in which we understand this incredible fact – that what cannot be, yet is' (PR 350). With this 'God', who does not name the *One*, but multiplicity; not the compossible (LS 259), but the incompossible – becoming-multiplicity insists.

… orgiastic bodies …

In Whitehead's philosophy the *basic incompossibility* of becoming-multiplicity is produced by divergent series: First, by the *generality* inherent in his metaphysical interpretation of every experience, which then is a mere instantiation of a general scheme (PR 3); and second, by the *singularity* of becomings for which these metaphysical rationalizations are always mere abstractions (PR 20, 230; SMW 30, 248). Deleuze corresponds with the series of *individuals* as subject to a *general law*, and

that of 'non-exchangeable and non-substitutable singularities' (DR 1; N 146), of themselves being *universal* (DR 70–128).[18]

Here is a point of bifurcation in Whitehead's and Deleuze's philosophies: While the first series defines metaphysics as *system* (PR 3), in which its 'logic of unity' still follows the One and its formative *Logos* (AI 135, 203), the second series leads directly to Deleuze's de/constructive definition of philosophy as the 'logic of multiplicities' (N 147) with its *rhizomatic constellations* on multiple *planes of immanence* within Chaos (Ph 35–60; AI 158). While Whitehead is well known for the first series – his *organic* philosophy (PR 18) – we can, however, trace the 'logic of multiplicities' in his multiple *phantasms of Life that speak of the becoming-multiplicities*. In Deleuze's eyes, here philosophy becomes *orgiastic* (DR 42).[19]

Deleuze's *phantasm* for philosophy-becoming-orgiastic is the 'Body without Organs' (TP 149–66) in which every organization is de/ constructed as rhizomatic, spontaneous and nomadic Life (B 38; AO 8), 'full of gaiety, ecstasy, and dance' (TP 150). *Organic* structures extinguish singularities, leaving only parts of general systems, which 'exist' only by participating within a common form (PR 34) or the judgement of God (TP 158). Thereby, a *highest* principle of identity (LS 78) is enthroned, misconceived as creator of the multiplicity (AI 212; AO 13), the *One* that 'uproots it from its immanence and makes it an organism, a signification, a subject' (TP 159). So, we lose our

> 'body without organs' that God has stolen from us in order to palm off an organized body without which his judgment could not be exercised. The body without organs [however] is an effective, intensive, anarchist body that consists solely of poles, zones, thresholds, and gradients.
>
> (E 131)

Recovering the *orgiastic* body is for Deleuze the 'greatest effort of philosophy' (DR 262), because 'it discovers the infinite in itself', that is, 'it discovers in itself the limits of the organized; tumult, restlessness and passion underneath apparent calm. It rediscovers monstrosity' (DR 42). Deleuze expresses this 'becoming unlimited' (LS 258) by *orgiastic correspondences* (DR 64) like Cosmos = Chaos (DR 123, 299), Pluralism = Monism (TP 20), or *Omnitudo* = the BwO (TP 157–8) – which are *not* organic 'equations' of 'indifferent oneness' and 'identity' (DR 66). While the *organic* 'moves toward the absence of difference' (DR 65), *orgiastic* bodies, depriving of the One and of forms of sameness

or resemblance, are liberated to *dissimilarity* granting heterogeneity of speed, potentiality, and intensity (TP 260).[20]

In Whitehead, the *orgiastic* body appears in his bold concept of the 'entirely living nexus' (PR 103–7), which is a chaotic overflow of organic structures (PR 104; N 143), a '*de*-forming' de/construction of organisms by Life (PR 339; AI 295), thereby 'answer[ing] to the notion of "chaos"' (PR 72). The Category of the Ultimate (PR 21–2) implicates/explicates *orgiastic series of correspondences*: Creativity = the universals of universals = matter (PR 31) = pure activity; or activity = receptivity = unification = multiplication; or system = event (PR 36) = process = the form of the unity of the Universe (AI 179). Finally, Whitehead in his articles from 1941 makes a radical move: He de/constructs *all* of his *organic* categories – creativity, forms, God – rendering 'becoming unlimited' (LS 258), and producing an *orgiastic* body by 'cutting and cross-cutting' (Ph 16) infinity and finitude as unfolding/refolding *infinite multiplicity* – the becoming-Universe (MG 105ff; Imm. 79ff), *one* orgiastic BwO, with God as immanent abstraction (Imm. 80)![21]

Desiring … Life …

'The BwO is desire' (TP 165) – desiring multiplicity, heterogeneity, intensity, rather than identity, homogeneity or persistence, because the 'art of persistence is to be dead' (FR 4).[22] The BwO 'is the model of Life itself, a powerful non-organic and intensive vitality that traverses the organism; by contrast, the organism, with its forms and functions, is not life, but rather that which imprisons life.' (E XXXVII). The 'BwO is the *field of consistency* of desire, the *plane of consistency* specific to desire (with desire defined as a process of production without reference to an exterior agency …)' (TP 154). As *Omnitudo*, the BwO is *immanent* desire without a *Logos*, without external law of 'pure form' (E 32) 'imposed by Divine decree' (AI 131).[23]

But the BwO is *impossible*! 'You can never reach the Body without Organs … it is a limit' (TP 150). Everyone, who desires to 'realize' the BwO, will die! If we become obsessed with the BwO, it will change into a 'full body without organs', which 'desires death' (AO 8). When we surrender to it and 'inscribe' us in it (AO 13), it loses its immanence and becomes 'Numen' (AO 13). While the BwO is Life as long as it is 'right there where it is produced' (AO 8) *with* organisms, as Death it *transubstantiates* into 'original nothingness' or 'a lost totality' (AO 8), transcendence, fullness, *prima causa*, the One, a God (TF 73).

For Deleuze, the mechanism of 'inscription' is a 'transformation of energy' (AO 13) by which that which is 'unproductive' is given the productive energy from the becomings and is revered *as if* it was the *productive origin* of the becomings. They surrender their creativity and mutate into creatures of a creator! The *transcendent* BwO becomes '*Omnitudo realitatis,* from which all secondary realities are derived by a process of division. Hence the sole thing that is divine is the nature of an energy of disjunction'. Everything now is created by an act of *self*-division of God (AO 13).

This self-differentiating God, however, is not very far from Deleuze's own affirmative reference to Duns Scotus, Bruno, Spinoza and Bergson, appropriating their pantheistic language – univocity, complication, field of immanence, difference in itself. It reflects his own vitalism (CDB 93; DR 123; LS 28, 260; N 143). So, let me end with *my* 'Memories of a theologian' (TP 252–3).[24]

Memories of a theologian

Deleuze affirms Whitehead's God. Why? Because like the BwO, *this* God is *impossible*, the limit! In resisting to establish God as a *full* BwO, Whitehead's God 'becomes Process' itself (TF 81). This God *is* a BwO; but because 'absolute immanence is in [only] itself' (IMMd 30) God is God's *own* BwO, never that of the world (AI 136)! For Whitehead, not God, but *Creativity* is the BwO of the World *and* God – relentlessly transforming Chaos into an All-One that is Life in its 'heart' (PR 244, 348; E XLI).

For Godself (PR 105), however, God is the BwO of the infinite, non-organic becoming-multiplicity of the World: a *chaotic wealth of desires* without *Logos* (PR 31; 348) *and* the *chaotic wealth of the dead* (PR 345), de/constructing both of them into God's own 'entirely living nexus' (PR 346), a becoming-multiplicity of singularities – a BwO as *Peace* (AI 285). Correspondingly, Whiteheads concept of God progressively dissolves into a *rhizomatic multiplicity of incompossibilities*: a Supreme Adventure, the Universe as One, the Great Fact, the Receptacle, Final Beauty, the Harmony of Harmonies, Peace, Eros (AI 295–6). His concept of God becomes a *hive-cloud, naming the Im-possible, the Dys-possible, the Dys-functioning*. But why *creating God* (PR 348) when desiring Life? Because Whitehead believes in the *Impossible* as the *condition* for becoming-multiplicities (PR 350). When he proposes 'Eros [to be] include[ed] … in the concept of the Adventures in the Universe as One' (AI 295), this is because Eros 'is the living urge towards all possibilities' (AI 295), towards Chaos (TF 77). However, when the 'immanence of God gives reason for the belief

that pure chaos is intrinsically impossible' (PR 111), God-talk is about the *immanent desire* for 'the evocation of intensities' from the ever new 'coordination of chaos' (PR 112) aiming at immanent 'depth of satisfaction' (PR 105; TP 154). Then 'God' is a *phantasm* that refers to the event of *infinite dissimilitude* (DR 128), the *infinite limit* (LS 258), the *dys-possible* BwO of 'non-human life' (TP 150; N 143), the 'unique 'total' moment, simultaneously a moment of evanescence and production of difference' (DR 42; PR 350) – the *dys*-event of *in/difference*.[25]

If, in this sense, 'philosophy is mystical', as Whitehead thinks (MT 174), God means the *dys*-possible 'mystery of a formless, nonhuman life' (E 77; PR 351), a 'satisfaction deeper than joy and sorrow' (AI 172) that 'never really is' (PR 85; PR 27–8: CatOblg IX; TF 79), a *dys*-satisfaction that always *insists* 'in difference' (PR 350-1), empowering *dys*-harmony, the Adventure (AI 295-6) – a 'polyphony of polyphonies' (TF 82; PR 105).

Notes

1. Cf. T. Tara, *Seven Dada Manifestos and Lampisteries* (London: Calder, 1981).
2. I will quote Deleuze's and Whitehead's works with abbreviations listed below. If a direct quotation has two references or more, the first refers to the place quoted, the second and third related texts refer to similar texts in the works of the same or, more often, the other philosopher.
3. This is from a letter of Whitehead's currently in Harvard's Houghton Library: MS Am 1850.
4. Cf. C. Keller and A. Daniell (eds), *Difference and Process. Between Cosmological and Poststructuralist Postmodernism* (Albany, NY: SUNY Press, 2002).
5. Cf. A. Badiou, 'Gilles Deleuze, *The Fold: Leibniz and the Baroque*', in C. V. Boundas and D. Olkowski (eds), *Gilles Deleuze and the Theater of Philosophy* (New York: Routledge, 1994), pp. 51–69.
6. For the more 'classical' view of Whitehead, see E. Kraus, *The Metaphysics of Experience: A Companion to Whitehead's* Process and Reality (New York: Fordham University Press, 1998).
7. See D. W. Smith, 'Deleuze's Theory of Sensation. Overcoming the Kantian Duality', in P. Patton (ed.), *Deleuze: A Critical Reader* (Oxford: Blackwell, 1996), pp. 30–1.
8. Cf. C. Keller, *Face of the Deep: A Theology of the Becoming* (New York: Routledge, 2003).
9. See J. Derrida, 'Chora', in: J. Kipnis (ed.), *Choral Works: A Collaboration Between Peter Eisenman and Jacques Derrida* (New York: np, 1993).
10. See J. Bradley, 'Transcendentalism and Speculative Realism in Whitehead', in *Process Studies* 23(3) (1994): 155–91.
11. See T. May, 'Difference and Unity in Gilles Deleuze', in C. V. Boundas and D. Olkowski (eds), *Gilles Deleuze and the Theater of Philosophy* (New York: Routlege, 1994), pp. 38–9.

12. See W. Garland, 'The Ultimacy of Creativity', in L. Ford and G. L. Kline (eds), *Explorations in Whitehead's Philosophy* (New York: Fordham University Press, 1983), pp. 212–38.
13. See R. Faber, 'De-Ontologizing God: Levinas, Deleuze and Whitehead', in C. Keller and A. Daniell (eds), *Difference and Process. Between Cosmological and Poststructuralist Postmodernism* (Albany, NY: SUNY Press, 2002), pp. 209–34.
14. See R. Faber, ' "The Infinite Movement of Evanescence" – The Pythagorean Puzzle in Plato, Deleuze, and Whitehead', in *American Journal of Theology and Philosophy* 21(1) (2000): 171–99.
15. See M. Hardt, *Gilles Deleuze: An Apprenticeship in Philosophy* (Minnesota: Minnesota University Press, 1995).
16. See B. Baugh, 'Deleuze und der Empirismus', in: F. Balke and J. Vogl (eds), *Gilles Deleuze – Fluchtlinien der Philosophie* (München: np, 1996), pp. 34–54.
17. See R. Bogue, *Deleuze and Guattari* (London: Routledge, 1996), pp. 62–3.
18. See R. Faber, 'Whitehead at Infinite Speed: Deconstructing System as Event', in C. Helmer, M. Suchocki, and J. Quiring (eds)., *Schleiermacher and Whitehead: Open Systems in Dialogue* (Berlin: de Gruyter 2004), pp. 39–72.
19. See A. Badiou, *Deleuze: Clamor od Being* (Minnesota: University of Minnesota Press, 1997), pp. 9–18.
20. R. Bogue, 'The Betrayal of God', in: M. Bryden (ed.), *Deleuze and Religion* (London: Routledge, 2001), pp. 9–29.
21. See R. Faber, *Prozeßtheologie. Zu ihrer Würdigung und kritischen Erneuerung* (Mainz: Grünewald, nd).
22. See St. Best and D. Keller, *Postnodern Theory: Critical Interrogations* (New York: Guilford Press, 1991), pp. 85–104.
23. See T. Lorain, *Irigaray & Deleuze: Experiments in Visceral Philosophy* (New York: Cornell Univesity Press, 1999).
24. See R. Faber, *Gott als Poet der Welt: Anliegen und Perspektiven der Prozesstheologie*, second edition (Darmstadt: WBG, 2004).
25. See R. Faber, ' "Gottesmeer" – Versuch über die Ununterschiedenheit Gottes', in Th. Dienberg and M. Plattig (eds), *'Leben in Fülle': Skizzen zur christlichen Spiritualität* (Münster: np, 2001), pp. 64–95.

Abbreviations for Whitehead's works

AI   *Adventures of Ideas* (New York: Free Press, 1967)

CN   *Concept of Nature*, repr. 1964 (Cambridge: Cambridge University Press, 1993)

FR   *Function of Reason* (Boston: Beacon Press, 1958)

IM   *An Introduction to Mathematics* (London: Oxford University Press, 1958)

Imm   'Immortality', in *Essays in Science and Philosophy* (New York: Greenwood Press, 1968), pp. 77–96

MT   *Modes of Thought* (New York: Free Press, 1966)

MG   'Mathematics and the Good', in *Essays in Science and Philosophy* (New York: Greenwood Press, 1968), pp. 97–113

PR   *Process and Reality: An Essay in Cosmology*. Corrected edition. Ed. D. R. Griffin and D. W. Sherburne (New York: Free Press, 1978)

RM   *Religion in the Making* (New York: Fordham University Press, 1996)

SMW   *Science and the Modern World* (New York: Free Press, 1967)

Abbreviations for Deleuze's (and Guattari's) works

AO   *Anti-Oedipus* (Minnesota: University of Minnesota Press, 1996) (with F. Guattari)

B   *Bergsonism* (New York, 1988)

E   *Essays: Critical and Clinical* (Minnesota: University of Minnesota Press, 1997)

CDB   'La conception de la différence chez Bergson', in *Les études bergsoniennes* 4 (1956), 77–112.

C I   *Cinema 1: Movement-Image* (Minnesota: University of Minnesota Press, 1986)

D   *Dialogues* (New York: Columbia University Press, 1997) (with C. Parnett)

DI   *Desert Islands and Other Texts 1953-1974* (Paris: Semiotext(e), 2004)

DR   *Difference and Repetition* (New York: np, 1994).

IMMd   'Immanence: A Life …', in G. Deleuze, *Pure Immanence: Essays on a Life* (Zone Books, 2005); here: 'Die Immanenz: Ein Leben …', in: F. Balke and J. Vogl (eds), *Gilles Deleuze – Fluchtlinien der Philosophie*, (München: np, 1996), pp. 29–33

LS   *Logic of Sense* (New York: Columbia University Press, 1990.

N   *Negotiations 1972–1990* (New York: Columbia University Press, 1990)

NPd   *Nietzsche und die Philosophie* (Europäische Verlagsanstalt, 1991)

Pd   *Proust und die Zeichen* (Merve: np, 1993).

Ph   *What is Philosophy?* (New York: Columbia University Press, 1994) (with F. Guattari)

SP   *Expressionism in Philosophy: Spinoza* (London: Zone Books, 1992)

TF   *The Fold: Leibniz and the Baroque* (Minnesota: University of Minnesota Press, 1992)

TP   *A Thousand Plateaus* (Minnesota: University of Minnesota Press, 1987) (with F. Guattari)